

The Progressive Thinker.

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

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A NEW UNIVERSITY.

It Has a Spiritualistic Tendency.

A contemplated educational enterprise that possesses decidedly unique features and is of especial interest to Spiritualists above all others, is fore-shadowed in the following item of news published by the daily press:

St. Louis, Mo., Oct. 26.—A \$1,000,000 university, modeled on lines absolutely new in educational methods, and a sociological colony where the "unique ideas" may be put into living practice, is the work which has been undertaken by Mrs. Charles F. Joy, wife of the former St. Louis congressman. Already Mrs. Joy has received much encouragement from leading educators of the country and she feels confident she will be able to raise the necessary endowment when the object of the institution becomes generally known. A site for the university has been offered to her between San Francisco and Santa Barbara, overlooking the ocean, and a tract of 20,000 acres in Arizona for the colony has been placed at her disposal.

Mrs. Joy has just returned from the east, where she went to consult educators and scientists in the interest of the institution. She is highly elated at the success of her trip and proposes to go east again soon. At the Southern hotel where she is a guest she talked at length concerning the aims of the university.

Will Prove Soul's Existence.

"A university in which the great trinity, mind, soul and body shall receive proper training, and which will be the road to a realization of my object. I have succeeded in interesting certain wealthy people, whom I met in California, and I think have laid the foundation for the building of the university."

"It will be the object to make the school a twentieth-century institution for the discovery of every power in nature available for the benefit of man. A truly scientific investigation will be made of so-called psychic phenomena, and it will seek the invention of mechanical instruments which will register psychophysical forces. One of the first great benefits to be derived from such an investigation will be the detection of fakirs and impostors, who too often hold forth in the field today, and the awarding of credit to those who merit the reward. I believe that in time, with the progress which must be made, this proof will be forthcoming."

Will Encourage the Cults.

"Aside from this branch of the school there will be a department for the encouragement of all curative and therapeutic agencies with reference to all modes, too many of which have been overlooked and kept under cover by the so-called established schools of medicine. In brief, I hope to procure recognition for whatever is deserving, no matter in what light it is held by the world today."

"Investigations will be made into osteopathy, vitopathy, psychurgy, electro-fathy, naturopathy, chromopathy (mind cure), maldopathy (mind cure), mind cure, thought cure and others that are still unrecognized and outside the temple of science to-day. The age of bigotry has passed and the world is willing to accept that which is meritorious. That is the foundation upon which the school will be founded."

"In the colony which it is my purpose to establish in connection with the university is not my purpose to teach economics as they are taught in the universities over the country. We shall not attempt to teach tariff or free trade, single tax or socialism, mutualism or individualism, as such, or to teach any theory as opposed to another, but to give each an chance to demonstrate its own efficacy, to give each its chance to 'make good,' to use the slang of the day."

Parents to Be Trained.

"In the colony each of the disciples will have unlimited opportunity in actual living to demonstrate the practical qualities of his theory. Homes will be established for aged teachers and others who have worn themselves out in the interest of humanity—not charitable institutions, but villas which they will earn and to which they may return when no longer able to partake actively in the world's work."

"There will also be a department in which the science of life will be taught. Not only the laws of being will be discussed but the laws of parentage and the duties and responsibilities of motherhood and fatherhood."

"I am not unmindful that it will cost money to found such an institution. It will require in the neighborhood of \$1,000,000, but I have reached much encouragement, and I believe I can carry the movement through to success. I have seen President Hadley of Yale and other educators. I have told them my plans, have answered their questions and hope to get them interested in the work."

GERALD MASSEY.

His Views as Presented in His Published Book.

In his book, "The Historical Jesus, or the Mythical Christ," he says:

As a mental model the Christ was elaborated by whole races of men, and worked at continually like the Apollo of Greek sculpture. Various nations wrought at this ideal, which long continued repetition evoked from the human at last, as it did the Greek God from the marble. Egypt labored at the portrait for thousands of years before the Greeks added their finishing touches to the type of the ever youthful solar god.

It was Egypt that first made the statue alive with her own life, and humanized her ideal of the divine. Hers was the legend of supreme pity and self-sacrifice so often told of the canonical Christ. She related how the very god left the courts of heaven, and came down as a little child, the infant Horus, born of the virgin, through whom he took flesh, or descended into matter, crossed the earth as a substitute, descended into hades as the victor of the dead, their vicarious justifier and redeemer, the first fruits and leader of the resurrection into eternal life.

The Christian legends were first related of Horus, or Osiris, who was the embodiment of virtue, goodness, wisdom, truth and purity, who personated ideal perfection in each sphere of manifestation and every phase of power. This was the greatest hero that ever lived in the mind of man—not in the flesh—to influence with transforming force; the only hero to whom the mir-

VIBRATION CONSIDERED.

The Vibratory Action of the One Life, and Its Manifestations.

All life is one, and all that is is a manifestation of that One Life. Everywhere we see unity in diversity of operation. No form of life even in the most infinitesimal degree of manifestation is non-important, but is essential in the unification of the whole. Nothing occurring in the almost unthinkable operations of the One Life happens by chance, for all life is vibrating according to the immutable will of supreme wisdom and love.

We see constantly in action the dual relationship of life, such as the positive and negative, the magnetic and electric, attraction and repulsion, action and interaction and the influx and reflux forces of life. From this we apprehend the duality of the One Life with its law of correspondence in degree in the masculine and feminine sex as manifested in all the diversified forms of life, with its most perfect development in man and woman, these being the ultimatum of evolved life.

How to explain the action of the principle of life and to discover the basis of its operation is the endeavor of all true scientific minds, so infinite, complex, and stupendous are the ramifications of manifested life that the student of its laws starts back appalled and questions his ability to attain to anything like a clear understanding of its seemingly unfathomable mysteries; yet all that is, is open to discovery by the diligent searcher into Truth; there are no secrets in the Universal Life.

The sum total of all degrees of life exists in the constitution of man from the lowest vibration to the highest, and as man relates himself through knowledge and development, so will he learn the so-called secrets of divinity.

We are all students in the school of life, and the experience and the expanding consciousness of divinity within, grow into the understanding of that life.

According to the plane of our evolution so will our apprehension of life be. There is no power in the universe to hinder our partaking of the pure knowledge of life, but that which obscures our vision to attain ourselves to the necessary vibrations. The purer and more unselfish our motives, the higher will we attain in the degrees of life, and the greater will be our consciousness of that life.

Harmoniously attuned lives through the unfoldment of the interior vibrations are attuned only by the knowledge and practice of that which goes towards the well-being and perfection of the whole. All life is the resultant of the vibratory action and interaction of the One Life. Cohesion, expansion, energy, caused through the attractive and repulsive action of the magnetic and electric vibrations of life, are everywhere manifest.

All life is intelligent and conscious; intelligence and consciousness being graded according to the degree of its manifestation. Manifested life might be broadly divided into three great planes of consciousness; the sub-conscious, conscious and super-conscious. In each of these planes of consciousness the form of life is the specific action of the vibratory motion. The greater the consciousness of life, so is the vibratory action increased; i. e., when we relate ourselves to the super-conscious vibrations of life, so do we come in contact with the dynamic spiritual forces which make us potential masters.

Spiritual forces were termed by spiritual teachers in the past as like a purifying fire, this being due to the action of these vibrations to disintegrate and disrupt the lower vibrations of the life of those who were subject to its action. We being the highest expression of conscious life on this planet and related to our innermost self to the Deity, are capable of receiving the vibrations of the most powerful and dynamic forces of the One Life.

As we progress and evolve spiritually, so do we receive inner degrees of life from the interior consciousness of being, which brings us in contact with the inner vibratory action of life. Through aggregation and segregation, integration and disintegration, all life advances. There is no death or loss of anything in the highest sense of these expressions, because all life is evolutionary. The outward externalized form of manifestation is disintegrated by the action of the vibrations, but the essence of that form goes forward into another and higher mode of manifestation. Death is the cause of all evolution and is the greatest factor in the economy of nature, for by its action all life progresses.

Transmutation and regeneration are simply words expressive of the higher action of the vibrations, as we relate ourselves consciously to the higher vibratory action of life, so are our characteristics and energies transmuted accordingly. All life is a science, and is capable in all its manifestations of scientific explanation and demonstration. Spiritual development is scientific and operates according to immutable principles of life. True spiritual knowledge and scientific attainment are one, and there is no real quarrel between spiritual manifestation and scientific fact.

The scientist of the future will be a true Spiritualist in the highest understanding of the term, and the Spiritualist of the future will be a true scientist in the highest understanding of the value of true science. DAVID A. LEISK.

Alameda, Cal.

cles were natural because he was not human. The canonical Christ only needed a translator, not a creator; a transcriber of the sayings and a collector of the doings already ascribed to the mythical Christ—Gerald Massey.

When the god of gold has passed away, and human beings cease to pray to fabled deities by popes and priests, then human minds will be released from idol worship, and study the law of nature, and right conclusions draw in regard to life's unending chain. That's evolved within the human brain. Then creeds and priests will pass away before the light of a spiritual day. When the inner light will guide us all up the golden stairs, both great and small.

Then shall we go with mortals talk. To think that with mortals walk. If mortals would in harmony live, Then angels could this comfort give.

A. C. DOANE, Summerland, Cal.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—Charles Dickens.

SPIRIT ARTISTS AT WORK.

Marvelous Pictures Made Under the Influence of Spirits.

Spirit pictures, or pictures made by living beings under the influence of spirits or some other outside influence, have been known for many years, but recent researches have brought new facts to light.

The theory of "precipitation" of which the Theosophists speak is set aside by students. That sounds too much like sleight-of-hand. In a book of Colonel Olcott's, "Old Diary Leaves," Madame Blavatsky, putting her hands on a piece of blotting-paper, brought forth on a piece of paper placed beneath both portraits and pictures. Foulque, in America, produced the same results. Paladino, an Italian medium in Warsaw, under scientific scrutiny produced lines of writing under strange conditions, as well as odd forms of sculpture, the latter from a distance.

The most celebrated of these subconscious artists, without doubt, is M. Victorien Sardou, the playwright. Two of his designs are very curious. One represents a house in the planet Venus; the other the animal quarters with the philosopher Zoroaster. All was surprising and unexpected in the phenomenon. Mr. Sardou said that he drew these pictures offhand.

Being almost unknown, he had written a comedy on Bernard Palissy. The Odéon refused it. Out of it grew a satirical romance. In this libel he made the earth a subject of disgust, and placed his ideal residence of young dramatic authors in the planet Jupiter.

Under the influence of the thoughts thus produced, M. Sardou penetrated into spirit space. He wished to do as others, and took a pencil between his fingers. Automatically his hand wrote "Bernard Palissy."

"Behold a pleasant enough writing-card," he said; "and a sign of gratitude."

He asked: "Where are you?" Palissy answered, "In Jupiter."

Sardou rubbed his hands in glee. "Marvelous! Aren't you going to tell me what goes on there?"

But to the great astonishment of the poet words did not flow from the pencil, or under his graver (for some of these designs have been engraved by him), but landscapes.

Such is the origin of those curious works which have so little connection with the usually inclusive manner of the dramatist. They are affected, without sustained interest, without plot, and as woven from the dream tissues of the unconscious. The designs are fanciful, irregular and without method. It opposes even the most elementary rules of art. The pencil rushes from end to end of the paper, without ever quitting it to return for a moment to the starting point.

All parts of the picture are thus started, continued and finished at the same time. The result is that at first appears a jumble of which the point is not in the least apparent till all is finished.

This rapid march was not peculiar to M. Sardou. The same lack of order, will and premeditated purpose is apparent in the work of all drawing mediums.

The most recent of spirit painters, M. Fernand Demoulin, follows the same method in his subconscious works. Normally he follows the rule of all painters.

There has been found on Lyon authentic information concerning a medium who still exercises his power. Fantasia flowers have been produced by him. Arabian ornaments and extraordinary fancies clothed in heavy robes, wandering over primitive landscapes, holding swords, agitating banners, or sustaining chivalric where hearts and eyes were multiplied. That remotely recalled Gustave Moreau, and Hindu or Persian pictures, but with a strange something of a ferocious and inexpert nature added.

The painter of these pictures is a simple wood-ranger, or guard. He is utterly ignorant of art. His works are semi-mechanic. He draws with his right hand. But this is so crippled that he cannot write. He is slightly palsied, also. He sees the line he must follow in the paper, but he has no idea of the finished effect. He simply follows the indication that comes to him till the picture is finished.

A beautiful series of shell-work, flowers and animated branches are credited to a prominent woman who lived in the early days of spiritualism.

The woman frequently saw these forms come toward her in the shadow. But she waited ten years before they reproduced themselves on paper. Every morning, pencil in hand, she waited for the spirit impulse. At last it came. Her patience was at length rewarded by their graceful arrangement of grape-like patterns.

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October.

A scarlet flash against the green,
A spicy odor, breathing low;
A hazy shimmer, dimly seen,
A far blue mountain—asters glow.

Fruits, reeking with their juiced sweet,
Brave dahlias, burning by the wall,
With golden air, and golden wheat,
And golden sunshine gilding all.

The purple hills, rest calm and sure.
A hush is in the air unfurled.
A promise that shall ever endure,
Seems hanging o'er a listening world.

Oh! perfect earthly time of ours,
In you, a tithe of heaven is shown;
A golden trust, whose blessing showers
Our lives, while waiting for our own.

EVA E. AMES, So. Wall Street, N.Y.

RACE DETERIORATION EVIDENT.

Something for Reformers in the Ranks of Spiritualism to Think About.

The question of "race suicide" raised by Mr. Roosevelt has received little serious scientific attention, for that attention is occupied rather with the problem of race deterioration.

The report of investigations made by a physician in the service of our health department into the physical conditions of children of the public schools, summarized by us on Wednesday, is of portentous significance. Out of about 14,000 children examined by Dr. Hovius, more than 8,000 were defective in health; in other words, they were physically below the standard of the normal bodily condition requisite for the duties of life and for the propagation of the strength of the race. Dr. Hovius reports 6,294, or nearly a half of these children, as "requiring medical attention."

Similar medical investigations have been made in England, and the result is that in Parliament and among the people there is now much anxious discussion of the race deterioration suggested by them. Two years ago Sir John Gorst described as "shocking," as "perfectly appalling," the result of a test examination of the Edinburgh school children. It disclosed the fact that "70 per cent. of them were actually diseased." In the same year the medical officer of the London School Board reported similar results of his examinations. "There are, so many feeble-minded children," he stated, "that it is impossible to count them in sixties or hundreds. These did not include imbeciles distinctively and lunatics, of whom 128 out of 456 examined were found to be in need of restraint. The number of persons in England and Wales classified as insane was 110,000 in that year; but the large class on the borderline of insanity, 'feeble-minded,' carried out the invariable duties of life and when left to their own resources could only be estimated, and the 'modest estimate' of a distinguished medical authority was 100,000.

The results of the medical examinations of young men who volunteered for the Boer war, however, had the most depressing effect on the public mind regarding the deterioration of the English race. For example, Mr. Arnold White reports that at Manchester 5,000 out of 11,000 were found to be "physically unfit to carry a rifle or to undergo the fatigue of discipline; and even of the 5,000 accepted only 1,200 had the muscular power and endurance required by the military authorities."

Of course, unfavorable conditions of life, crowding, insufficient nutrition and employment which prevented proper physical developments are largely responsible for such results. But, also, medical and surgical and sanitary science is now saving "weak" numbers of weak and defective lives which formerly were weeded out of the community.

The percentage of deaths of children under 5 years of age has been reduced greatly. Buds which would once have fallen off the tree in decay are saved; but the persistence and propagation of these defective buds is a serious matter.

What shall be the remedy? Left to itself, nature, under the Darwinian law, settles the matter by allowing only the fittest to survive. The pagan Greeks applied that law artificially to human beings. For generations, as a writer in the Westminster Review reminds us, they suppressed the congenitally idiot, the deformed, and in fact those who in infancy gave no promise of being able to take an adequate part in life. "And consequently formed a splendid, intellectual, handsome, clever race, to whom modern civilization and culture owe so much."

Christianity and all civilized modern sentiment of course forbid the removal of any such numbers of defective human race. The great effort of modern science and modern humanity is to save the weak and defective.

The remedy proposed by the Westminster Review is for the state to "assume the duties of parentage" when these are neglected or cannot be rightly performed, for the benefit of the whole community. So, naturally, a plan may be congruous with the spirit of that radical magazine, but it would involve a tyrannical socialistic organization of the state which would be far worse than the evil it was devised to remedy.

Incidentally, however, he presents some facts which are not to be overlooked. Instead of the form of "race suicide" about which Mr. Roosevelt is so fond of talking, he fears rather the form which consists in the propagation of the undesirable elements of the community. As he says: "Improvident marriages are most frequent among the people least qualified to rear their progeny, and in fact these very numbers of members to society. Then the doctor and the sanitarian step in to save these weak lives, with the results indicated in the medical examinations to which we have referred."

In England this subject of "race deterioration," as we have said, is now a foremost subject of anxious discussion, and as this country increases in population, more particularly in such crowded communities as New York, it must eventually receive like consideration.

The above is from the New York Sun, and illustrates an important fact that the race is deteriorating; if deteriorating physically it must also be deteriorating spiritually. Here is something for our speakers to give careful consideration.

SPIRITUALIST.

Man and Woman Together Constitute a Complete Being.

However generous men may be in their feelings towards women, in legislation and in every other thing, their ideas are all masculine and their efforts are all directed with masculine ideals. It is an impossibility of nature that it could be otherwise. Man alone can found a family. He has tried for thousands of years to achieve the former and has always failed. If he were less vain these failures would convince him of the errors of his ways. Man and woman only jointly constitute the complete being, and as physiologically so, in every other thing, man alone is incomplete and his efforts lead to incompleteness.

So long as the Republic of the United States denies representation to one-half of its people, it can regard it as worthy of preserving a remedy for social ills, or as being consistent in demanding that other governments live up to their promises, while it neglects the very promises which it is founded and exists to fulfill.

A CONTRAST.

Spirits Recommended According to Their Deeds.

On the night of October 14, at a sitting we received the following. First the medium sensed the presence of a male spirit, then the name, which was Peter Ziegler, then the description, which was, light complexion, smooth face, determined chin, broad shoulders; seemed to be heavy, weight about 200 pounds.

The Writing.

My dear child, for child you seem to me, you would be surprised if I should tell you that on earth I was rather small in stature and not very strong physically; but it seems that spiritually I was very strong, and that is why I am shown to you in that way.

Now I promise you that I will not tire you out, but I thought this a favorable opportunity for me to come. I was originally from Norfolk, Va., but left there when quite young to become a pioneer in the West. My father took up his abode in the village of Ohio, and I came to you in that way. I spent my declining years on the Pacific coast. I was rather of a rambler nature, and it sticks to me pretty well here. I do love to make voyages into the, to me, unknown realms; there is so much to see and learn.

Humanity has always been a passion with me; I say not, not was, for I never think of myself as dead, and always speak in the present tense.

I find I can do a great deal here, as well as I did on earth, for the upbuilding of the fallen. God has implanted into every human breast the desire for the unattainable. So many get discouraged in their first setting out, and think it not worth while seeking and not gaining, and so drift along seemingly indifferent; but if you can place the outer crust you will find the fire still burning, and perhaps a little breeze from you will fan the smouldering coals into flames. Don't get discouraged, no matter how dark the day, somewhere the sun is shining and for you there will be recompense. Believe me, all things work out for the good of those who earnestly seek it.

Knowledge is power, you have the knowledge, and power is being given to you. If you could see this side of the life you could see the bees diligently working. We are, of course, invisible to you, but being invisible does not keep us from helping you.

Unseen, our messengers bring rays of hope into many a sinking heart. I welcome you into the great secret of the universe. There is no death, what seems so is transition only, that is all. That is the secret which we are striving to reveal; may the Lord bless and comfort you. Amen. Good night.

Peter Ziegler.

On the night of October 15, following the night that we received the piece from Peter Ziegler, we received the following:

"First the medium saw a Roman soldier in armor, next he appeared as a old, decrepit man, weak and trembling, large frame, the brown skin clinging to his bones, perfectly naked, unworthy a name."

The Writing.

I was a common Roman soldier; I once killed a prince. I stole his armor, and thus disguised, I made sad havoc among the people. I despoiled the churches, I scorned all religion but that of the gods; I feared no one but Jove. I sneered at those that thought mortal to their victims. I was a war-bred, and all such things I thought worthy of my ears; many a woman have I slain while she begged for mercy. I laughed in my glee; war's alarm was the light of my life; battering rams were gifts from the gods; my sword was my sweetheart; and my goal, I said, I worshipped for its cunning; all this was my glory.

Now am a decrepit old man, shorn of my glory. I beg alms of those I slew in battle. The women and children in their innocent pleasure are so many demons come to torment me; my hand has lost its cunning. I have not now a rag to cover my nakedness, my armor turned to red hot coals and burned my back until it seemed that my flesh must drop off its bones. I am shown no mercy, for they say, "I shew no mercy."

Can it be that I have brought all this upon myself? Where is Jove that he delivers me? I cry aloud but no voice answers me.

I would that I could live my life over, I might do differently. But now, alas, it is too late. I must be recompensed for sins committed. Then may I receive pardon. Will you lend me aid? I beseech you to do it for the love of the God whom you serve. If the prayer of a tortured one can avail, will you pray him to bless you? I can now discern a feeble light coming my way. God grant it may grow brighter.

I now must go; my strength fails and I no longer can stay.

Mary L. Kaiser, medium, Ft. Scott, Kansas.

MY TREASURES COME MARCHING HOME.

Sometimes from over life's summits,
Sometimes o'er its tempestuous sea,
One by one my soul's belongings,
Come traveling home to me.

Sometimes from the cloudy lowlands,
Sometimes from the darkest night,
Come forth my soul's belongings,
All gleaming, pure and white.

Sometimes through the murky shadows,
My most precious gems appear,
And oft do my fiercest struggles,
Bring life's sweetest measures here.

Sometimes 'tis love's sweet message,
That comes o'er some sunny sea;
But it is my soul's belongings,
That the waves bring home to me.

And so from rose-bowers of beauty,
Comes a fragrance that is most sweet;
And yet from paths of plain duty,
Comes a lesson that is complete.

And whether from sunlit mountains,
Or o'er the billowy crested foam,
I rejoice when my soul's grand treasures,
One by one come marching home.

Grand Rapids, Mich. EMMA GIBBS.

There is a true church wherever one hand meets another helpfully, and that is the only holy mother church which ever was or ever shall be.—Ruskin.

Genesis always gives its best at first; and never again.

MANY MEN, MANY MINDS.

What Does Spiritualism Teach That Spiritualists Believe in Common?

There are mediums who are not Spiritualists, and there are Spiritualists who are not mediums. Spiritualism is something more than psychic research. It embraces all that is profitable to know of the past and all that may be learned of the future.

Advanced Spiritualists are dissenters to all that is bad and conformers to all that is good. If all could agree as to what is good, and all were disposed to do what is right, then harmony and agreement would be the result.

There are mediums and mediums. Some who understand to some extent the philosophy, resolve and impart correct and useful messages. Others who seem to vary—giving at one time uplifting thoughts, at another advice not profitable to follow. Then again one will seem to be simply a machine that dearspirits can use, just as a person would use a good machine without thought of the character of the inventor.

Dr. Peebles says there are but two classes of people, Spiritualists and materialists. But those calling themselves Spiritualists differ as widely as the sects. There are Christian and Infidel Spiritualists; some accepting what they consider good and understandable in the bible others repudiating the whole as harmful. Many profess to believe in reincarnation; others think it an absurd belief. I have frequently been asked if I believe in reincarnation? I neither believe nor disbelieve what I know nothing about. There is enough that we may reasonably know by proper research, without wasting time on what is questionable.

No differences of belief should cause inharmonious, but conduct inconsistent with spiritual philosophy.

Unchristlike Christians and unspiritual Spiritualists are damaging to the cause they profess to represent.

Bible record says that "when the sons of God came together, Satan came also among them." Can the oldest inhabitant tell us of a church, society, organization, or even a brotherhood, where all was harmony, agreement, and brotherly love?

It is difficult to separate the tares from the wheat. The pastor of a Baptist church in an eastern state many years ago attempted to do so. He said to one of the members one day, "Sister S., I want to know if you are a Baptist. I had rather preach to a church of forty genuine, than two hundred renegade Baptists."

Instead of answering yes, or no, the member addressed said to him, "You know, Mr. P., that church history informs us that seven varieties of Baptists, all agreeing that the Bible gives only immersion as baptism, differing on other points sufficient for separate societies. Now suppose we have in this church members from the seven, each differing on some points, but preferring to be in rather than out of a church. If all must accept what you consider Baptist doctrine, many of the pious, conscientious members will withdraw, and the more careless ones, willing to subscribe to anything for the sake of membership will remain, and others of that class will unite." He did not remain in that church long enough to effect his purpose.

Spiritualists have no lack of authority that all must accept, or be disowned by the righteous. Nor is it necessary. Enough can be satisfactorily known by each inquirer. The best way to recommend it to the world is to show by example that it promotes happiness, usefulness, growth and love. Not necessary for all to think alike. No one medium can represent all phases of Spiritualism. All are learners, not self-righteous ones. The more they know, the more they perceive there is to learn. The most simple demonstration is sometimes more convincing than elaborate discussion or labored instruction.

One number of The Progressive Thinker may be so full of rich and varied food, it would seem that nothing more need be said. But the appetite is only whetted for more.

Every sane person in the universe would accept Spiritualism if he could be made to understand the philosophy. Many seem to think it is a subject about which nothing can be known, and all who embrace that same are mentally unbalanced! Spiritualism is no more supernatural than human beings.

MRS. C. K. SMITH.
San Diego, Cal.

A GOLDEN TREASURE.

As reverently as one might press
An angel's robe, my hand is laid
Where snowy ribbon binds a tress
Of glorious hair, half curl, half braid,
That once adorned the dearest brow
With living light whose soft waves fell.

Where heaven's light is falling now,
And sprays of starry asphodel,
So near that saintly brow has lain
This shining tress, must have caught
Some echo from that voice that said,
Some mystic wave of olden thought.

It has, for when this lock I hold
Against my brow, there seems to move
Along each precious thread of gold
A dream of sacrificial love.

The sunshine o'er this human ray
Falls tenderly, in hue so near
A careless eye might simply say,
The sunbeams merely thicken here.

The very substance seems to hide,
In blended brightness vanish quite,
Just as the brow it glorifies,
Was lost to me in heaven's light.

How sweet to dream the flowers I place
Against the sunshine of this hair,
Yield up their dainty souls to grace
Her saintly brow with lilies fair.

When o'er this tress, once part of her,
Love's longing lips are half consoled,
Some mystic thrill must softly stir
Its sister locks of living gold.

All powers beneficent be led
To kindly join me when I say:
All blessing rest on that bright head
Wherever it may shine to-day!

May every grace be hers; and part
In all the glory souls have met,
And towards that dear immortal heart
May every tide of sweetness rest.

EMMA HARCOURT.
Chester, Ill.

The souls of men of feeble purpose are the graveyards of good intentions.—Anon.

We exaggerate misfortunes and happiness alike. We are never so wretched as when we are happy, nor so happy as when we are wretched.

SPIRITS IN A GRAVEYARD.

A Strange Story Comes From Niles, Mich., Detailing the Remarkable Events Occurring at Bertrand, and Which Are Ascribed to the Spirits.

The village of Bertrand, four miles south of Niles, Mich., is greatly excited over stories concerning apparitions that are alleged to be seen nightly hovering about the Bertrand church. There, say the people of the neighborhood, strange lights are seen in the evening and holy music is indistinctly heard. Many of the villagers are old French settlers and they believe implicitly that the shades of their ancestors at their Indian foes are to be seen weaving in and out between the headstones of the grave yard. In the Bertrand churchyard are the graves of two young lovers, Pierre and Rose. There also lies their murderer, Gray Eagle, the jealous Indian, who was a convert and therefore received Christian burial.

The story is told that Mr. Snyder and his wife, who after three years of stormy wedded life agreed to disagree, met at Bertrand to settle upon terms of divorce and that upon their arrival in the village Snyder suggested that they walk through the place of the dead and examine the almost historic inscriptions on the headstones. Within they found the grave of the "blanket squaw" wife of old Bertrand, the French settler, who gave his name to Niles' little suburb. Her headstone is in good condition, for her descendants have kept it proudly, and the epitaph, written in ancient and ungrammatical French by her husband, tells the world of her manifold virtues as a wife and woman. Soon the twilight changed into darkness, so the story runs, and the moon came up as the couple walked slowly among the graves. They turned to look at the stained glass windows of the church that they might see the effect upon it of the work of her husband. At the same moment and without a word being spoken their

RELIGIOUS BELIEF.

LETTER FROM MOSES HULL.

Christian Salvation and Damnation.

Faith is a good thing in human nature and human affairs, but under religious perversions it is made a curse. It is no proof of a fact. Believing a thing does not make it true, because in some instances people believe things known to be entirely false. There is a great difference between believing and knowing, or faith and knowledge.

What we believe to be true to-day we may find to be error to-morrow. We have found many things we once firmly believed, are utterly false and unreal.

The dogma of salvation by grace and blood atonement, postulated upon baptism and faith in a crucified Savior and damnation in hell for all who do not accept this salvation, is distinctively Christian.

People believe things very readily when told they will be damned if they doubt, but the worst thing they ever believed is that they will be damned for not believing. They are temporarily damned in believing a lie.

A man may say he believes so and so, from fear and dread of punishment, but none know but himself whether he believes what he says he does. There has always been a large majority of Christians expressing doubts that they have this true faith; and well they may, for some believe things that others do not, until there is endless confusion and conflict in matters of religious faith. It is a riddle to determine what the true faith is—what is untrue—what kind and degree is subject to punishment.

Christians have disputed over their differences, but they are all wrong on all sides—wrong because the whole ground of controversy lies in the fields of error and ignorance—all fundamentally false. Christian salvation is a fraud.

What a convenient, pliable, flexible thing is the Holy Bible—like a musical instrument on which each performer plays his own tune. The reason people love it so much is that it proves whatever they wish—they are all accommodated—all find evidence in it to prove their views. A book admitting so many antagonistic conclusions and interpretations is no proof of the truth of anything.

It is a perplexing problem to determine what the gospel is, for we must believe or be damned. It is an unknown quantity. The gospel according to Matthew is unlike the gospel according to Mark. The gospel by Luke is widely different from the gospel by John. There are conflicting statements and irreconcilable differences in these several gospels.

Moreover, the gospel according to Methodism is not the same as the gospel according to Presbyterianism. The gospel according to Catholicism is far different from the gospel according to Unitarianism; and so on through all the isms of the Christian sects. Who can tell what to believe or disbelieve, while some believe what others deny and oppose? This is the best of evidence that there is no salvation in Christian faith.

We have come to the conclusion that this gospel which Christians say we must believe or be damned is a lie—trash and nonsense—a scarecrow set up to scare people into the churches—and people who believe it are dupes and fools. They damn themselves in believing such delusory fictions.

Christianity is likened to a vine or tree which produces every variety of nuts, all kinds of fruit, berries, cherries, pumpkins, melons, grapes, squashes, cucumbers, turnips, carrots, potatoes. This tree is a constrictor.

Millions of children have received irreparable damage upon their lives from cradle to the grave by the pernicious effects of the false teachings of an angry god and devil and punishment.

This tree is a monstrosity. Spiritualism meets the Christian gospel of salvation and damnation with denial, and proves it false. Knowledge, progression, true civilization advance as Christianity declines. It is passing away, and spirit prophets have predicted that, in the course of human events, it will become extinct as a controlling power and influence in this world.

A. H. NICHOLAS, Summerland, Cal.

NOT A SPIRITUALIST.

Make a Note of This—Anna Eva Fay Has Been Posing as a Spiritualist and Medium for Nearly a Quarter of a Century, and Hundreds of Spiritualists Have Regarded Her as Such—Now She Steps to the Front With a Majestic Air, and Claims She Has Never Been a Medium, or a Spiritualist—This Fact Presents Another Object Lesson.

"Am I a Spiritualist?" asked Anna Eva Fay at Crawford theater last afternoon. "Years ago I was so replied, and then I firmly believed I was on the right track, but I am thankful to say I have slightly swerved, and you may say very decidedly I am not a Spiritualist in the common acceptance of the term."

"Still when you recall that such men as William Crookes, Dr. Savage, Huxley, Henry Ward Beecher, and other, and less others have embraced that belief, it calls for some reflection."

"While practicing Spiritualism I found that I made the mistake of believing that I could recall spirits while in reality I only saw or read the mind of the person who made the inquiry. Mind reading, it plainly understood, does not extend beyond the grave. Create in your mind the picture of a living person and I can tell you where that person is. But if dead, then I or no one can."

A few winters ago Miss Fay was entertained in St. Petersburg, and among her acquaintances in the royal circle was Prince Schwabe, a confirmed Spiritualist. In his palace is set apart a luxuriously furnished apartment where the prince devotes much time conversing with departed souls. Miss Fay had the unusual distinction of being admitted to this room and, as she expressed it to a State Journal reporter, "she fairly made things hum." The prince was much amused, almost stupefied, at Miss Fay's remarkable work, but imagine his feelings when she declared it all to be "bosh."

"What is death?" continued Miss Fay in reply to a question. "It is a transition as tender and as beautiful as the birth of a little one. We find on the other side our friends who welcome us as a mother and father welcome the coming of the storm; and as our friends pass to the Great Beyond they prepare a place for us so that we may, when death claims us, pass into eternity, as one of the great planet Mars."

Miss Fay concludes her engagement in Topeka at the Crawford theater to-night. (This afternoon she appeared in a matinee—Topeka (Kansas) Journal.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By M. Peckham, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with introduction and explanatory letter. Price 15 cents.

Present Work and Projected Work and Travel.

Mrs. Hull and I are now sojourning in Lima, Ohio, at the residence of our old friends, C. W. and Eliza Chown. I know Mr. Chown's father, I presume before Mr. Chown was born. I first met him in 1852. He was then somewhat popular as an Adventist minister, and I was just beginning to preach. I liked Mr. Chown because he took a fatherly interest in me. I was "the boy preacher." From that time forward I had several glorious meetings with him.

I believe it was in 1883, that C. M. Chown and his beautiful young wife came to me at the Clinton camp and introduced themselves. After that I moved to Maquoketa, Iowa, and we became warm friends as ever his father and I were. That friendship was continued through all the vicissitudes from that day to this.

Mr. and Mrs. Chown have a daughter Pearl, whom I have known ever since she was born, and who is to be married on Nov. 1, the anniversary of her father and mother's wedding day, to a Mr. Homer Briggs, formerly of St. Paul, Minn. Mrs. Hull and I are here to give a little speech, and to say the words that will cause the world to recognize Mr. Briggs and Miss Chown as husband and wife.

Last night we held our first meeting here. We had a large and deeply interested audience. I talked on "Materialism and Spiritualism." I showed how Materialism, at present the only legitimate foe of Spiritualism, is to be met. Materialism is the easiest thing in the world to meet and defeat if one only knows how to do it.

Then I took up the subject of Telepathy, the thing that is now being used as the latest and most successful objection against Spiritualism. I asked the question, Is Telepathy celestial or is it mundane? I found that while there is a mundane telepathy, there is a telepathy which required more than this world afforded to explain. The audience seemed to enjoy this as it did Mrs. Hull's remarks afterwards, and wanted more, so it has been decided to have one or two more talks, on next Sunday, and, if a suitable place can be secured, possibly one or two meetings this week.

Mrs. Hull and I go home on Monday, Nov. 7, and expect to meet that "grand old man," Dr. James M. Peckham, in Whitewater, and hear his voice in our school, also that he will report faithfully what the school is doing.

Having induced Mr. Weaver, who is a born teacher, to take charge of the Bible class, I am going to have him persuade Mrs. Emma Owen to take the lead of the psychic class during the same time. Mrs. Hull and I have set about getting ready for our Southwestern trip. It is now our intention to leave our home Nov. 10, at 5 o'clock in the morning, and to lecture at Farmer City, Ill., that night and two or three days and night following. From there we will go to Chicago, to Wichita, Kans., and talk there from the 17th to and including the 20th, and from there to either St. Louis or Kansas City, or both and then on southwest, stopping at Fort Worth and Dallas, Texas, and other southwestern points.

At every place we go we shall labor to show the Spiritualists the utility of the only school the Spiritualists have in the world, and shall ask them to assist their own school, to become members of the association, and to attend at least its annual meetings, and to put such men and women in its offices as they may select.

If our meetings do not pay enough financially to defray our expenses and do something to assist the school, we shall soon find it out, and retrace our steps. If we find that all is going well with the school and with us we may extend our journey around, via California and Oregon, to Seattle and home by some of the northern routes. We start out with great hopes; if Spiritualists will co-operate with us our hopes will be realized and we and those among whom we labor will be glad we made the trip.

Mrs. Clara L. Stewart, our school secretary, is also on her way west, though on a different route. She is now in Kansas City, Mo. From there she works her way northwest, to Cripple Creek, and Grand Junction, Colo.; then perhaps through Salt Lake City to Seattle and Portland, and perhaps down the coast as far as Los Angeles and San Diego, Cal.

Thus it putting in time, talent and energy will make the school a success, the success of the school is assured. That being done the school will do more for the success of an enlightened Spiritualism than any other one thing in the world.

Reader, please do not think by what I have said that we are going out to talk the school and its needs all the time; we are not going to do that. Perhaps a five minutes' speech in each place where we go will be sufficient. Mr. Francis, you and your readers will hear from us often while on our way, and you will know of our success and of our non-success on our journey. Spiritualists, send your good thoughts and your dollar bills after us, and there is no doubt of the success of this journey.

MOSES HULL.

SHE SEES STRANGE THINGS.

As Witnessed by Josephine Remington.

Ever since I can remember I have seen on a bright day, in the open air, what I call the powdered glass. Mr. Lee's description of the phenomenon is perfect. I have often wondered what it could be that I saw.

On a cloudy day I can see little globules, like tiny soap bubbles, not as large as the end of a lead pencil; these form chains or strings by joining, and then the chain will form into shapes, sometimes making letters of the alphabet, and sometimes symbols like crown, a star, or a ladder, and at times only fantastic shapes. These bubbles, as I call them, I also see by artificial light.

I also discern what looks like smoke to me, as near as I can describe it; never dense—just a little of it at a time. This comes close to my face, and I have to look as a person does who is trying to see something on the nose, it comes so close. This vapor assumes any shape, and is always of the same color, a light gray.

I have seen bunches of bubbles as large as a peck measure, each little globe seeming to touch its neighbor, and yet distinct as if made of glass, and transparent, with a tiny globe spotted with a visible right in the center of each one. This mass would float along over the backs of horses' while out riding. I never noticed them near any other animal.

JOSEPHINE REMINGTON, Chicago, Ill.

"Spirit Echoes." My Mattie E. Hull. The pretty volume contains fifty-seven of the author's latest and best poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. Cloth, \$1.

Old Truths In New Dress.

BY HENRY MORRISON TEFFT, NORWICH, N. Y.

Architecture has been called "frozen music," the statue is the thought hardened into stone; the picture is the imagination of the artist painted upon canvas. Some one has quoted Rollin in his history as saying that "According to the observations of Cicero, Homer's works are rather pictures than poems, so perfectly does he paint life, and set the images of everything he undertakes, to describe before the eyes of the reader." The imagination transfigures words into pictures, fictions into reality, and men into gods and heroes. It is the ideal, not the real Washington that the nation reveres. It is the ideal, not the real Lincoln that we revere; we worship not the real but the ideal Christ.

Close inspection, and every day acquaintance reveals flaws in every human character. We praise without stint and censure without discrimination. Some people never assert anything in the positive degree; it is always in the superlative. If a man meets with their displeasure the lowest hell is not hot enough for his accommodation; if he meets with their approval the highest heaven does not furnish entertainment too good or too costly for his deserts.

Life is full of absurdities, contrasts and antagonisms. The son seldom follows the trade, profession, or business of the father. Lawyers when they have a case of their own in court, employ other counsel to try it. Doctors, when they or their family are sick look for some other physician to diagnose the case and prescribe the remedies. The men selected to teach oratory and rhetoric in schools are persons who cannot speak or write themselves.

The mechanic who builds a locomotive cannot be trusted to run one. The professors selected to inculcate the principles of Blackstone and Kent into the minds of young men, are incapable of making a practical application of a single one. The legislators selected to make our laws are totally unable to interpret, or construe or apply one after it is enacted. Ministers, like guide-boards, are often more proficient in directing others in the right direction than they are in making headway themselves.

The fact that a man is a member of a church neither mitigates or adds to his reputation among the people. It no longer allows him to gain a false standing in the community. It furnishes no balance on the credit side of the ledger. People deal with him with the same caution, and use all the safeguards that they do in dealing with men of the world.

I think it was Bill Nye who said he was always afraid of a man who expects to have so much forgiven him hereafter. Styles change; customs, laws and theologies change. The old way of redeeming a man was to show how vile and sinful he was by nature; not only that, but how vile and sinful the whole human family were and always had been.

What teacher would ever think of reforming a boy or girl by continually holding up before their minds how naturally mean they were and all their forefathers had been. We charge many things to God which are only attributable to the natural order of the universe and to the laws governing human action.

We would believe in the arbitrary interference of Providence in affairs of men if the floods would heed the prayer, or the famine stay its hand by supplication, or the earthquake cease to swallow up whole communities, on the petition of its victims. But none of these things ever happen. Nature will have her way; the elements never listen to the voice of entreaty.

Age, antiquity, superstition and ignorance, make customs and practices purely human, of divine origin. Marriage is a contract, not a sacrament. It is a human institution—entered into without the interposition of Divinity. Love is a more holy communion than bread and wine. "The friendship of a noble woman is life's holiest perfume."

There is a physical and a moral cowardice. Physical cowardice sometimes prevents a man from injuring his neighbor, and also may prevent him from defending his own person. Moral cowardice deprives a person of the ability to uphold and advocate what is right and also disdains him from attacking what is wrong.

What a different world this would be, if every one was honest, if each person would speak the truth, utter his own convictions, give voice to all his better thoughts and not be bound down by prejudice, tradition, precedent, public opinion and the fear of losing occupation, social standing, political influence, and all those things that we imagine make up for life and happiness.

Public opinion tyrannizes, overwhelms, destroys as well as creates, improves and exalts. It reaps where there has been nothing sown, it gathers where there has been nothing sown. It forces men to stultify themselves, smother their own convictions, and leaves to some future historian to tell the true tale of the present.

While we, individually, should be deeply impressed with the past and study the omens and signs of the present, our faces are necessarily set towards the future. We do not have to look backward, because we have already gathered its lessons and instructions as we marched along.

Prophecy very soon becomes history. Emerson says, "Speak what you think now, and to-morrow speak what to-morrow thinks in hard words, though it contradicts everything you said to-day." No one knows the effect of his life or what bearing it will have on the future. A casual remark made, a single sentence uttered either in some moment of sadness or grief, or a time of exaltation and glory, becomes a motto for a state, a watchword for an army, an inspiration to martyrs and heroes of all age.

"They utter but a thought, And it becomes a proverb for a state; They write a sentence in a serious mood, It is a saying for a hemisphere."

All great men have their hours of illumination, moments of ecstasy, times of inspiration when the spirit of truth seems to take full and complete possession of the mind and soul. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." So it is with moments of inspiration. No one knows from whence they come or whether they go.

Genius never works by calculation, or pre-arrangement. It is always sudden, instantaneous, impromptu. Its visions of brightness come as the lightning's flashes, often leaving a legacy of darkness and gloom. Every day we hear individuals pass their opinions upon matters of which they are blindly ignorant; condemn persons and principles that they are unable to appreciate or understand.

How patent other people's peculiarities are to us, but how oblivious we are to our own. The great mass of mankind float with the tide. They form their opinions from what they see others do and what they hear others say. But the majority are more apt to be wrong than the minority, else no reformation would ever take place, no invention would ever be adopted, no new principle in science, politics or religion would ever get a hearing.

Some one has said, "There is not a single great truth that has influenced mankind but has passed through a process of contempt and injustice before it was established upon a firm and lasting foundation of popular favor; the invention or discovery that one generation despised is turned to profitable account by the next; the scientific creed that is persecuted in one age forms an undoubted and essential part of the faith of the succeeding age."

Every new thought strikes the world with wonder and amazement. Every great prophet that time has produced has been considered an enemy to the well established order. Whoever speaks the truth, writes the truth, or acts the truth, will always be unpopular, whether in the neighborhood, state or nation. A pleasing falsehood is more palatable to the public taste than an unpleasant fact. To a close observer, many things that pass current in life, look incongruous. Near inspection often reveals flaws in the most perfect theory, belief or practice.

If all the petitions that are offered up each Sabbath from the pulpits throughout the land were heeded, natural laws would be made inoperative. There would be no need of physicians or hospitals for the sick, because all would be divinely healed. There would be no use for poor-houses, or institutions of charity, for all would be divinely fed. Wars would cease, and sin and iniquity and evil of all kinds would be arbitrarily wiped out and civilization and progress would come to a standstill. Knowledge advances by gradations. Hero worship and idol worship had to precede the worship of the true God. Astrology comes before astronomy; alchemy before chemistry; mythology before theology; and oral tradition existed long before history was written. The purpose of a nation can be read in her myths. There is a basis of fact in every legend, a moral taught in every fable, and a germ of truth in every adage, proverb, and saying that has come down to us through the ages.

It is only the outward form of civilization that decays, the soul, the spirit of it lives. No nation ever dies, her people perish, her temples moulder and decay, her literature may be destroyed, but the spirit of her institutions remains.

"Greece dead? She reigns in every poem written, in every art pursued, in every beauty treasured, in every liberty won." The evolution of the world does not proceed by chance. Each chapter has been

written by some Omnipotent hand. A moral purpose runs like a thread of gold through every scene, act and circumstance that has been created, enacted or displayed. No life has been lived in vain. No belief has prevailed without a cause. Not even a grain of sand was created without a purpose.

"For every atom is a living thought, Dropped from the meditation of a God."

Norwich, N. Y.

HENRY MORRISON TEFFT.

N. S. A. Convention.

Report of Committee on Resolutions.

Your Committee begs to report as follows:

Resolved, That the President and Board of Trustees of the N. S. A. be requested to compile papers on the phenomena, science, philosophy and religion of Spiritualism, and in so far as possible have the same published in tract or pamphlet form for missionary distribution, or to be placed on sale.

Resolved, That the facts and philosophy of Spiritualism have the attention of the learned people of the earth, and are being scientifically accepted as based upon fact, we hereby declare that we are proud to proclaim rapid progress in bringing this great fact and the resultant philosophy unto the world's people.

Resolved, That Spiritualism teaches that there is a Spiritual World filled with Spiritual beings and Spiritual things, and that we, by growing or evolving, spiritually may so come in touch with the Spiritual World as to be able to comprehend it as a real world, with everything in it as real and tangible to its inhabitants as earth and earthly things are to us.

Resolved, That we affirm Spiritualism to be a religion that conserves every possible soul good for earth life as well as for spirit life.

Resolved, That we urge Spiritualist Societies to make the practical application of spirit consolation to all who may be in distress or bereaved, and that physical help shall be given to the poor and needy, and that we are physically cared for, we may be then more readily spiritually helped.

Resolved, That the needs of educating young men and women who desire to enter the ministry of Spiritualism being apparent, and the public cause requiring culture, we appreciate the self-sacrifice and devotion of the faculty and officers of the Morris Pratt Institute, and urge the sustenance and patronage of that institution in order that it shall become fully competent to furnish all necessary educational possibilities.

Resolved, That we are opposed to what is known as capital punishment as being a relic of barbarism, and not in harmony with the spirit of progress which unifies this age.

Resolved, That all wars at this stage of human progress are immoral as well as destructive to the welfare of society, and that all international disputes should be settled by Boards of Arbitration, thus ushering in the era of Universal peace on earth and good will to man.

We also deplore the cultivation of the spirit of war among the youth of the land by the formation of Boys' Brigades, Military Parades, and other methods which glorify war and tend to perpetuate its barbarities.

Resolved, That the spread of truth depends in a measure on the intelligence and ability of its advocates and it is of the highest importance to our Cause to induce all Spiritualists to become students of the spiritual philosophy and well versed in the science of today, be it.

Resolved, That we recommend the incoming Board of Trustees to appoint an Educational Committee of five representative Spiritualists whose duty it shall be to lay out courses of reading and study for the home and local Lyceums and Associations.

Resolved, That as taxation without representation is admittedly unjust and that the higher interests of home and state require the equal co-operation of man and woman, we favor the enfranchisement of all citizens without distinction of sex.

Resolved, That we deplore the spirit of commercialism that often exists in our local societies. In order to destroy commercialism of speakers and mediums, we urge local societies to develop a self-sustaining basis instead of by door fees only with sensational displays upon the platform.

Resolved, That we deplore the fact that some reputable mediums advertise in the manner of the fortune teller, and in connection with the average faith who profess to combine so many wonders of psychic power. We urge the

mediums to use some other columns of the papers. (Adopted.)

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RHEUMATISM CURED.

THROUGH THE FEET

Every Drop of Blood in the Body Reached and Purified Through the Foot Capillaries by New Discovery.

The Makers Want Everyone to Try, A \$1.00 PAIR FREE

If you have rheumatism we want you to try our famous Magic Foot Drafts at our expense. They're curing all ages and conditions—after doctors and baths have failed, without a spoonful of medicine.

They cured Gus L. Brock, Douglas, Ga., of sciatic rheumatism in six days. Cured Mrs. J. R. Waite, Woodland, Ia., after her hands and toes were drawn almost double, and after being five months unable to walk.

Magic Foot Draft cured me entirely. It is a wonderful thing. Rev. J. Holz, Chicago.

Cured G. H. Searle, Ill. Cent. R. M. Agent at Tucker, Ill., of sciatic rheumatism after he thought himself incurable. Used Drafts two years ago. No return of rheumatism. Ed. Ball, Leadville, Colo.

Words cannot express the good they have done me. P. Gay, Dublin, Ga. (Cured after suffering five years.) May God bless you for the wonderful cure. Mrs. Sam Durham, Reidsville, N. C.

We have letters from the above and thousands of others that Magic Foot Drafts have cured. We believe they'll cure you. Send us your name, and we'll send you the Drafts by return mail, prepaid. Try them, then if you are satisfied, send us the price, One Dollar. If not simply say so, and they cost you nothing whatever. We have been sending these Drafts "pay when satisfied" for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) for many months now, and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no matter how many

180! THEY COUNT 180!

for Something

In Swelling the Mammoth Subscription List.

A Philanthropist of Ft. Worth, Texas, subscribes for One Hundred and Eighty copies of The Progressive Thinker. Will not YOU aid us at least to the extent of one new subscriber? The Progressive Thinker is now sailing upward, and every new subscriber assists in the ascent. H. E. Russeque of Hartford, Ct., sends eight subscribers. Can not you do one-eighth as much, at least?

An Important Announcement.

It Ought to Have a Million Circulation.

We shall publish at the Opening of the coming year a most remarkable paper, grouping together exceptionally important matter that should have a world-wide circulation. We will lead off with that remarkable lecture by Colonel Ingersoll on THE DEVIL, followed by other extraordinary Articles, Lectures, Poems, etc. We published one edition of The Progressive Thinker that reached 150,000. Another edition reached 60,000. No other Spiritualist paper on earth has reached the altitude of The Progressive Thinker. This edition will be sent out at cost, one and one-half cents per copy. No order received for less than six copies. Stamps will be acceptable. Commence sending in your orders. You can furnish any number of different addresses, and the paper will be mailed to them. Write plainly.

Fiction Precedes History.

Keightley, in his "Mythology of Ancient Greece and Italy," says: "Mythology may be regarded as the depository of the early religion of the people. It stands at the head of their history, for the early history of every people, with whom it is of domestic origin, is mythic, its first personages and actions are chiefly imaginary. It is only gradually the mist clears away, and real men and deeds, similar to those of later times, begin to appear. The mythic period is frequently of long duration, the stream of history having to run a considerable way, before it can completely work off the marvelous and the incredible."

Now does not that learned author accurately relate the facts pertaining to what are known as the Hebrew Scriptures? The student of history there finds an account of creation, told with great particularity, as if the author had personal knowledge, which we now know was borrowed from the very crude mythology of Babylonia. It was an "imaginary" production, written thousands of years before there was any knowledge of astronomy or geology, and scarcely of geography or zoology. The sciences were all unknown. "Some moral or physical truth, habitually in the garb of fiction," says Keightley, "usually accompanies the traditional narrative, but it is so enveloped, and penetrated by fiction that it can rarely be ascertained with certainty." And yet clerical quacks insist these Bible "fictions" are the inspired Word of God, and to-day are flooding the world with them, attempting to pass them on the uncultured as of divine origin.

All Will Rejoice.

As an unfailing index to the religious progress of the age now comes information that the Methodists of both the North and South, through the action of a joint committee, have revised their hymnal, and eliminated from the old collection all hymns relating to total depravity, and those which debase mankind, calling him a "vile worm of the dust, a child of iniquity, heir of perdition," etc.

The preachers who used to introduce their funeral discourses by singing for the delectation of mourners, whose dead were not church members—

"Behold the aged sinner goes Laden with guilt and heavy woes, Down to the regions of the dead, With endless curses on his head,"

will hereafter have to draw on his memory and repeat his hymns line by line for the benefit of the choir. Watts' well known hymn will no longer be in frequent demand:

"Far in the deep where darkness dwells, There, in a land of deep despair, Justice has built an endless hell And laid her stores of vengeance there."

"Eternal plagues and heavy chains, Tormenting racks and fiery coals, And darts to inflict immortal pains, Dipt in the blood of damned souls."

In place of such lurid pictures of only half a century ago, others have been substituted among which is that Unitarian hymn—

"Nearer, My God, to Thee."

When such advances are noted of Methodists there is no sense in denying the churches are on the ascending grade. Let them come. All will give them the glad hand.

Recollections of Col. Ingersoll.

BY B. F. UNDERWOOD.

Colonel Ingersoll was a brave, able and eloquent fighter for freedom and truth. He was a strong, dominant and unique personality, and for more than a quarter of a century he was before the public a conspicuous and picturesque figure as a lawyer of brilliant powers and as a politician and powerful anti-Christian platform speaker.

As a wit, phrase-maker, word-painter, prose-poet and popular orator, and as an aggressive assailant of superstition, a representative of iconoclastic free thought, Ingersoll was never surpassed, if equaled. His originality was not in his ideas or arguments, but in his phraseology, which made commonplace thought appear striking and old conceptions, arguments and objections to look as if they were new. The views he expressed he stamped with his peculiar and positive individuality, which gave to them an Ingersollian aspect, showing that he had made them a part of his own intellectual breath and blood.

Ingersoll's mind was critical and destructive, and he demolished creeds in Voltairean style. He was more direct and epigrammatic than Paine, whose writings he so greatly admired.

He was the orator of the masses, and for them a conductor of ideas. People are generally moved through their emotions, and the man who is himself emotional and at the same time is a wit and an orator, as Ingersoll was, will ever have a direct influence on the masses which it is not possible for thinkers like John Stuart Mill and Herbert Spencer to exert. His thought did not have to percolate down through several intellectual strata before it could reach the people, even in a modified form.

Ingersoll was the eloquent platform orator of popular protest against partially outgrown religious beliefs, and the herald to the crowd of deep-rooted dissatisfaction with the written creeds of the churches. His lectures abounded in witticisms and homely but graphic illustrations and anecdotes. He arose ever and anon into genuine eloquence and sometimes was under the influence of a lyrical enthusiasm which entranced his audiences.

He loved nature and spoke of things. He thought in images and talked in word-pictures. He despised metaphysics. He kept always within the comprehension of the multitude and magnetized, as it were, with the ideas of mental freedom thousands who had neither the time nor the inclination to investigate for themselves any subject.

An oratorical idol of the multitude must be an indiscriminate assailant of what he opposes. He cannot have the judicial spirit or much sense of historic perspective. As an advocate Ingersoll was essentially ex-parte; as critic of the Bible he was of the class of Paine. One of his mistakes was in not considering sufficiently, in not realizing, perhaps, the advances made by those whose views he assailed. The dogmas may be in the written creeds, but they are not in the minds of the people. He would have done better work if he had assimilated evolution and applied it to the subject of religion. With a more sympathetic view of the past and with a more reconciliative and reconstructive spirit he would have appealed more successfully to thinkers, though he would not have interested so large a class. But he did his work in his own way, and for that work I feel grateful.

I first heard Colonel Ingersoll in the Cooper Institute, New York, during the Presidential campaign of 1868. The other speakers were Henry Wilson of Massachusetts, Chauncey M. Depew and Judge Van Wyck. Ingersoll spoke last, and when he began the audience was tired and hundreds rose to leave. The unknown orator's voice soon had the effect to make them return to their seats, or to remain standing, while the entire audience was held spellbound for half an hour or more by the orator's surprising powers of speech. What I most distinctly remember of the speech are some of the amusing comparisons and an apostrophe to Liberty, which led me to remark to a friend who was with me that the speaker must be a freethinker.

At that time I had not heard of Ingersoll, although he had served as Attorney General of Illinois and was somewhat known in that state as a political speaker. It was also known to his friends and associates, and to some extent to the people of his locality, that he was an "infidel." It was his refusal to give a pledge that he would keep religious discussions out of the campaign that prevented his nomination for governor by the Republican state convention held at Peoria in 1868.

These facts I did not learn until two years later. In 1870 I received a letter from Colonel Ingersoll saying that he wanted I should give a lecture or two in Peoria. Under arrangements made by him, aided by others, I gave several lectures at different times in Peoria, and at those times met in his own home the man who was to become the most renowned and popular free thought orator of his time.

I was impressed with Ingersoll's wonderful wit, pathos, sarcasm and

FROM THE N. S. A. HOME OFFICE.

Words of Encouragement and Wise Advice.

To the Editor:—It gives me pleasure to inform the readers of your valuable paper that the National Spiritualists Association starts out on its new year of effort and work for the cause of Spiritualism with good prospects and much encouragement. The recent convention held in Minneapolis has given new impetus to many of our people in different parts of the far West, to labor with greater zeal and to feel that Spiritualism and its organizations are worthy of every good thought and endeavor we can bring to them.

The action taken by this association at the convention in discountenancing anything that is fraudulent in mediumship, and in protecting the public from the frauds of the N. S. A., is well appreciated by all. Our pleasure is to notify the world officially that the Spiritual press was highly recognized at the convention for its valuable labors in the spiritual cause and for its grand assistance to the N. S. A., and a unanimous vote of thanks was passed to the editors and encouragement given to this organization.

It is still more important that we all keep our eyes to the front and maintain a dignified attitude towards our cause and the world; Spiritualism is worthy of the highest respect and its workers must show by their bearing that they not only love and respect their cause but that they also demand the same respect for their Spiritualism as the Christian world asks for its deification.

The attention of all mediums, speakers and societies is called to the effort made in different states to place or maintain such a high license on the practice of mediumship as to either greatly handicap our mediums in their work or to prevent them entirely from pursuing the calling bestowed upon them by the all-wise and just God.

It is requested that they can in resisting any further legislation on this matter in their respective localities, or in seeking to have such obnoxious and repressive laws repealed. "Commercial Mediumship" is one thing, but the effort to prevent honest and spiritual mediums from receiving a justly earned fee for their time and service for humanity is as gross as would be an effort to prevent a minister of the Gospel from receiving his salary for time and labor spent in the service of his church.

Our love and good will are extended to all mankind and especially to the toilers in our ranks—of the press, the platform or in more private ways; we are bound to them all by cords stronger than steel and finer than those of a silken web; the cords of a common purpose and of fraternity.

MARY T. LONGLEY, N. S. A. Secretary, Washington, D. C.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Well-being of Humanity." By B. D. Babitt, L. L. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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power of illustration by anecdote or figure of speech in common conversation. He only needed to be interested in the subject to be deeply interesting to all listeners. He talked in a way to hold the attention of everybody. He expressed emotion as well as thought. He talked of things and events, and avoided because he had no capacity or taste for abstractions. Paine, Voltaire, Buckle and Victor Hugo were mentioned by him more often perhaps than any other authors.

Evolution, as a theory, had not yet affected Ingersoll much. He could not accept Darwinism, he told me, because of the objection of the "missing links." He was occupied with the duties of his profession and the wonder is that he could make as much progress as he did outside of his vocation. He was fond of poetry, art and music. He was full of sympathy for the unfortunate. His devotion to his family was most marked, and Mrs. Ingersoll from the first impressed me as a very womanly woman, entirely worthy of such a husband. The daughters, then young children, were natural and interesting, and their father often turned to them and asked what they thought of a subject. All this was delightful in the Ingersoll home.

In later years I met Ingersoll both East and West, but not under circumstances which admitted of such full and free conversations as those of the '70s.

The lecture which brought Colonel Ingersoll before the general public as an eloquent champion of free thought is the one on Thomas Paine, which was delivered at the Paine celebration in Fairbury, Ill., January 30, 1871. I was present as one of the speakers, and gave my impressions of Ingersoll's effort in a letter to the Boston Investigator, as follows:

"Colonel Ingersoll, of Peoria, Ill., one of the most eloquent and popular orators of the West, delivered the finest address on Paine that I have ever heard. His oration was a carefully written production, replete with good sense and sparkling with brilliant thoughts, evincing thorough acquaintance with Paine's career and just appreciation of his character and services. The audience listened to Colonel Ingersoll with the closest attention, and the burst of applause which greeted his most radical utterances attested the satisfaction with which he was heard."

In a letter printed in the Boston Investigator dated May 28, 1872, I wrote:

"I spent a day recently at Peoria with Colonel Ingersoll and his family. I found him in excellent health and not in the least disturbed by the harangues from the pulpits or the replies which his oration on 'The Gods' has kept calling out from frightened theologians. He laughs good-naturedly over their impotent rage. * * * The fact is, Colonel Ingersoll is equal intellectually to about one hundred such men as are trying to answer him, if they could all be united into one, and if they will hold a convention or by some other means condense the combined result of all their reasonings and investigations into a pamphlet about the size of his oration, they will be entitled to his notice."

"Colonel Ingersoll, though full of business, finds time to give considerable attention to scientific and literary subjects. He is one of the most sociable of men and his house is always open to his friends. The Peorians are very proud of him and he is generally regarded by those who know him as the 'biggest man in the West.' Were he ambitious for office, he could have almost any position in the gift of the people of the state. But he would rather have a seat in his library than in Congress; he would rather give orations on 'Paine,' 'The Gods,' and 'Humboldt' than make political speeches, and he prefers to chat with his wife and play with his children and entertain friends rather than spend his time in caucuses and conventions or in wrangling about party politics."

This was written a third of a century ago, at the beginning of Ingersoll's career as a free thought advocate. Afterward he did effective service for the Republican party, and his appointment as Minister to Germany, which would have been acceptable to him, was intended, but religious influence was brought to bear against it, and was too strong to be disregarded. For political reasons Blaine, whom Ingersoll had brought before the country as the "plumed knight," it is said, used his influence against the appointment. But Ingersoll was large enough to remain silent in regard to ingratitude. It was the penalty of his independence. He preserved his self-respect, for which we admire him the more.

Ingersoll's personal virtues were of a sterling quality. He had so much natural goodness and joyousness that, dominated by his natural disposition, he lived a happy life and added to the happiness of those with whom he came in contact. He lived his own life. He helped the free world from superstition.

He certainly possessed many strong and noble qualities, and for these he will long be remembered. His orations and writings contain much elevated thought and abound in passages of remarkable rhetorical beauty which deserve a permanent place in American literature.

B. F. UNDERWOOD.

A SPIRIT PLAYMATE.

An Instance Related by Mattie McCaslin

The account given in the issue of October 21, of The Progressive Thinker about little Willis Miller and his spirit playmate, suggests to my memory similar experiences of my own little nephew. When about four years old he had a sweet little girl playmate who was stricken with diphtheria.

During her illness he fretted for her companionship, but finally comforted and amused himself trying to make a boat for Flossie.

His mother saw him fashioning it from a shingle with a dull knife he was allowed to play with, and then drive nails into it for masts. He at last came proudly to her carrying the little boat to which he had affixed a black sail.

A chill struck the mother's heart as she noticed the bit of black muslin. She said nothing, but the sensitive child caught her expression. His big blue eyes filled with tears and he faltered: "I couldn't find a white rag."

Then abandoning himself to grief, he sobbed himself to sleep in her lap. Next day little Flossie died, and they took her body to the old family burying ground in the country.

Robbie was told that Flossie had gone to her grandma's, where she had often prattled of going, to him. Then came days of weary waiting for her return; he grew pale and refused his food. But at last he came bounding from the play room, his eyes sparkling and his cheeks aflame.

"Mamma, mamma!" he called, "come quick, quick! Flossie has come back!" Catching her dress he pulled her to the play room.

"See there," he cried, trippingly, "Don't you see her in her pretty white dress? She nods and smiles to you—why, can't you see her?" he asked impatiently, as his mother shook her head.

From that day on, Robbie often had Flossie for a playmate. He would chatter away to her, answering and asking questions, acting exactly as though a living child were present; but if his mother or anyone came within sight, he would say reproachfully, "There, you scared Flossie away."

One day he ran up stairs to his mother's room, saying: "Mamma, Dr. Braun is in the parlor." She hurried down but saw no one. "Why, Robbie!" she said, turning indignantly to the child, "Why did you say he was here?" "Because he was here," declared Robbie. "He stood right there by the piano and I ran right off to tell you."

That evening she met the doctor at an entertainment. He came joyfully forward, grasped her hand and exclaimed: "I'm so glad to see you. I wanted to consult you so much regarding—"

and he indicated a matter of mutual interest. "I tried hard to get up to see you this afternoon, but—"

"Did you not come?" she asked breathlessly.

"No, I could not get the time."

"What did you try the hardest to reach me, Doctor? Give me the exact hour and minute if you can."

The doctor promptly named the exact time that little Robbie had seen him. She then explained about the child's peculiar experience and his association with the invisible Flossie.

The doctor declared it was an indication of brain fever, and should by all means receive prompt treatment. He advised a complete change of surroundings, and association with other children.

This was done by means of an extended visit and a kindergarten school. Gradually red-cheeked earth children crowded out the little spirit playmate, and she ceased her visits, remaining to him only as a sweet child memory.

I have been sojourning in the country for some time and find the cause of Spiritualism by no means neglected by the people here, who live closer to nature than in cities. Seances are often held at farm houses with the best of results.

Several country people I have interviewed have prophetic dreams and visions that come true exactly as represented in some cases and in others are of an allegorical character. The symbols reproducing themselves in physical experiences. The poem I contribute was, as you see, suggested by Lincoln's favorite.

MATTIE MCCASLIN, St. Louis, Mo.

Why Should Not the Spirit of Mortal Be Proud?

Why should not the spirit of mortal be proud?

No longer the grave with the bier and the shroud,

Can hide the grand truth that our loved ones never died,

But live in the glory of heaven-born pride.

Not pride in the conquest of battle or wealth,

Or triumphs that rob life of beauty and health;

But pride in our part of the infinite plan

That glorifies life from the atom to man.

The forests may fade from our physical sight

But next year their fair foliage renews still more bright,

On the young, on the old, on the low and the high,

"Resurgam" is written—"I never shall die."

"The infant a mother attended and loved,

The mother that infant's affection who proved,

The husband that infant and mother who blest"

Unite in the new life of labor and rest.

The maid on whose cheek, on whose brow, in whose eye

Shone beauty of spirit that never will die;

While memories of arrogance, slander, self-praise,

Time's soft tender fingers will kindly erase.

The king and the peasant, the priest and the sage,

The rich man, the beggar, from age unto age,

Are only the parts of an infinite whole

Where justice deals out what belongs to each soul.

The wise and the foolish, the guilty and just,

The saint and the sinner—not "dust unto dust."

Will answer the questions or close the career

Of each in his part in hereafter or here.

The multitude comes and the multitude goes.

Its struggles and triumphs, its joys and its woes

Are treasured in laws of an infinite love

Whose sweet benedictions descend like a dove.

Far greater are we than our fathers could claim,

And greater our children and higher their aim;

For life upon earth must go forward, not back,

"March on," says Progression, who follows our track.

And greater and grander just out of our sight,

Is the fair land of promise whose exquisite light

Shines forth in its splendor to banish each cloud,

Then why should not the spirit of mortal be proud?

M

AN HONORABLE PEACE.

A Discourse Given Through the Lips of Mrs. Cora L. V. Richmond, Chicago, September 24, 1905.

"Blessed are the peace makers, for they shall be called the children of God."

"I came not to bring peace, but the sword." This is an epoch-making cycle. We are in the midst of culminations, culminations of things; in storms, earthquakes, volcanic eruptions and great disturbances in mechanical forces; railway accidents, as they are called; the failure of memory among those appointed to important places; in positions temporarily filled by those unqualified to fill them, taking the place of skilled labor, because there is no recognition of the unions, the labor unions.

There are always causes, temporarily, for physical disasters as there are underlying (or spiritual causes) for the disturbances of the atmosphere of the earth. In the mental world, in human nature, there are causes for the physical results, and no doubt those deeper, underlying causes have preceded these material culminations.

Japan and Russia.

The greatest epoch-making event of the last many months must of course be considered the war in the Orient, between Japan and Russia, a war involving millions of money and thousands, we may say hundreds of thousands of lives.

Russia caused the war. We have from time to time foretold Russia's intention of gaining an outlet and inlet to the commerce of the Orient, and this war was the culmination of that intention and, therefore, she was the aggressor. Besides, Russia's internal policy was a policy of aggression. Imperialism owns no opposition, admits no disputes. Siberia is the fruitage of imperialism. The whole line of Russia's history is strewn with the victims who have attempted to advocate something besides imperialism.

Japan is the offspring of the new Orient; is the precursor of the New Day in the Orient. Japan has steadily adopted the newest methods. Japan understood the necessity of unity, concentration and persistence. There was no dissatisfied Japan behind the Japanese army; they were united.

We said eighteen months ago, and one year ago, that the great opportunity of the ages was for one nation or person who could see the solution of the Oriental war, who could arbitrate impartially, and we mentioned the President of the United States in connection with that solution, and said it was the opportunity of his life and of the ages. The naming of the Commissioners to arrange the terms of peace was undoubtedly due to the opportune intervention of the President of the United States. If it is a real peace, it is the greatest event in history, that in the midst of such a conflict, when although the Russians were conquered they did not admit defeat an armistice could be called, commissioners could be appointed and terms of peace arranged. Then the most singular part of the spectacle is, that within a few weeks, almost in a few days, from being a conquering nation Japan was nominally before the world as a defeated nation, and from being a conquered nation Russia was placed before the world as a conquering nation. If this is "diplomacy," we want it not. If it is the influence of the power behind all thrones and countries, the money power of the world, we want none of it. The "feelings" of Russia should not be hurt. They should not be humiliated before the world. They should not be made to pay any war indemnity! Since when in the history of national warfare has it been considered a greater humiliation than defeat to pay an indemnity? But it is an "honorable" peace for Russia.

The Republic of Russia.

Do you know what is behind it? THE REPUBLIC OF RUSSIA. Mark our words. Monsieur Witte has in mind the Republic of Russia. He knows the trend of affairs; he knows which way the tide is setting. There was no other excuse for the kind of peace that was arranged for, meaning an Independent Republic for Russia, and the Japanese peace.

Japan's greatest victory in all the arrangements and diplomacy is the attitude of the Japanese. A nation that was willing to waive financial consideration for the greater question of peace is the conqueror of all time. And Japan has won it; and Japan will day by day know it. There is a greater triumph for Japan than a war indemnity. She knows that the imperial power of Russia is henceforth curtailed and will soon be cut off; that the New Russia will rise from Siberia; not from the peasantry, but from the great intellectual class that has been waiting for a voice in the government, and has received small concessions during the progress of the war.

This is why Japan to-day blossoms out as the Lily of the Orient, more than if her flag was waving in Moscow; more than if all the soldiers of Russia had been slain. For Japan heard in the signs that were given during that conference of peace the great voice that cometh forth from the North; heard the crackling of the purifying fires that will purify the palaces and the titled aristocrats of their sins, heard the deep under-current of popular feeling and intelligence that will ultimately overthrow the greatest imperialism that ever existed.

Japan Above Fear and Above Pity.

Japan bides her time, with the Chinese railway, with no more encroachments on the border line, with China intact, with her spirit already in contact with the great Orient, that beside her is shoulder to shoulder moving forward. Do not have any pity for Japan. She is above fear, she has conquered through war and peace, and, therefore above pity.

It is a mistake to suppose that there is any dissatisfaction in Japan over the terms of peace. The disturbances that occurred, simultaneously almost with the termination of the peace arrangements, were wholly local. Because the Mikado knew, his counselors knew, and all the men of affairs knew, and the terms of peace were accepted. They understand the step forward that Russia is to take, and that Japan is taking. These are great events. Of course the Russian bonds have had something to do with this external arrangement. But there come periods of time when the monetary power does not govern the world. When a nation is ready for the great rebirth, all the Dives in hades cannot keep it back.

Mr. Lincoln said in a confidential letter to a dear friend, a United States senator during the war: "I have had more trouble with Wall Street than with the entire rebel army." That is always true. That is true in this instance; but Wall Street does not govern the uprising spirit of the new Russia. And Wall Street, and the Stock Exchange of London, and all the money centers in the world cannot govern the new spirit of the new Japan that is coming forth to blossom in the East. But there will be other struggles. The Prince of Peace said he came not to bring peace but the sword. We know there are terms of peace, as it is called, that are worse than war. We know that until justice forms the basis of every government on earth, there will be no permanent peace.

You cannot have a Court of International Arbitration unless it is made of angels, because every human court of arbitration would be measurably governed by the great financial propositions of the world. But the time is coming when there will be a court of International Arbitration; there will come a time when propositions for peace will be accepted. After the War of the Rebellion there was such a settlement at the Hague. When the Japanese had really conquered, even the Russians admitting it, there was a possibility of peace arrangements. Usually the calm comes after the storm, after the purifying fires. The lightning flashes, and the thunder that rolls along the sky are precursors of storm and not of peace. When the atmosphere is purified the peace comes.

If you will begin a nation in fraternal love, refusing any injustice to the original, or aboriginal inhabitants, refusing any encroachments upon their rights, refuse any act that can prevent their admission into brotherhood or fellowship with you and make equal and perfect human justice and right, based on that government, such a nation will never be overthrown by war. But at the present time there is no such nation on the Earth. Not even this boasted "land of freedom," this boasted Republic of the United States of America. You have the whole of the Indian massacres behind you; you have slavery as the background for your great civil war; you have lately the acquisition of territory, by war, in the far Orient. Then you ask for peace. But not until the nation is purged.

Great Financial Oppression.

You have now the greatest financial oppression that the world has ever known. You need it or you would not have it. You have entered into these steps of aggression or they would not come. The man who into these steps of aggression or they would not come. The man who will not follow his convictions for fear of the morrow does not deserve

what the convictions might bring. Fear is the greatest oppressor of the human race. The Japanese were absolutely fearless, for they did not fear anything in this world nor the world to come.

Now that all this has come to you, and that this accomplishment stands before the world, let it not simply resolve itself into a political matter for the sake of another presidential term. But let it be allowed to stand out in all its beauty and wonderful accomplishment, as the next step toward the ideal. The great rehabilitation of the earth with the message of peace, educationally.

There are some people who want Russia to be thoroughly conquered. There are people who do not think they had quite enough of a whipping. Perhaps they belong to the birch rod class, who think because they were punished with the birch rod when boys, that the present generation ought to be. There is a strong argument in the birch rod; it appeals to a very large class of people. But if we are going to measure swords; if all our preparations for war are to continue; if the monsters of the deep and the monsters of the upper air are going to be called into existence for the sake of international wars, there will come a time, and it is not far distant, when no nation can afford to go to war, because it will mean annihilation. A successful airship of war sailing over cities, towns and fortifications could do more damage in five minutes than all the old line, laboring, battle ships ever accomplished in the world. And submarine monsters, that resemble nothing so much as the octopus, can do more harm to torpedo boats and torpedo boat destroyers now than was ever dreamed of in the world of maritime battles before. Man is becoming dangerous to himself, he is laying the foundation of absolute annihilation if he pursues the same policy in the future that he has in the past. Why, the experiments for protection are becoming dangerous. Torpedo boats and torpedo boat destroyers are often a destructive source of experiment. The explosions in the manufactories of deadly munitions of war are killing many.

The Culmination to Come.

No, you have not reached the culmination; the culmination will come when the intelligent people of every nation will know that the manufacture and the storing of weapons, implements and munitions of material warfare is greater danger than war itself to the spirit of peace, progress and fraternal love.

There are many more people on the earth to-day who accept the Great Commandment than ever before. There was a time when if anyone talked peace he was supposed to be a coward. There was a time when a man and his retainers made war upon the surrounding country, and went back to his castle in security with what he had gained. Marauding was honorable; highway robbery was a legitimate occupation. The seas were full, not only with the fabled Vikings, but those who swept over every sea to plunder every craft sailing the high seas. Depredations were common in daily life, and no man nor woman was safe excepting behind the strongest barred gates, and with the castle towers closed to the world.

Our battlements are far other than those! There are few places where women and children in this country cannot walk with safety, even after nightfall. And the great majority of human beings pass to and fro over the earth unmolested. All the highway robbers there are now are securely entrenched behind the battlements of legal verbiage, and there are only a few keen robbers, trained robbers who molest you on the plains or in the wilderness, those who hold you up without the process of law. Of course if you consent to the first you are a part of the plan, and until you adjudicate on public utilities being owned by the public you will have that kind of highway robbery to contend with. It rests in your hands, in your ballots. You are experiencing it every day. You know what it means to your great cost. Events are rushing you forward to the final decision. Will you follow in the wake of all past republics and go down under dictatorship into the mire, or will all these thousands and hundreds of thousands and millions of people who know the way, who understand the light, who have the principle within—have the courage of their convictions and right it at the ballot box?

We know the end is not yet; that the great dawn of peace is not yet read to appear. Forth from the ark of human safety a dove has gone many times and returned without the olive branch. This great symbol, this allegory appeals to you to-day. Forth again and again fly the men, the doves, the messengers, but not until many days will they return bringing the true olive branch of peace, the real, perfect and divine peace. For one dove sees injustice; another dove sees inequalities; another dove sees the hand of labor fettered and fastened; another dove sees all the while this great human selfishness, this wonderful monster of the earth striving between the world and the people. But at last there will come a time when there will be an "Honorable Peace." When no nation shall hold its position or place because of any injustice by land or sea; when war shall not be the beginning and middle and ending of all nations; when there will be a nation valiant, full of energy, of divine and perfect life; working with hands and brains and hearts to the fulfillment of the perfect life of earth, a nation that will be ready for peace. It will come with the nations of the earth when the Orient shall yield its best; when Europe shall yield her best; when the new Asia and the new Africa shall be born, and when out of this western continent there shall come the flower of the finest minds, the loftiest hearts, the most perfect spiritual lives.

Spirit is first, then the body. You cannot have a perfect form until your spirit perfectly animates and pervades it. You cannot have perfect health until you have perfect conquest over mere desires and appetites. You cannot have a perfect mind until the mechanism of the brain is trained to obedience to the superior power of the spirit. So there will be no external form of government perfect on this planet until the spirit of man shall rule his mind, his desires, his appetites and conquer the brutal selfishness that makes him wish to be master of the physical world at any price.

All hail to those promised day when Justice and Wisdom and Love shall rule! When selfish striving and war shall cease, and man, taught in the higher school of God and spirit shall make way for the Primal Truth and its perfect sway.

TESTING MEDIUMS AT SEATTLE, WASH.

Will C. Hodge, who is lecturing there, writes: "The Spiritualists certainly have a most excellent society here, and I have never met a better class of people than are the Seattle Spiritualists. The fakir finds mighty poor sledding here, and the phenomenal medium who asks for endorsement must present an exhibition of his wares under strict test conditions. It is needless to say that but very few come to the scratch."

PHILOSOPHY OF OPTIMISM.

Some Thoughtful Words in Reference to Success.

A man said to me yesterday [as set forth in "To-Morrow"] "What is the sense of a philosophy, teaching to look on the bright side of a thing that has no bright side?" This state of a thing, is a pure assumption, for no trouble or disaster, but what at least an instructive lesson in it for some one. It is only the hopeful mind that achieves, and the courageous heart that overcomes obstacles. A pessimist seldom wins, and an optimist seldom loses.

You will observe that it is the man who has faith in himself and is self-reliant, who rises to the top; but the man who is timid and afraid of his own shadow, seldom fails to sink to the bottom, and is a dismal failure. The unconquerable spirit in Grant enabled him to say, "I will fight it out on this line if it takes all summer." "Thought is a psychic force that acts as a motor on the Nervous Organism." The degree of nervous activity depends upon the dynamic force of the mind; or to use plainer language, that as we think we become, and as we act one moment, we are disposed to act ensuing moments. Our thoughts seek the line of least resistance. Our thoughts and emotions act upon and through the nerves, and cut a path for similar, recurring thoughts and emotions.

The more we think the same thoughts, and feel the same passions and emotions, the deeper and better defined is the path in the nerves, through which the psychic or mind force flows.

Our habits, dispositions, and character are brought about by these channels or paths cut more or less deeply in our nervous organism. So if our uncontrolled environments bring us gloomy, despondent, thoughts, we are liable to grow pessimistic fault finders, grow weary dependents. From the darkest side of doubt and pessimism, come forth powers, degenerates, and suicides; leading to great mental suffering and physical wretchedness; and unless this is tempered with great timidity, tend to bring misery to others, by injustice, tyranny, vice and crime. The remedy for such pernicious nerve channels is cultivation of sweeter and more hopeful thoughts, nobler emotions, and higher ideals. It is by far safer to determine to cultivate joy and hope in our hearts, discerning beauty, cheer, grace and glory in the world—in the trees, flowers, grasses, birds, animals, people; and in all that is about us—and out of our gloom, viciousness and misery of existence. We can shape our thoughts as we like if we only desire and resolve to, and persistently keep at it day in and day out. We can make friends of all the world, and mold things to our wishes. Why should we think failure, when we can determine our own success. The successful person takes plenty of time for thought. He is patient and poised, and carefully looks the ground over, for weak and strong points, and adjusts himself to needed conditions. L. W. BILLINGLEY, Lincoln, Neb.

"In the World Celestial" by Dr. T. A. Bland. Interesting, instructive, and helpful; Spiritually uplifting. Cloth bound; price 4c.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

Interesting to Flesh Eaters.

An item which has been widely circulated through the press should receive attention from those who patronize the city markets: "It has been decided that the meat of animals used for obtaining vaccine is not made unfit for food. The carcasses of many calves that have been vaccinated are sold in the London market, and their use as food effects a saving of many thousands of dollars annually."

Who has decided? The "scientists" and physicians who are engaged in the business of supplying "pure lymph" to the people afflicted by the small-pox goblin. How are these animals treated to obtain this material for vaccination? It used to be gathered from ulcers on the udder of cows that had been infected by unclean and diseased milkers, or the scars from the diseased feet of a horse, or it was taken from the pustule of the arm of a human subject.

Now, however, the production has become a great industry. One of the largest establishments keeps constantly from 100 to 150 young cows or heifers, in an immense stable where every detail of the process may be observed. The animal is first subjected to a dose of toxin, injected into its blood, to test it for tuberculosis. After recovery it is subject to the toxin of tetanus. After proving immune, it received the small-pox virus. After the raging fever, the udder develops a crop of pustules—ulcers—and when these are "ripe," the well-known "points" are dipped in the pus, or it is prepared with antiseptics and stored in hermetically sealed tubes. Although these are sold to the doctors at discount, the profit from a single sick cow is very large, especially if the small-pox scare can be worked on successful communities. It is to be inferred that since the establishment of these "laboratories" small-pox is constantly menacing some town or city, that this scheme of forcing diseases of cows, by letting loose the disease, is worked to limit.

What becomes of the tortured animals? They have been well fed, and after a few days in pasture are turned over to the market, and "eminent physicians" testify that the flesh is healthy food, and by so doing "save thousands of dollars," otherwise lost by keeping the animals a year or more in the laboratory. Do you think that the introduction of putrescent blood into the veins will purify? Do you think that this flesh which has been poisoned in every fibre, is pure, clean and wholesome food? Can you imagine how greed can reach a lower depth?

Speak for the Creatures of the Wood and Field, Who Cannot Speak for Themselves.

And this brings us to the consideration of the broader question of humane attention to the animal world to which by strongest ties we are allied. "But," you will say, "What has Spiritualism to do with this movement which has its own societies and prominent exponents?"

It has to do, because it is the religion of love, charity, sympathy, duty, to all, the lowest as well as highest; because it is doing of the things to be done and not of faith. Little sympathy for animal suffering is found in the Christian churches. When appeals have been made by the Humane Societies to the clergy once in a while apply the good teaching of the teaching of gentleness and kindness to the patient animals who are servants, and at last yield their lives, there was scarcely a response. Some of the most eminent divines returned the invitation with the startling answer written beneath—"Rats!"

The American Humane Association vainly attempted to have some lesson in kindness to animals introduced into the Sunday-school lesson leaves. The veteran worker in this cause, J. C. Mack, says: "Where, indeed, is a religious body whose aims are purely the fostering of humanitarianism and the spread of unfettered and unmodified truth? Where is the modern religion whose moral teaching can be summed up in the few words: 'Never be mean, never be false, never be cruel?' This is certainly not the teachings of churches yet, for as a matter of fact, in the so-called civilized countries of the world, every form of meanness, falsity and cruelty has official tolerance and often the support of the churches. If there were less said about faith, dogmas, and creeds, as methods of salvation, and more upon the simple and all too rare virtues of heartfelt kindness and sympathy, then, as Cowper says, 'Pity would be the friend of all friendless animals, and Justice would stand between every suffering creature and woe, and teach a tyrant mercy for his brute.'"

"We come to the time, instead of the culture of the church barbarism, dogmas and creeds, we have religious beliefs that teach truth, mercy and humanity."

Mr. Mack has been too confined in his investigations, for had he become acquainted with the teachings of Spiritualism, he would have cried aloud in exultation: "Bravo! I have found it!" Spiritualism is this sought-for religion which is a sublimation of philosophy: It has infinite charity and sympathy, based on the knowledge that from the lowest organism of the slime to the arch angel receiving the light of to us, infinite intelligence, there is unbroken succession, and the same law of love necessitating gentleness, and appreciation of duties and rights, reaches from the first to the last link of this chain of being.

"Never be mean, never be false, never be cruel!" This is a mandate of Spiritualism, and furthermore it commands: "Be true, be fearless in doing what is right to be done; hold to ideal existence and righteousness of spirit conduct."

A Comparison. Compare this belief with the teachings of a great religious-scientific school, as the University of Chicago. Recently I mentioned the great gift, and the inhuman uses to which it was in part applied. "Are you not too severe on these men who are in pursuit of sciences?" writes a valued friend. "I cannot believe animals are thus tortured!" My answer is the announcement made by President Harper: "We have not thought it wise to place any restrictions upon experimentation involving prolonged or severe pain." [See Animals' Rights, H. S. Salt, page 157.]

After this declaration it is not surprising that the following rows item should appear: "Chicago, Oct. 11.—Eight women students have entered a large male class in vivisection which will be taught this quarter in the University of Chicago."

They will experiment on dogs for which they pay 50 cents each; cats for which they pay 25 cents, as one of the instructors said: "on anything else they can get hold of." The class is an

unusually large one and is obliged to go to the laboratory in two sections. Think of it! Is it not appalling to think of a young woman, with a helpless animal bound on the dissecting table, cutting through its quivering nerves? Would such a woman be recommended for a companion? Will such a woman, whose feelings have been destroyed by cruelty, feel the sympathy for the suffering, which is essential to a successful physician? Will anyone, knowing her history, confide a sick child to her care? Will not this egoistic devotion to science lead to experimentation on a child as well as an animal?

Accompanying the above item was another of a famous female physician—I will not say woman, for I do not wish to disgrace that word—who was famous for notoriety, and innate cruelty, featured the ureters of a score or more guinea pigs and rabbits. With some she performed this operation on one, on others on both ureters. They all died, some living for forty days or more. She reports that they drooped around, hid away in their cages, and manifested every symptom of distress and mortal sickness. Why should they not? The stoppage of the ureters in human beings produces unbearable pain. It is the same in animals, and death is sure to follow. This was well known before, yet this female Torquemada, in the name of science, instead of religion, proceeded to torture these helpless animals. The great scientific fact she discovered was that however carefully she performed the operation, pigs and rabbits died! Yet there is not in any medical journal one word of censure!

If this university were alone in its cruelty! Every university and college must follow its lead, and the students are taking the places of dead human subjects, to illustrate the various surgical operations, it being advocated that more practical experience can thus be gained. The learned professors seem to forget that the anatomy of animals differs so widely from that of man, that knowledge of their structure, applied to him, leads astray and is worse than useless. This is the testimony of the eminent English surgeon, Lawson Tait, and of all others who have studied the subject unprejudiced.

I do not think an apology is required for introducing this matter as related to Spiritualism. We believe in a system which has to deal with the affairs of this life as well as the next. We are living to live, not living to die. Hence, if, or can be, here and now, and it is our duty to make it for to-day, and not put it off until death. As Spiritualists we should be loving, kind, just, merciful, charitable, dutiful to all, from the least to the greatest, because we cannot be mean and cruel to even a dog, and not have it reflected on our character as intensely as though these unrighteous qualities were practiced on an angel.

Spiritualism is wrongly understood if it is supposed to stand for passively singing Beulah Land and the Sweet Bye-and-Bye. It is a cause militant against to whatever makes for the betterment of mankind, for knowledge, for morality, for spiritual excellence.

Straws Showing the Trend of Public Opinion. Spiritualists are not accustomed to being praised by the secular press, but the tide has turned, and some of the most influential journals now treat the subject with respect and consideration. If the action of the National Association regarding fraud, requires vindication, the following from the Port Huron Times is a valuable pointer, showing the direction of changing public sentiment:

"Spiritualism as a cult, or as a system of psychic philosophy based upon alleged facts demonstrating the continuity of life, may gain much from the action of the National Association of Spiritualists now in session at Minneapolis, Minn., in seeking to discredit fraudulent mediums. While believers in spiritual phenomena may be found among people of all classes and all religious affiliations, most of them are somewhat uncertain upon many points; while the large body of absolute unbelievers cite the operations of fraudulent mediums as discrediting all psychic phenomena. However, most of those who flippantly or sagely denounce as fraudulent or foolish all phenomena tending to demonstrate the continuity of life and a future life have never made any honest investigations for themselves, and are therefore ignorant of all features of the subject, and their jeers are entitled to but little consideration. That Spiritualism will ever become a strongly organized church with a fixed creed or declaration of beliefs may well be doubted. If there is anything to it, Spiritualism is a philosophy and not a religion. But in any case honest effort on the part of those who adhere to Spiritualism as a philosophical or religious belief to drive out of their ranks persons guilty of producing fraudulent phenomena will tend to elevate it in the opinion of the world at large."

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

A LEAF OUT OF NATURE'S DIARY.

Deep in the unbroken silences are ever brooding powers, The cause of all there is or ever is to be, We cannot tell the subtle essences at work, Their modus operandi mortals may not see, None on the earthly planes, only the knowledge bands Who dwell in essences of rapturous purity.

And even these, refining as they ceaseless go, Become aware of higher possibilities, Wrap them in deeper studies greater heights to climb, Finding life's wine not yet drained from the lees, Not yet a limit to the store of means and ways, Not yet a shore to Power's eternal seas, Man—God—in one; immortal, infinite, Advance In Delty, and Delty unfolding still as man; And if as man then sure in that pre-ceeding too Was Delty; for human is but evolution's span From lowest bounds, and no new atom found, Only the Ever Present, since the grand work of change began. M. A. CONGDON, Hood River, Ore.

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Rev. W. C. Gorman, Kansas City, Mo., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of astigmatism."

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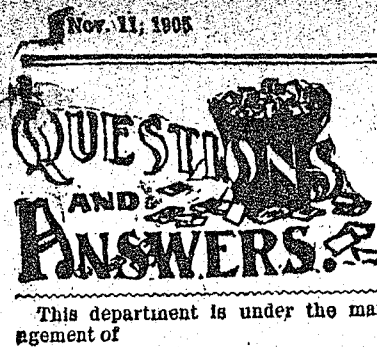
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NOTE.—The Questions and Answers have called forth such a host of responses, that it is impossible to give all the answers in the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes thereby descriptive, which of all things is least desirable. Correspondents often weary of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his turn at equal place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has been unusually large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

R. S. Bell, Washington: Q. A missionary returned from Burma, in a lecture on that country, said that he had been told that the teachings of Christ, but what he taught was so vulgar that he could not repeat it. He also said that pagans worship the idols for themselves and not as representatives, as usually understood. Is he correct?

A. This missionary is hopelessly blind to everything outside his Christian faith, or purposefully deceives. The view-point of different peoples varies, and the Burmans have good reasons for saying that the morality and customs of Christians are far from being irreplicable. There is no more reason for saying that the Burmans worship images, and not the beings whom they represent, than that the Greeks worshipped the statues of Apollo and Venus, or the Catholics the images of the Virgin, or Jesus, or the saints.

As for the morality taught by Christ, the Bagavat Gita is the undoubted source of the moral teachings of Christ, and is one of the most wonderful of all the so-called sacred books of the world.

Undoubtedly this missionary, were he from Japan would make a similar report of that country, as has been repeatedly done. Recent events, however, have opened the eyes of the Christian world, and demonstrated that other religions are equally capable of awakening the highest moral sense and producing the most exalted character.

Pagans are the Japanese, yet they have shown the most exalted courage, devotion, self-sacrifice, and in the glow of triumph a forbearance, magnanimity and honor which has no parallel in the history of the Christian world. It is as to talk of converting people of other religions to Christian faith, as the conversion of Christians to Brahmanism, Shintoism or Moslemism.

Physician: Q. When a person is in great suffering and hopeless, would it not be right and justifiable to give them an anesthetic and thus end their pain?

A. This question has been plausibly argued from both sides. It is not suggested by its being brought before the recent meeting of the American Humane Association at Philadelphia. Mrs. Ballington Booth was cited as having endeavored to have railroad companies carry with other appliances for the wounded, anesthetics to be administered to those pinned under the broken cars, or hopelessly injured. The association decided against the measure. Granting, however, that it is justifiable, who is to determine whether the anesthetic shall be given? It is instinctively felt that such power over life and death cannot be conferred on a human being over another.

Experienced physicians will recall cases they diagnosed as hopeless, where the patients were tortured with pain which for pity called some form of relief, and finally recovered. Had they been given the right to extinguish the lives of the sufferers, to do so would have been akin to murder.

There is no doubt that physicians give quieting doses of morphine, which renders the passage from pain to the next life, "a tranquil sleep." Still this is perhaps unintentional. Still cannot always correctly judge of the quantity of this drug the patient can resist.

There is no justification of anyone assuming the responsibility over the life and death of another, and hence such a suggestion is impractical. In an extreme case, as where a person was fastened beneath a car, and the faster almost reaching him, there being no possibility of rescue, instantaneous death would be merciful, and a kindness. Yet who would have the courage to become an executioner.

Novice: Q. Who are the Doukhobors, and what is their belief?

A. They are a religious sect, originating in Russia, where their fanaticism caused a great deal of trouble to the government, and what they regarded as persecution. The Canadian government offered them a free home in the Western region, and although better situated as to their material wants, they have brought all their superstition with them, as a result of their ignorance which is almost mental stupefaction.

It is said of these colonists that they are honest, industrious, and law-abiding, except at the periodical religious revivals, which take place about three times a year.

They believe, from Bible evidences, that it is wrong to use animals for work, yet they are obliged to keep stock on their farms, when revivals come they drive their animals away. They believe that all kinds of machinery are the invention of the devil, and work alone with their hands as Jesus taught.

When the religious crazes come on they eat only raw vegetables and grain, "just as God made it," and many are so overwhelmed with a sense of their sins they wander over the prairie, expecting to be fed by the ravens, and to meet Christ at his second coming. When they do this they discard all clothing, as they think God will be better pleased to meet them just as he made them.

Seventeen hundred men, women and children in a body marched into York town this year. Six hundred on another occasion, in mid-winter, marched toward Blinacross across the bleak and swept prairies. Centuries of persecution have made

The Light Among the Hills.

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(Continued from No. 322.)

Spruce Grove Farm.
Dearest Marah!—Weeks have flown by since I received your nice long letter and I am longing to hear from you again. I want to know about Mrs. Drury and the results of the meeting; about "Aunt Jane" and everybody you are interested in.

There has been little to break the monotony of my life. Father has been confined to the house with inflammation of the lungs for a good while and I have taken his place upon the farm as best I could, for we have had no money to pay hired help. I have taken the whole care of the stock and drawn up wood and cut corn and husked it, and gathered apples, in fact done everything that needed doing so far as my strength would permit. My hands are rough and red, and some mornings I am so lame and sore I can hardly move, but it soon wears off. I have left the farm but a few times since I wrote to you before.

I came home from Aunt Laura's with a bright vision of the future before me, but it has vanished as completely as a rainbow in a soap bubble. I see nothing before me now but years of toil and hardships, but I must do my duty. If I have got to be bound to the altar of sacrifice I will not go like a beast dragged to the slaughter, but like a woman true and brave. It has been clearly revealed to me that I must pity myself no more, that self pity is weakening to one's character and prevents all possible growth. I am sure I can grow strong and pure and kind and patient as the years go by, even if I do have to dig potatoes and milk cows.

After all, character is the main thing, for what would all the beautiful things I could say amount to unless I led a beautiful life? All this came to me the other day while I was feeding the chickens and for some reason I felt as if heaven was very near me.

When I came home I thought I knew a good deal about spiritual things, but I have made up my mind I know nothing. The physical phenomena we have seen so much of, I am weary of. I want something that will teach me how to live and be well and good and happy in the midst of trouble. I want to know how I can do good to others outside my own little family. I do not understand why I do not get more messages from the spirit world. Charlie thinks it is because I hurry so much of the time. I don't know what I would do without Charlie; he is my own comfort.

Almost every morning I am awakened by a voice speaking to me and I will copy for you some of the things I have heard the voice say: "Seek not afar for that which lies near at hand." "Within yourself lies the power to rise above every condition and shape your own environments. You will never have to learn one unnecessary lesson. Rejoice in every trial that tests your character and reveals to you a weakness or a fault. The spiritual is the real, therefore seek the spiritual first. You can not help humanity unless you understand it. One who has never been hungry cannot sympathize with a hungry man."

"Be yourself all you want others to be. Make yourself worthy of the best earth and heaven have to give. However humble your work, do it cheerfully, faithfully and well. Give unto others the respect and kindness you want them to give to you."

I think if I live up to what I have received already I shall be at least a good woman. One thing is certain: If I have got to have years of experience such as I have been having, I will try and get all the good out of it I can.

Last week I went to see Uncle Ezra for the first time for a good while. I found him quite feeble, but he was real pleased to see me and we had a long talk. He asked me a good many questions about my work and what I was going to do. "Out door work won't hurt ye if ye don't do too much," he said kindly. "You want grow strong and be well and happy out in the sunshine with the birds and woods and

them stolid and unchangeably stubborn, and the density of their ignorance seems impenetrable to modern thought. As their fathers believed, so do they. They are opposed to all human laws, to courts, armies, war, to science and knowledge in general. The Canadian government has furnished them with schools but they will not permit their children to attend. They are ultra communists, holding everything in common. While having no priests, they follow like sheep self-appointed leaders, who by their preaching excite their fanaticism. Aside from the fanatical outbreaks, they lead the lives of gregarious animals, devoted to the welfare of each other, the members contributing to the wealth of the community. They use no spirituous liquors or tobacco, are vegetarians, and have no criminal laws. Vice is unknown.

They furnish a most interesting study of the inception of religion. It is probable that the people among whom Christianity had its origin, were even more ignorant, and hence fanatical than these Russian sects. Judging from the apocryphal writings, which have been preserved, it is impossible for the enlightened minds of the present to understand the brutal stupidity of the masses during the thousand years of what has been aptly termed the "Dark Ages." Every would-be leader claimed divine assistance, and the people were ready to follow, their fanaticism measured by the absurdity and folly of the doctrines taught.

hills, and ye will if ye don't worry and hurry; so don't do that, child, for if ye do 'twill shut the gate of heaven in ye face sure. Stop and look at the sunset and get its glory in your soul. Draw in great long breaths of the good pure air, and smell the spruces and the bracken; what do you call 'em, ferns? Get all the good ye can out of everything; 'tis all yours if you will take it. You've got all the time there is. If there don't seem to be time enough for ye to enjoy yourself, it's because ye think something is yer duty that ain't yer duty—that's all."

He then told me a story which I will write, for it is too good to be lost, so pass it on, please:

Years ago an old lady called by her acquaintances Aunt Betty Joe, lived on Swallow Hill and for a long distance everybody who was having sorrows and troubles went to see her, and came away looking brighter and happier, so it was no uncommon thing when some one seemed extra happy to hear his neighbor say, "I guess he has been to see Aunt Betty Joe."

One day the minister went to see her and asked her the secret of her success in helping people. "I believe you are doing more good than I am," he said, wistfully.

Aunt Betty Joe laughed and said, "I'm preaching them a more helpful gospel than you are; the gospel I preach is, 'Let Go.'"

When asked to explain, the old lady said, "When I was only a young girl I got married and went to live with my husband's parents on a large farm. In those days we had to make our butter and cheese, and spin yarn and weave our own cloth. Oh, there was lots of hard work to do. I was full of ambition and wanted to do a great deal, and my mother-in-law was very willing I should. The more I took upon myself to do, the more she thought I could, and it was not a great while before it was hurry, hurry from early until late. If I wanted to go anywhere or have any time by myself she was vexed, or I thought she was."

After a time I began to wear out under the constant strain. I grew thin and pale and felt tired, unhappy and discouraged all the time, but no one seemed to take any notice of it. I grew silent and morbid and the more I brooded over my condition the more miserable I grew, until I fancied that no one cared anything about me, and I wanted to die and get out of it all. It was duty here and duty there—I believe the name of the "skeleton in the closet" was Duty!

Just as things had got to this my husband's Aunt Emily came to make us a visit and she and I took a great liking to each other. One day when I was tired I could hardly move Aunt Emily came out into the kitchen and began to help me. Just then we heard a noise out doors and went to the door in season to see our chore boy Sam come rushing down the path holding onto a strap around the neck of a great calf. The boy was panting for breath, his clothes were torn, his face scratched and bloody and his hat and one boot gone. When he saw us he gasped out, "Help me; help me, quick!" Aunt Emily stepped out and cried, "Let go! let the critter go!"

When we came back to our work, she said to me, "Now, look here, Betty, you're in a worse scrape than that boy is, for you've got hold of a more unmanageable critter and the name you've given it is 'Duty,' so what I lead to you, I say to you 'Let Go.' The Bible says God is love, and love won't make you do things to hurt yourself more than anybody else. It ain't your duty to do other folks' work for 'em and humor 'em in their laziness and shiftness. The other night I heard you praying God to help you, but he won't ever help you out of any scrape you can get out of yourself just as well as not. You have a right to be healthy and happy, and you needn't feel obliged to ask anybody's permission, either. What would you think of Sam? If he should keep right hold of that calf all the time day and night and say he was doing his duty? He might say that if he didn't keep hold of the critter that it might get lost or drowned or some body, and so hang on and yell for help to come and help him do his duty. I guess as long as he could let go when he had a mind to, folks would let him holler quite a spell 'fore they paid much attention to him, and I guess God will let you holler quite a spell 'fore he pays any particular attention to you—so you just let go."

I took Aunt Emily's advice and lived it afterward. I had quite a tussle but I kept good-natured, and conquered in the end. Now, folks come to me full of trouble and grief and worry. I tell them to let go. Some people have their arms so full of disagreeable things that they can't see over the top of them nor around them; there is only one thing to do: Let go. Don't keep your mind so full of unpleasant thoughts there is no room for anything bright and beautiful to find lodgment there—let go the bad and uncomfortable ones.

If somebody says something mean about you, let it go, and by your words and deeds prove to them their mistake. Don't go through the world lugging about with you a load of jealousies, disappointments, grudges and all the rest of the doctrines taught

sentments—let go. Don't trouble yourself about other people's affairs, or speech or conduct—let go. "Now, child," said Uncle Ezra, "Don't try to do too much. I once knew a woman who said she tried in her family for years to be manly, womanly, boy, dog, and all and an angel into the bargain, but she made a wretched mess out of it and one day the idea struck her that 'twas enough for one woman to be all a woman ought to be, so she let go of everything else and 'tended to the woman business, and the last I ever heard of her was to hear somebody say that if an angel ever was on earth that woman was one. So when ye get home don't forget Aunt Betty Joe and the gospel of 'Let Go!'"

There is no danger that I shall forget it, for I see too much need of applying it to my own case. Some one has sent me a lot of papers and tracts big and little. There are all sorts of isms and faiths and cure and mild cure and I don't know what, for I have not had time to find out, but I am going to let go of some thing and read them if they are worth it, for if there is anything better than I have already got I want it.

Later—Father asked me to-day to go to Uncle Ezra's to borrow a saw, and I was glad to go. I told Uncle Ezra about my new reading matter and asked him what he thought about it, for he has always read a good deal. In reply to my question he took a bottle from the table and asked me what was in it. I removed the cork and answered "peppermint essence."

"If I should put a label on it reading ginger, what would it be then?" he asked.

"Why peppermint essence, of course," said I.

"Then if I put another label on it, reading anoint, what would it be then?"

"I guess it would be the same old peppermint," said I, laughing, for I saw his meaning.

"I rather guess it would," said he, "and so truth is truth, and error is error, no matter what name you call 'em by. All the religions have more or less truth in 'em and they've done some good some good, so jess skip out everything that strikes you as being true and good and helpful and let the rest of 'em go. But remember, Marah, child, that Spiritualism covers the whole ground, and don't you get to thinking it don't. All that has to do with spiritual things, all that tends to boost folks up to be better, purer and nobler is Spiritualism. I tell ye, child," he said, with an energy that surprised me, "ye hain't half got it yet. The very name Spiritualism is something to live up to and it reaches from the highest heaven to the lowest hell, and is as broad as God's creation. The spiritual is the only part of anything that lasts forever." The Bible tells us that God is spirit, so all knowledge of God is Spiritualism. Don't forget what I'm saying to ye, Marah, girl, for they may be my last words to ye, and I want ye to live such a beautiful life and be so pure and noble and kind that everybody that knows ye will know that ye've got the very best religion that was ever preached or lived."

I came away and left him smiling and happy, and the next morning we heard that he was dead. Oh, Marah, I have lost one of the best friends I ever had. Did I say lost? I ought to be ashamed, for I know I have not lost him. Some day he will come and speak to me, and how glad I shall be to welcome him. Talk about it's being wicked to hold communion with the dead—why it is a most blessed privilege and it seems very strange to me that anyone can view it otherwise.

I got a letter from Mrs. Austin yesterday and it came like a burst of sunshine in a dark day. I will quote a little from her letter: "If you really want to work in the spiritual field your work will come to you as fast as you are capable of doing it. We often think ourselves capable long before we are. It seems to be natural to want to do something grand and beautiful, but if we attempt it before we are able, we come to grief. It is much better to occupy a lowly position and be called higher than to take a high place and have to come down. No one can be trusted with an important work who will not patiently and faithfully perform the lowly duties of life. We must always remember that the bottom round of the ladder is just as important and honorable as the top round."

I am trying to remember all the good that comes to me and build it into my character, and keep cheerful and happy, but is uphill work some days. Mother is calling me to come and drive the calves in and it will give me a fine chance to practice patience and self-control. Give my love to Aunt Helen and write soon.

Lovingly yours,
MARTHA WESTON.

New Light Cottage.
My Dear Martha!—I was very glad to get your letter and to know you are doing so well, for I feel that you are doing well whether you think you are or not. I can sympathize with you in your hardships and disappointments, not because I have had any such experiences but because I love you. Of course, I have my trials, and sometimes they seem very hard to me but I suppose that is because I know all about them. It seems to me troubles are like headaches; we know how hard are our own headaches and it is dreadful, but we can bear our neighbor's headache with heroic fortitude.

Aunt Jane is still with us, but I will go back to where I left off in my last letter.

The night John and I went to hear Mrs. Drury speak, the minister called

Perhaps I have not told you that he is a young man just out of college. He is real nice looking and pleasant and agreeable in spite of his being so bigoted. Perhaps I would be just as narrow-minded as he is if I had had a church creed pounded into my head ever since I was born, the way he has—John says I would. We were almost ready to start when Mr. Dale got here and John told him where we were going and asked him to go with us. Mr. Dale seemed dumb with astonishment for a moment and then he said, sorrowfully, "I am very sorry, Mr. Wilder, that you and your sister have become so much interested in Spiritualism, for I am sure it will bring you no good, but will lead you far from the true way into sorrow and darkness. I thank you for your courtesies, but I cannot think of accepting it."

"Will you kindly tell me in plain words why you will not go with us?" said John, in his calm, pleasant voice.

Mr. Dale hesitated and then said haltingly, "Because I believe Spiritualism to be a doctrine of devils."

"Have you ever investigated it?" said John smilingly.

"I have not," was the brief answer.

"What would you think of a judge who would condemn a prisoner without giving him a trial or investigating the case at all?"

Mr. Dale looked helplessly at the floor, so as Aunt Jane says, I put in my ear and said in my sweetest tones, "Surely you are not afraid to go, Mr. Dale? If God has called you to do his work he is able to take care of you anywhere, and if he is a just God he wants you to be just also. We have been told by a lady who has known Mrs. Drury all her life, that she is one of the kindest, purest-minded, most lovable women she ever knew. I believe the Bible says that by their fruits ye shall know them. Isn't it barely possible you are unjust in your judgment? If I had a religion that was so shaky that I did not dare to listen to anything contrary to it, I would not consider it worth much."

Mr. Dale looked at me until I felt my cheeks burn like fire, and then he turned to John and said, "If you will loan me an overcoat I will go with you."

He went. The hall was beautifully trimmed with autumn leaves, ferns and sunflowers and was well lighted. Mrs. Drury took a Bible and read most impressively that chapter beginning, "Though I speak with the tongues of men and of angels and have not love (she read it love, not charity), I am become as sounding brass or a tinkling cymbal." She then remarked that most people seem to think that Spiritualism and Christianity are at swords' points, but it is a wrong idea, for Modern Spiritualism and the teachings of Jesus Christ when rightly understood, are practically the same.

There were about a hundred persons in the hall—a large number for the size of the place—and they all seemed surprised at her statement, which she proceeded to prove. I do wish you could have been there and heard her, for she was just grand. She said the Christ performed a three-fold mission. First, he taught right thinking and right living; second, he healed the sick by spirit power; third, he proved beyond all doubt a life beyond death and spirit communion.

(To be continued.)

REGRETS.

It is really true, beloved, that you live—The one whom my soul hath ever loved the best, O, take me to your heart again, and there forgive; Lean my head once more upon your breast.

Can you not see, dear one, how you've missed, How I regret I ever gave you pain? Even then, you were the first and best; O, Love! Could you but come to me again!

Can you not see from your grand height where sorrow, Pain and death, waited your pure soul; Can you not give some promise to me, darling, If you have found that blessed life the while?

Can you not come to me, my own beloved? Can you forgive the thoughtless words I said? Can you not say that you love and miss me as I miss you?

And O, my darling, say you are not dead; Do you hear my sigh, and feel my anguish, Mourning for the joys forever fled? I close my eyes, fold my hands, and languish For the whisper, low, beloved, "There are no dead."

And were you with me, dearest, now as when I gave your true brave heart such pain, Would you take me in your arms as then, Pledging forgiveness o'er and o'er again?

I would be more tender to you, I was so dull; And life had much I found was hard to bear. I could not know, I did not understand, how you loved my soul, How your love was lightning every care.

Bend low, my own, from those joys supernatural, Kiss my cheek, and wreath with hope my brow; O, tell me, is my life with thee Eternal, And will I love you, dearest, then as now?

Rose L. Bushnell Donnelly, Sumnerland, Cal.

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N. S. A. CONVENTION.

Report of Committee on Delegates' Reports.

To the Officers and Delegates of the National Spiritualists' Association in Convention Assembled:

Your Committee has received for consideration fifty-three reports of chartered societies, and has been able to report that the majority of them are in good standing, and that the entire membership, as many of the chartered societies have not sent in reports. Examination of the various reports show that, though many societies make no attempt to comply with the requirements of the Constitution and By-Laws, there is a marked improvement in the character of the reports received. This is especially true of the financial reports, and many of them have come in response to personal letters sent by the Secretary of the N. S. A.

LOCAL SOCIETIES.

The returns from the various local societies have, as in previous years, the same lack of system in furnishing the information required by the N. S. A. The lack of financial statements makes the reports only partially completed, and it is impossible for our Committee to give a correct statement to you as to the condition of the local societies. We would recommend that the care for the societies already chartered with a view to strengthening them be regarded as more important by the Missionaries than the organization of the new ones. Special attention should be given to this matter in connection with Missionary work. We would suggest that provisions be made for Missionary work in states not organized into State Associations with a view to completing a State organization in such states that will affiliate with the N. S. A.

STATE ASSOCIATIONS.

Out of twenty chartered State Associations, seventeen have filed reports. We desire to commend especially those who have made careful statements, not only of their State Association, but of all their subordinate societies. We would recommend that all states make special efforts to file a full report of the strength of their Associations. The State Associations reporting are as follows:

Minnesota, Illinois, Missouri, Indiana, Iowa, Wisconsin, Texas, Oregon, Massachusetts, Montana, Kansas, Washington, Michigan, Connecticut, Ohio, New York, California.

We would suggest to the representatives of the State Associations that they examine the report of the State Association, which, in the opinion of your Committee, comes up to the requirements of the Constitution and By-Laws.

Your Committee again calls your attention to the three different plans of organization. The misunderstanding that grows out of such a condition, creates confusion in the election of delegates to the National Association. Several State Associations have individual membership and subordinate associations. Some are only represented as subordinate societies.

CAMP MEETING ASSOCIATIONS.

Only two Camp Meeting Associations have reported. The Mississippi Valley Spiritualists' Association, and Compuence, Conn. This shows that the interest in the N. S. A. and the Camp Meetings seems to be waning. For many years ago nearly every Camp Meeting assigned a day to the N. S. A. The fact that only two Camp Meetings have reported does not indicate that the Camp Meetings that have not reported did not set apart a time for the discussion of the needs of the N. S. A. We recommend that the incoming Board make special effort to ask the officers of the Camp Meetings to have at least one

day set apart during their session for the N. S. A. work.

THE LYCEUM.

The Lyceum work will be represented by Mr. John W. Ring, as all the reports of Lyceums have been turned over to him.

EDUCATIONAL INSTITUTIONS.

The Morris Pratt Institute of White-water, Wis., the only school chartered by the N. S. A., and in fact the only one of its kind under the management of Spiritualists, has filed a report. As this will come up under Educational Work, no recommendation is needed, except that every effort be made to maintain it financially, it being a most important factor in the progress of Spiritualism.

FINANCIAL STATEMENT.

It is impossible to give a complete report of the financial standing of the chartered societies, as so many reports furnish no such statement. The total receipts furnished from all local Associations are as follows:

Gross Income.	Gross Disb.	Balance.
\$7707.68	\$7382.78	\$544.90
\$459.27	\$378.03	\$54.24
\$1166.95	\$1081.30	\$901.32

State Associations.

\$8047.41	\$6519.60	\$1764.59
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Every delegate knows that these figures in no wise represent the financial statement of all societies connected with the N. S. A., and your Committee recommends that all societies be requested to have their complete reports in the hands of the N. S. A. Secretary at least ten days before the Annual Convention, in order that the statistics may be compiled as far as possible in advance of the Convention.

We recommend that the condition of all societies chartered by the N. S. A. be looked into, and where a society does not hold regular meetings for a year, it should not be represented by proxy in the National Convention.

It has been suggested by several delegates that the auditing of the books be done prior to the Convention. Many of those who serve on committees feel that they are deprived of the privilege of being present at the business sessions, on account of the excessive committee work. If some arrangement could be made whereby the books could be audited for a few days so that every delegate could be present at the business sessions, your Committee thinks it would be most satisfactory.

Your Committee finds among their reports many small societies who are not able to employ a regular speaker, and we would recommend to such societies that they conduct meetings under Hudson Tuttle's "Lyceum Guide," the Progressive Lyceum, published by Mr. Ring, and other suitable books and papers, so as to keep their members together during the year. An interesting and instructive service could be prepared in this way.

Owing to the fact that when the reports of Officers, Missionaries, Special Agents, and Committees are often changed when they come up for action in the Convention, your Committee recommends that no reports be published prior to their official presentations at the Convention. Until that time they are not the property of the public, and no report should be published which afterwards might be changed in Convention. Respectfully submitted,

M. E. Cadwallader,
Chairman.
Louis Williams,
Rena Chapman,
Oscar F. Evertz,
C. S. Allen.

(Adopted.)

HISTORIAN'S ANNUAL REPORT.

To the Spiritualist Assembly, Convened at Minneapolis—Greetings!

I have not the time to tell you the words. The work of the history has been seriously hindered by my severe illness. (I was expected to pass the Great Divide and my physician limited my stay on earth to December), and several accidents following, each of which prostrated me for several weeks, and seriously impaired the working capacity of brain and nerves; but my interest in the history of the movement, and my desire to faithfully represent it to coming generations, has not abated, but my misfortunes intensified the interest and determination to do the work thoroughly, and see it in print before I change my robes for the eternal feast of love, truth and reason. It requires much reading, research and correspondence to obtain and verify data, and it better go slowly, than hastily arranged, without verified and unverified counts that might prove defective and give it the reputation of unreliability. I am now in better condition for effective work than I have been before since April, 1904, and in view of my period of blindness, and all that followed, I might say, better than before in years.

If no other misfortune overtakes me I anticipate having a volume ready for the printer before the end of July, 1906. I have some excellent helpers, who have prepared special sketches of important work and workers, that may go in, in a body, as they are carefully composed. Among them is a sketch of Emma Rood Tuttle, by Hudson, and one of J. Frank Baxter, by his lifelong friend, Florence Sampson, who also kindly loaned me a sketch of Jonathan Edwards, from whose ideas I have drawn some of my material. I have also drawn a sketch of a man, who was drawn in life, in a dark room, in 15 minutes. Much that is called sleight-of-hand is not sleight-of-hand. One to perform sleight-of-hand must have his hands free to start with. He cannot do anything without having his hands free. The performances of Maurice F. Raymond I believe are done by spirit power. Maurice is a medium.

Very many people will believe manifestations that read the Bible, who would not believe the same thing done now. I will mention two similar cases. Paul and Silas, bound in chains and in prison, sang and prayed. An angel came, took them by hand, and raised them up, when their chains fell off. The angel then led them out. As they came to the gate it opened of itself. The angel led them a distance from the prison and left them there. Some years ago the Davenport Brothers were giving cabinet manifestations in Oswego, this state. The town authorities arrested them and put them in jail, claiming they were obtaining money under false pretenses. The jailer to make sure of his prisoners, bought a hump and padlock and put it on their cell. When the jailer came next morning he found both the boys sitting on the front steps of the jail. Examining the locks, both were found to be broken from the night before. Red House, N. Y. A. H. FRANK.

LYMAN C. HOWE.

(Adopted.)

MANIFESTATIONS.

Similarity of a Modern and a Bible Instance.

To the Editor:—I think you are doing more than any other man to advance the cause of Spiritualism. You give more reading matter for the money. I have read No. 830 which gives much of what was given through Mrs. Maynard. I attended many of her circles at her father-in-law's house in Buffalo, before she was married. It was there that the life-size portrait of Pinky was given. It was drawn in life, in a dark room, in 15 minutes. Much that is called sleight-of-hand is not sleight-of-hand. One to perform sleight-of-hand must have his hands free to start with. He cannot do anything without having his hands free. The performances of Maurice F. Raymond I believe are done by spirit power. Maurice is a medium.

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The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

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

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given, so that no one may be misled. We want now notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garrettsville Hall, corner Ashland and W. 12th street. Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fisking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins Hall 523 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:30. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdard, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 8 and 10 p. m. The Kenwood Spiritual Church will hold services every Sunday at 8 and 8:30 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burlington, at 8 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psycho Forces holds services at Wilcox Hall, corner Chicago and Madison, at 8 and 10 p. m. Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-863 East 43rd street. Conducted by Mrs. Ida Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 1st street and Madison avenue. Admission after-noon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 21st street.

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

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor. The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock, in Brand's Hall, 162 North avenue. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Every-body welcome.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test mediums given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 8 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabasha avenue, near Robert street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 8 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 56th street, between Kimball and Monroe avenues. Jackson Park cars pass by at 8 o'clock. The best and most reliable will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 56th street. Entrance to hall, 319 E. 56th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Albert Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice; Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) East Thirty-third street, Therese Community at 8 p. m. Scientific and philosophical lectures. Best psychics and message bearers always in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets every Sunday at 8 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. Ray, pastor. Lake View Spiritualist Union holds meetings every Sunday afternoon at 3 o'clock, at Wells Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited. Residence 616 N. Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 809 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 612 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee, 10 cents.

Church of the North Star Spiritualist Union, incorporated. Meetings Sunday at 8 p. m. sharp, at Peris Hall, 1546 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Esber, 62 Willow street; president, W. Grassman, 34 Humboldt; secretary, Mrs. Renua, and visiting mediums. All welcome.

The Independent Church of Truth will hold meetings every Sunday evening at 7:30 sharp, in Grand Boulevard Hall, corner 47th and Grand Boulevard. Speaker and message bearer, Georgia Gladys Cooper. Hall can be reached by South Side Elevated. Indiana avenue

Mrs. J. K. D. Conant-Henderson.
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Near Copley Square, Room 5-6.
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Public Circle, Friday, 2:30; Sunday 7.
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"Cosmic Hymns of Self-Control." A collection of original and selected hymns, for home and church, compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all materialism. Price 20 cents.

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"Talmage's Inauguration," incongruities, inconsistencies and contradictions; a Review of Rev. Dr. D. W. T. Talmage's repeated attacks upon Spiritualism." By Moses Hall, Price 10 cents.

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

electric and 47th street cross line cars. Speakers' residence, 607 East 62nd street, Chicago, Ill.

The "Anglo-American" Spiritual Union meets every Sunday at 2:30 and 7:30 at the C. A. B. Hall, 625 E. Madison ave. Every Thursday at 2:30, Ladies' Aid.

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DR. J. S. LOUCKS
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N. S. A. CONVENTION.

The Progressive Thinker.

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

VOL. 33.

CHICAGO, ILL., NOV. 18, 1905.

NO. 834

BEAUTIFUL WEDDING

With Ceremony in Accordance With Spiritualistic Faith Unites the Lives of Miss Pearl Chown and Mr. Homer Briggs.

As set forth in the Times-Democrat, at the home of Mr. and Mrs. Charles M. Chown, 29 Public Square, Lima, Ohio, at 5:30 o'clock Wednesday evening, occurred the marriage of their daughter, Miss Pearl Chown, to Mr. Homer T. Briggs, formerly of St. Paul, Minn. The wedding was a Spiritualistic marriage, the first ever held in this city, the ceremony being performed by Rev. Moses Hull, a minister of the Spiritualistic faith, who was summoned here from Whitewater, Wis., to officiate. He was assisted by Mrs. Hull, an inspirational medium, who, at the close of the Spiritualistic ceremony, recited a beautiful poem, inspired at the moment for the occasion. One hundred guests were present.

The home was decorated with smilax and holly leaves, roses and chrysanthemums. Aisle of palms through which the bride and groom entered unattended, led to a bower of green arranged in the doors connecting the parlors. Here they were met by the officiating minister. Preceding the wedding march played by Prof. Clint Richmond, Miss Effie Longworth of Delphos sang in a sweet soprano voice, "O Promise Me." The bride, who is a beautiful girl, was gowned in white crepe de chine over tulle, and wore a veil of tulle, which was fastened to her hair with rose buds. Her flowers were white chrysanthemums and her only ornament, a diamond bracelet, a gift of the groom.

Rev. Mr. Hull before performing the formal ceremony of the marriage, addressed the assemblage with the following:

"Ladies and Gentlemen:—You are here as the guests of the couple standing before us. Mr. Homer Briggs and Miss Pearl Chown, who are here by their invitation to witness the ratification of a marriage which has taken place in their own hearts.

"Marriage is natural; it exists everywhere, in the mineral, the vegetable and the animal kingdom alike. It exists in the animal kingdom from the tiniest insect or the lowest reptile up to the highest expression of life in man and woman.

"Marriage has two great objects; the first is companionship, co-operation, assistance and love for each other under all circumstances; the other is the perpetuation of the race. No license can be issued by the state, or words that can be said by a minister can make this couple any more man and wife than they are now. All we can do here is to ratify and advertise a union which already exists between them.

"Ask this couple no questions, as all answers between them belong to themselves—not to the public; and when asked and answered perhaps take entire satisfaction. I never ask a question to promise to obey the authority of master and slave but that of equal partners; it is a relation of interdependence, where each is under the same obligation as the other.

"Now, I know these here assembled, does any of you know any reason why the marriage of this couple should not be here and now ratified? Hearing no reply, we will now proceed."

Turning to the couple, the speaker said, "You will now signify to these friends your marriage, and your desire to hereafter be known as husband and wife by joining your right hands. May your hearts and lives ever be as closely and as thoroughly united as your hands are now joined."

Then, handing Mr. Briggs a gold ring, Rev. Hull said, "Signify to these friends, to Miss Chown, in the presence of these witnesses, the endowment of all you have and all you are upon her by placing this ring upon her finger; and Miss Chown, you will signify in the presence of these friends the presentation of all you have and all you are by permitting him to place this ring upon your finger."

"May your lives and your love be as pure and as untarnished as the gold in the ring which is presented and received, and as endless as the ring."

"And now, by the authority of this license, and by the authority vested in me as a minister of the gospel, I pronounce the ratification of your marriage complete. You are husband and wife."

"Before the benediction, or congratulations, I will ask Mrs. Hull to give us a short improvisation."

Mrs. Hull responded with the following:

"It was said in days of old, There was an archer with bow of gold, He never missed his aim when he sent his dart."

It always went to some tender heart, But was always bound up with Hy-men's bands.

We are told this archer in modern days, Is known to have some curious ways, Not long since he put Pearl in his dart, And it went direct to a young man's heart.

He smiled—as if in magic spell, He said, 'I will guard this dear Pearl well,' And placed it close to his throbbing breast,

Where he hoped this Pearl will henceforth rest. We wish them joy through future years—May their marriage tour be through the spheres.

May heaven grant this priceless boon, Eternally be their honeymoon."

Benediction.

"Heaven bless this couple in all the ups and downs of their lives now and here, as they travel the journey of life, be it long or short; may they be more and more to each other, and whom love has joined together let no discord part asunder."

Following the congratulations of the one hundred guests, who also offered best wishes to Mr. and Mrs. Chown, this day being the twenty-sixth anniversary of their marriage, were seated at three long tables and an elaborate wedding dinner served.

The bridal table was beautifully decorated, the color scheme here, as well as on the other tables, being yellow and white chrysanthemums and yellow candles with yellow shades, assisted in carrying out the artistic idea. The gifts were many and formed an array of silver, cut glass and china. Mr. and Mrs. Briggs left Thursday evening for a trip to Europe. November 15 will be at home to friends at 27 1/2 Public Square. Mr. Briggs recently came to this city from St. Paul, and has made many friends, who will offer congratulations upon winning a bride of so many charming qualities.

INFINITE GOOD.

As Illustrated and Defined by J. W. Nigh

Should we think of God as life, And thus the mind perplex? Is not it better far that we Leave out the thought of sex?

If we conceive that God is good, And perfect as can be, How can we reconcile the thought That God is only life?

For he is only half the force Of the creative power, As it to us is manifest In every fleeting hour.

How can God be, as concerned In mind of mortal man? In view of that stupendous whole, The universal plan.

If God is seen in all there is On land, in sea, in air, Dwells in sunshine and in cloud, In all that's bright and fair;

If God is all, and infinite, In flower, in leaf, in tree, Dwells with those in bondage, As well as with the free;

Is in the depths of darkness, Of superb starry space, In wondrous beauty 'round us, In depths of love-lit eyes;

The world so full of beauty That all may have a share, It fills our souls with gladness, For God is everywhere!

Is heard in rippling laughter Of happy childish glee! That thrills the world about us— And gives God's love to thee!

Is felt in gentle tenderness, In joy, in grief, in tears, In words and deeds of kindness, That drive away our fears.

God's voice is in the thunder, In songs of happy birds, In deepest tones about us, And softly spoken words.

In the all-pervading cosmos, Time's every passing hour Is filled with the kindly presence Of the loving power.

We look around us everywhere And see God's charming grace, Beauty dwells on every side, It fills the whole of space.

'Tis seen in the silent sky, 'Tis heard in every sound, 'Tis felt in every pulsing throbbing In all the world around.

We cannot look upon a face And fall to see the joy That God so kind and loving gives To every girl and boy.

God is grace and loveliness, Happiness and health, Gladness, peace and purity, The universe of wealth.

God is spirit, force and power, In love, and light, and life, God is all that's everywhere, And with us day and night.

None can be outside the law; All of land and sea, Are a part of that vast whole, Eternally to be.

In the glorious sunshine, In the glorious storm, God dwells throughout the universe, In every living form!

Great Spirit of life and love! The all-pervading whole! Through which we got the light above And each a living soul.

Everything that God has made, Is making every day, Is perfect in its every part, As light's effulgent ray!

Spirit can but perfect be, As light from love divine; The many faults that come to thee Are only faults of thine.

All would be of beatific form, The body, as the soul, Did spirit power the laws of life Have absolute control.

The energizing force of law Through love brings life to be; But perfect work can only come Through perfect harmony.

We cannot feel that God is he: For loveliness and grace, And kindness seem to pervade The whole of cosmic space.

The infinite is everywhere, In the distant star, In the atom at our feet, And knoweth all we are.

Is there naught but law and love In all that we behold? On every side—below—above— Is mystery untold.

Man hath taught us to believe That many things are so, But all man's wisdom may deceive, So little does he know!

Man gives to God the sex his own, His concept so elate, That God must be a monster He Since only He is great!

There's supreme wisdom in the way The universe hath light, It shineth for eternal day, But shadow maketh night.

Thus throughout the universe Is light eternal shed, But still 'tis dark, so small's the spark Within man's little head.

Perhaps some day 'twill break away And clear his mental sides! And make him feel, here is the real, The heavenly paradise.

God fills the universe with love, Law and light for all, The infinite is Supreme Good! Fear not that faded fall.

Washington, D. C. J. W. NIGH.

All Christian Wars.

The great majority of the wars of the last fifty years have been waged by Christian nations against non-Christian. In all of these the ministers and zealots of the Christian churches have vehemently simulated the war passion. We see to-day how the Russian priests bless the rum, consecrate every engine of destruction, and even carry miracle-working relics, crosses, and the host itself into the battlefield. I say it is a truly awful thought that an archbishop should write the savage cannibal that God "made battles, too," that a leading statesman on a Sunday afternoon should cite with approval to his people such sickening blasphemy—Frederic Harrison.

REINCARNATION.

As Viewed From a Theosophical Standpoint.

It would be interesting, did time permit, to follow the evolution of life and form upward from the seemingly insensate mineral through the vegetable and animal kingdoms to mankind. A unique little poem recently appeared which describes a portion of the long journey, the first and last lines of its first verse being as follows:

"When you were a tadpole and I was a fish

For I loved you even then."

Reincarnation has been widely known and believed in, although the prevalent impression is that it comes from the Hindus.

Pythagoras, one of the famous philosophers of ancient Greece, taught reincarnation, and said he remembered his past lives. Virgil teaches it in his poems. It was known to Goethe, and the Druids that he met knew of it. It was also known in Ireland and Austria, and is a fact established by the Israelites. They did not hold, however, that everyone was reborn, but that their prophets came back many times. Paracelsus, Boehme and Swedenborg believed it in later times, and Schopenhauer, Hegel, Herd, and Schopenhauer the same idea. Wagner makes frequent mention of it in "Parsifal," and Tennyson and Browning speak of it in their poems.

To man especially belongs the higher expression of the mind, or thought. When a man is indulging in an exhibition of uncontrolled anger, jealousy, or any other passion, he is doing precisely what animals do; and the way to prove he is a man, and hence more highly evolved than they are, is to develop his thinking faculties and learn to control his passions.

It is by means of reincarnation that the evolving soul climbs slowly up from the state of the savage, but one move from the animal, to the condition in which he is found in the highest states of civilization. Theosophy tells us that the limit is not yet reached, but that he must be more glorious than we are now able to conceive of are still before us.

It is always the same soul, one must believe, which comes back time after time to learn the lessons set for it, but a different side of that soul is manifested each time. Thus it comes about that man is dual in nature, as it were. And it lies with each individual to gratify the instincts of the lower nature, or personality, or to subdue that lower nature by means of the higher self, which ever seeks to express the wisdom and love of its Creator.

In order that the evolving soul, although itself sexless, may personally experience all the possibilities of human life, it sometimes takes the male and at other times the female form. Or, to illustrate, it is stated that a soul which in its last life manifested in the male form as a famous artist, was reincarnated as a woman noted for the beautiful embroidery she created with her needle, thus indicating that no faculty gained is ever lost, but may express itself differently in different lives. There are certain laws governing the change from sex to sex.

In reincarnation, it would seem, is found the satisfactory solution to the different ideas in ethics which are to be seen in different people. Conscience, we are told, is the memory of painful experiences. When we find a man who is scrupulously honest in money matters, for instance, but absolutely selfish in every detail of life, it may indicate that painful experiences in past lives have taught that the mental wisdom of honesty, but his experiences have yet come to teach that further spiritual development involves thoughtful consideration for the interests of others.

And again, there is always the idea of beginning a new day, as it were, with each new life. The man who dies apparently a failure in the prime of life will, in the next incarnation, be born on earth life and the next one, meditate over the unfortunate results of his life, and this meditation will manifest itself in the coming life by a better understanding of what life is in its more ideal aspects.

Following physical life about twenty years are spent in the astral world. Sixty years build into the mental bodies qualities which entitle them to hundreds of years on the mental plane—which is the next plane reach in the cycle of reincarnation—while others, as the unevolved savages for instance, linger there for only a short time and again return to physical life.

CLARA S. HENDERSON.

THOROUGH TEST CONDITIONS

As Applied to the Great Medium, Madame d'Esperance.

As showing the character of the test conditions, says the Two Worlds, which have at times been adopted in circles for materializations, the following note from a little pamphlet, by the medium herself, Madame d'Esperance, will be of interest:

"The personal tests which were adopted at each seance," says Madame d'Esperance, "varied from time to time, but a fresh idea was mooted. The one, however, which was considered simplest, and best for all purposes, was a closely fitting dress, fastened at the back. In addition to the ordinary fastenings the opening was sewn over with thread, and across the thread a word was written which left marks in certain positions on the crossed threads. The dress was closely braided, and the plaits sewn together, the thread being also marked. Black bands were sewn on my wrists. In addition to these a tape was passed round my waist and knotted, the knots being sewn over with thread and marked. The ends of the tape were passed through a staple in the floor, and then held by the person sitting nearest. Six inches were allowed as playground, to provide against any discomfort, but it was not possible to move more than six inches in any direction without drawing the tape held by the sitters, and thereby announcing the fact. These tests were devised by Mr. Aksakof and myself, and we flattered ourselves that we left nothing to be desired. A materialization, which was photographed, actually occurred under these conditions.

Few men think, but all have opinions—Berkeley.

The greatest events dawn with no more noise than the morning star makes in rising—Beecher.

ASPIRATION AND INSPIRATION.

Spirit Message Given by Automatic Writing.

All aspirations draw their corresponding inspirations and have their own lines or grooves and movements on the planes of their rated degrees of intelligence.

All sent-out thoughts and desires are accompanied by the light of their degree of intelligence and spirituality. These are supplemented by corresponding returns of thought and light of their own kind. This light, in its action and effects is similar to the light thrown upon a photographer's camera during concentration for a picture. It makes the impression upon the chemical substances of the soul like marked shadows, which, when the camera is removed, the electric click of thought impacts makes the thought record along all lines of thought output and exchange. This record all intelligent spirits can read as if it were a printed book, but the shades reflected on the soul by said light are, in substance, what determines the life experiences of mortals, which experiences continue to be after states of earth life, because they are soul conditions and affect the indwelling spirit in their ratio of purity or otherwise. When a pretentious aspiration is sent out by an individual who meditates how by fair speech, a foul purpose can be launched and pressed forward, it draws or attracts a pale murky light that settles on the soul, the soul becomes a prohibitive force against the soul's freedom of action on higher thought lines. This, in most cases, results in retrograde motion on vibratory lines, instead of promotion.

It is high time that mankind learn themselves and learn that the laws of man's constitution are the laws of God, and that it is man's duty therefore to learn and obey these laws.

O that mortals would "wake from their mental drowsiness" and make strong effort for true self-improvement. Mental and moral activity and interaction are necessary to soul unfoldment and growth in the right way, otherwise the soul and spirit are shut in behind purely worldly and selfish measures, which, when taken, are the against individual selfhood. It is the sin which cannot be forgiven neither on earth nor in the worlds, immortal, because individual self has made the record and results are there, either in a luminous soul and glorified spirit, or in a sickly soul and dwarfed spirit form, and no one can be assigned when they enter the immortal states, otherwise the individual would be a mere puppet, and their true status would be lost.

Nature's rules are that each human soul shall contribute its quota or proportional share of active dynamics, thus force activity to the operations of the manufacture of cosmic products, apart from each one's individual needs for mental and general support, and improvement. When this is done, commensurate with intelligence, power, or talents, it makes bare places along the lines of their assigned activities in nature's and world's drama, which are also marked in each one's personal aura and the record thus made is strictly each one's own and cannot be shifted to another nor exchanged.

Vibration and force are co-active. Law and love are the source from which all force springs and is active in and through vibrations. For these reasons desire and thought are of such importance as to purity or otherwise. When pure they are transformed into wings for man's ascension to spiritual heights. When impure they become the crude weights of retention amid the crude and inharmonious earth conditions. These are the greatest pleasures that for which the records of earth's people is, let your aspirations be pure, and adhere to rules of right, then will you have the strong help of holy angels and a rich reward in heaven when your earthly duties are finished.

October 30, 1902, this spirit message came to me: Mark this, that all mortals are amenable to Supreme Rule for this reason: because the laws of the universe are the same in all worlds, there is too much misapprehension of justice. Therefore all wrongs committed are righted in the immortal worlds by the powers that are not misled by appearances and cunning speech. Absolute justice is meted to all in accord with each one's own life record. None can escape, none can atone for another in any final settlement, but each must settle his own account with the law.

Finally, it is good for a world to live alone. The lower world has tried it for a great many thousand years and every experiment has been a failure; every government and civilization of the past has ended in ruins. At last the two worlds are understandingly united. According to intelligent reports the upper world has not been an unblemished success while it cringed along so lonely and alone. Now that both have the mutual advantage, and the value of a mutual intelligence and wisdom, it is reasonably anticipated that a good approach to stability will be made.

All things come to those that enjoy labor and are willing to wait.

E. W. BALDWIN.

Madison, Wis.

was somewhat startled when first the invisible hand was placed on the dislocated limb to assuage the pain, but, miraculously she was assured, and told not to be alarmed, and recognized the voice of her husband, who passed from mortal sight two years ago."

Thus the Birmingham (England) Gazette and Post reports the venerable apostle of Spiritualism.

Reincarnation or Transmigration—Which?

Anthropoids are descendant from man, not man from anthropoids. This is admittedly true. Is it not also a plausible hypothesis to infer that anthropoid forms are utilized for evolutionary purposes by infant human souls now coming into incarnation? This avenue offers "the channel of the least resistance." I know it is argued by some ill-informed theosophers that the gateway between the human and the animal kingdoms is closed, etc., but, giving credence to the statements of some modern students and trained seers, to the contrary, would it not be a reasonable conclusion to reach that, in her undulating economy, would utilize these vehicles for the youthful ego in his early incarnations? Who can give a satisfactory psychological explanation of the "indwelling entity" that animated beautiful Jim Key, the educated horse that was on exhibition at the White City? Was this a case of man becoming horse or horse becoming man?

HERBERT A. HARRELL.

Chicago, Ill.

"We are not sent into the world to do anything, but to learn and to grow."—John Ruskin.

WHAT IS RELIGION?

Clara Watson and Channing Severance Think Religion Is Poison.

If they mean religion as it was, they are right. Jesus found ancient theology was poison, and he advanced it from vengeance to peace. It was again promoted to love. Now, Nature is God. Duly is at last a profitable thought and a tangible fact.

Religion ever having been man's relation to his theology, partook, first, of the venom of its source. Through all the theological changes religion has kept equal pace; until the present religion, which is man's relation to Nature, is a "thing of beauty and a joy forever." It is strength when all other sources of happiness fail. Not only the Spiritualists, but all the world need it. All of the spirit world need it, equally and benign influence equally with the mortal world. It is a never failing power.

Sublime wisdom will not assert independence of Nature, for such assertion would exhibit a lack of fundamental understanding in the universe. To sever our connection with Mother Nature would be a courting of weakness. Channing says, "These Spiritualists who are so anxious to make a religion out of this which is nothing but a fact in Nature." The science of logic says, all truths are facts, though all facts are not necessarily truths. The "if true is nothing but a fact in Nature," implies that Brother Severance thinks it cannot be a religion because it is nothing but a fact. Better minds than his or mine, would call that poor logic. He further says, "Let Spiritualism live or die on its own merits." This is a clear assertion that he would rather see Spiritualism die than live "other than by following his individual leadership. His sincerity is unquestionable.

Clara says, "There seems no way to keep the pure white garments of Spiritualism unsoiled, because of the idiosyncrasies and pranks of humanity." Were this statement made to an unbiased jury, it might require considerable investigation to learn who entertained the idiosyncrasies, and who pranked the pranks.

She further says, "Many of us do not see our way out of our difficulties, at least not until human nature is more nearly perfect than it is today." It is well for Spiritualists that the far, profound, and clear-sightedness of the N. S. A. labors in no such doleful and despondent notes.

She still further calls down the N. S. A. for its suggestion to try to discriminate between commercialism and religion, and says, "As though commercialism didn't enter religion." A hesitancy to believe that there is a line between church and state, Catholic or Protestant, ever failed to distinguish between religion and commercialism. Money always has been and still is required in support and cultivation of a public, organized religion; that religion and business are one and the same is too absurd to be considered for a moment seriously. Clara is too sensible to expect that to be taken for pure gold.

"There is not a member of the N. S. A. who would contend that the honest worker is not worthy of his hire."

Where mediumship is worked to aid board-of-trade gambling and still other worse forms of wickedness, the N. S. A. can be relied upon to discontinue it. Channing says, "Of all the rational, clear-headed, and common-sense writers for your columns, who accept a belief in Spiritualism, Clara Watson takes the lead and holds it. She always presents sensible thoughts and does so in language both direct and plain." This is truly a beautiful compliment, and still does not tell one-half of her virtues.

The difficulty with Channing is, he doesn't see when she is joking. It is not good for man to live alone. It makes him envious, narrow, and crochety, savage, lacking in self-control and extremely dangerous as a leader. It is not good for a family to live alone. It needs contact with other families to prevent its becoming unpleasantly individualized. It is not good for a nation to live alone. Without intercommunication with other nations it could not become a world power.

Finally, it is good for a world to live alone. The lower world has tried it for a great many thousand years and every experiment has been a failure; every government and civilization of the past has ended in ruins. At last the two worlds are understandingly united. According to intelligent reports the upper world has not been an unblemished success while it cringed along so lonely and alone. Now that both have the mutual advantage, and the value of a mutual intelligence and wisdom, it is reasonably anticipated that a good approach to stability will be made.

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A COMMUNICATION

From a Lady Old in the Experiences of Life in the Spirit Realms, Who Was Attracted to a Medium in Process of Development, in Elkhart, Ind.

I am an old lady. I mean old in my experiences in the life beyond the tomb. I came here this afternoon to tell you what this beautiful life over here what you children of earth-plane call "heaven." You were always taught to think of the death as a horror; while it is the most pleasurable event that can ever happen to mankind. It is the gateway to everlasting life and happiness, and all who enter the spiritual realms are forevermore in the eternal presence of the Infinite Spiritual Intelligence that rules this planetary system and also other systems. Your own life must necessarily be your own, and others' their own; by that I mean you and each of earth's children must be your own saviors. There is no mediator as the men of cloth say, but all are answerable for their own deeds done in the fleshly body.

There is a never ending eternity over the River of Life, as I call the river of so-called death, for we never need to pass through another transition in this world of spirits, but live on and on, definitely, never ceasing life. Think of it, never ending.

When you children of the earth-plane come over to the spirit side of life you will all go to your respective places of abode as you are fitted for that particular place of habitation. I mean, if your life here on the earth plane is good, you will be fitted to enter a more joyous sphere of existence than if your life was not good; and so it behooves you children of the earth plane to live as good as you know how to live, in order to be better fitted for the life beyond the tomb.

You do not have to get down on your knees and beg and pray to another person to save you. No, never, but just do unto others as you would want others to do unto you, in all things, and let the old idea of a saving blood of Jesus get banished from your mind, for Jesus was a perfect man but he did not intend for men and women and children to bow down to him. Oh, no, he simply showed the children of earth-plane how to live simple, pure and holy life, and never intended they should call him savior. He is over in spirit life now teaching the very same principles which he taught while on the earth-plane, and will always teach those same principles for the principle he teaches is Love, Love for all regardless of sex or nationality or color. They are all one in nature, the life force or principle in the negro is the same life force or principle in the Caucasian, or Indian, or even in the animals of the brute creation, or plant or mineral productions. All come from the great fountain-head of the Infinite Intelligence.

SEES VISION OF DAUGHTER.

She is Wide Awake When the Spirit of Her Daughter Appears to Her, and Converses With Her.

Springfield, Mass., Nov. 4.—Mrs. L. M. Nelson, mother of Miss Grace Nelson who was killed in a recent wreck on the Worcester and Southbridge Street Railway Company's line near Hammerock Station, made the startling statement on Nov. 4, that at the time of the accident, her daughter appeared to her in a vision and that they talked together. At the time Mrs. Nelson was visiting her mother, Mrs. Horne, at the old homestead in Charlton.

It was about 2:30 in the morning, Mrs. Nelson is sure she was awake at the time and is also sure that she saw and heard her daughter. Within a few minutes after the vision had faded away Mrs. Nelson was called to the telephone and informed that her daughter had been killed.

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PEANUT PREACHING.

Some Pertinent Comments in Relation Thereeto.

Here is a sample of "Peanut Preaching." The dominie was lucky to pick out a peanut that had a kernel in it. We have already found several empty or had ones in a handful. Now, had he chosen a chestnut (just the thing for them) he might have had exemptions when you break open a hard shell. He might have found a living or gaudium within it that could crawl and kick (and I wager he would not put it out of sight as he did the peanut), and from this he might have explained, "that you don't always get what you are cracked about," in other words, what looks like a nut to a mind that is cracked and narrow, is nothing else but a measly worm or canker that is hidden under a beautiful glossy pretense, just as are the ministerial lies that are heralded every Sunday from every pulpit you can find a preacher in. But this teacher knew better than to choose a chestnut. He did not want to run any risk. He chose a peanut, thereby avoiding any "living" truths that he might bite into. He states that there are many things in the Bible that the most learned divines don't understand. Well, that doesn't hinder them from pretending that they do, and trying to force their puerile conceptions on others. A preacher might not understand how Jehovah engineered the job of killing "all the animals" "three times" in succession, when the ten plagues were sent on Pharaoh, and as a sort of grand climax wound up the engagement by drowning Pharaoh's entire army in the Red Sea, including the horses, though the poor beasts had already been killed three times in the other plagues. The preacher might not understand why this, neither might he understand why two "inspired" writers should give two different and distinct lineages of Christ's forefathers. St. Matthew says (1st chapter) that Joseph was the son of Jacob in line of descent, and St. Luke says (3rd chapter) that Joseph was the son of Heli. To mix up the line a little better, St. Matthew at the end of the lineage he gives, says that Christ had no earthly father at all, but was of divine origin. But the Bible being of divine "inspiration," a little "trifle" like this must not be noticed, and is not worth bothering about. You must take it "for granted," and God will fix up all such little mistakes for him.

All you have to do is to "crunch a peanut, and believe."

HONEST INVESTIGATOR.

MRS. CLARA WATSON.

She Frees Her Mind Concerning Several Matters in Particular.

To the Editor:—My subscription expired with the last number of The Progressive Thinker, and in renewing I want first, to congratulate you on your enterprise in sending out a superior paper every week. I do not know of an uninteresting number since you launched your paper on the sea of Journalism. I want to "go for" Sargis for mixing me up with religion, as he does in his fine article in a late issue. I quote: "Mrs. Clara Watson scores religion with a force that is almost religious in itself." While I admire Sargis' writings and agree with much of the sentiment expressed, yet I am above quoted statements, and certainly at sea—wise of the mark, and I here resent the "aspiration" cast upon my name.

Now, hearken, Sir Sargis. I simply told the truth and stated facts about religion, and do you not know that it is not the province of religion to speak the truth or relate facts? "Religious force" is not expended in this way. The work of religion is to cover up facts and to keep truth from the people, or in other words keep people in ignorance upon nature's sublime truth; and this is why Spiritualism can not rightly be classed religion, for its work is to present facts and truths that all the world may learn.

The mission of religion is to blind and blunt the reasoning powers, and that of Spiritualism is to open the understanding and set the torch of reason high on the pedestal of human life. Religion fetters the intellect and dwarfs the spiritual nature; while Spiritualism is an educator and expands the spiritual perceptions. Religion makes faith, and belief in man-made creeds and dogmas paramount; and Spiritualism makes character—works, deeds, motives, the all-important factor.

Talk about things, or ideas that Spiritualists hold in common, or upon which all can agree. It seems the strangest thing to me that all intelligent Spiritualists cannot discern between religion, with all its priestly toggeries of robes and rubbish, its senseless rituals, its useless forms of worship, with its gaudy splendor, with all its immense material wealth and display; its pomp and vain glory; with its poverty of spiritual riches; with its dictatorial and authoritative methods—it seems passing strange that all this cannot be distinguished from spiritual upliftment and attainment, and a betterment of humanity in all degrees of life, which constitute Spiritualism. It seems strange to me that the N. S. A. cannot see that Spiritualism does not need all the paraphernalia of churchcraft with its immense cost entailed upon it.

But whether are we drifting? "Church" doctrine is in the air. The N. S. A. seems holding the reins, and already its "dictatorship" begins mildly to be manifest in its "recommendations" that churches be established with stated or long term "pastors." Why not leave that matter to localities and Spiritualists interested there? Why should the N. S. A. assume to make the Spiritualists of Jamestown think they want a church and a settled pastor instead of a society, a synagogue, a mosque, or a place where they can hear the best from all? Don't the great mass of Spiritualists know better what they want than the little handful that constitute the National body?

All efforts at long term speakers have not proved successful. I know of one society in a near-by place where a four years' effort of one speaker was not considered a success by the society, and their "pastor" was one considered in the front ranks too; and that church has returned to the old way of monthly speakers. And by the way, Brother Moses is happy with an even thousand from the N. S. A. for his school, and writes a nice report of the late convention in which he gives the highest praise as a speaker to a visiting Universalist minister, and said, his fine speech "set me to longing more than ever for an educated ministry in our ranks." What a pity Spiritualism has no educated speakers. What a pity the convention had no one but an "ignoramus" to send over to that Universalist convention in exchange for the efforts of Mr. Rose, the Universalist. What a pity some of the graduates of the Morris Pratt School was not available. Now in closing these rambling

WAR AND PROGRESS.

BY HENRY MORRISON TEFFT, NORWICH, N. Y.

All progress comes out of need, want, dissatisfaction and unrest. Civilization moves on by reason of this universal desire for something different and better. Carlyle names as "the three great elements of civilization, Gunpowder, Printing and the Protestant Religion." Some one has said that, "The bayonet has carried civilization as far as ever did the Bible." But a bayonet is the weakest argument and the poorest weapon that can be brought to bear in the support of a government. "The last argument of kings" were the words that Louis XIV had inscribed upon a cannon.

Those countries that are the most intelligent, the most christian, maintain the greatest armies and the most powerful navies. While war seems to follow along the lines of progress and national advancement, it does not follow along the lines of justice and righteousness. Every dollar spent in armies and navies is thrown away and brings no adequate return. War takes away, not only the substance of a nation, but robs it of the youth and vigor of its manhood. "War is hell." It blinds, daddens and paralyzes the sensibilities of a people.

Starr King claimed that "When Rome fell she had more troops and fortifications than in the height of her republican supremacy, but she had lost her real and invisible strength, that of temperance, hardihood, valor, moral soundness; * * * No individual ever takes warning from the experience of others that have been shipwrecked on the very course he is pursuing. No nation ever views with alarm the growth of those very sentiments, ideas and conditions, within its own borders, that have overthrown other and quite as flourishing governments."

No war from a moral standpoint is justifiable except in self-defense, or in behalf of some universal and elemental or primal principle of liberty and justice, that is being overthrown or subverted. But neither religion or morals is any guide to progress. The revolutionary war was begun for the purpose of resisting unjust taxation, not for independence. The war of the rebellion was commenced to save the Union, not for the freedom of the slave, but in the end both purposes were accomplished. Taxation in time becomes confiscation; diplomacy has been known to degenerate into duplicity and who can say at what point treason becomes patriotism?

"Treason doth never prosper; what's the reason? Why, if it prosper, none dare call it treason."

The magnitude of translation sometimes turns infamy into glory. "One to destroy is murder by the law. And gibbets keep the lifted hand in awe; To murder thousands takes a specious name, War's glorious art, and gives immortal fame."

We may abhor war but it clears the path for progress. It is claimed that the crusades were the first blows struck to the feudal system and they paved the way for the reformation. Commerce civilizes more people than churches, books and teachers. The railway is a greater missionary than the preacher. Unless man's intuition is a lie, and his struggle for the betterment of his condition a delusion, then every belief, however mistaken, that has taken hold of any considerable class of mankind, and every system of government, however cruel and oppressive, that has been adopted by any clan, tribe or nation, must have been in the interest of progress and must have been a necessary step in the evolution of the world.

If a man is true to nature he cannot be false to history or mankind. Instinct was a guide and teacher before ever reason, intelligence or learning were born. We cannot view questions alike. Where one man sees only words another sees thoughts, poetry, eloquence. Where one man sees only the common place, another sees beauty, grandeur, sublimity. Where one man hears only sounds another listens to symphonies, oratorios and inspiring music. War to one man is progress, manifest destiny and the spread of wider knowledge and greater liberty, while to another it means devastation, demoralization and ruin.

The hand on the dial of time never moves backward. Truth lives; by fire, by sword or by persuasion she conquers. There has always been, as if appointed by Providence, a Napoleon, a Washington, a Lincoln at the very time, place and age in which such a man was needed. It is doubtful if either of these men would have answered for any other emergency, only the one in which he was placed.

thoughts may I inquire if the convention adopted the "Diamond Rule" recommended by President Barrett, "Do all for others?" and will some one explain that rule? If we are to do all for others, can we do anything for ourselves, and if we do nothing for ourselves will we be in shape to do anything for others?

CLARA WATSON. Jamestown, N. Y.

THE CAUSE AT CANTON, OHIO.

The Excellent Work of the President of the State Association.

We have had with us for the past week the president of the O. S. O. Mr. F. D. Dunakin, and his brother from Kansas, O. P. Dunakin, who, by the way, is a physical medium of considerable note for trumpet and partial materializations. Their meetings and circles have been well patronized, and all who have attended them are assured that our brothers are touching and demonstrating the philosophy and phenomena of Spiritualism from a truthful standpoint.

The lecturer, Mr. F. D. Dunakin, teaches philosophical Spiritualism on one evening, and on the next this philosophy is actually demonstrated by his brother showing to the investigator and researcher that the excellent demonstration, to stay a day or two, and then to Martin's Ferry to fill an engagement at that place. They expect to make a tour of the state in the interest of the O. S. A. and the cause in general, and we trust that great good will result from their labors, for Spiritualism to-day demands good, clean, honest, workers who not only teach the philosophy, but also actually demonstrate that teaching by showing the people the phenomenal part, thus changing their faith into actual knowledge.

We hope to have our brothers back with us again at some time in the near future for the people of Canton are actually "hungering and thirsting" after such work as our brothers have given to us.

The harvest is great, but the true, honest laborers are very few, such as who are fully able to voice the sentiments of the angel world, and demonstrate the same by honest, truthful materializations.

We all support you in your honest effort to eradicate from the cause the hands of the trickster, and to place our glorious religion again on an honest foundation, that it may ever move on as the years roll by, promulgating and teaching the grandest truths that were ever given to mankind. DR. BENJAMIN LINT. Canton, Ohio.

No great cause ever came into the world without an advocate. No truth ever lies; no great man was ever extinguished; kill him and he comes to life again; you bury him, and his resurrection is sure. The Jews buried Christ, but he rose again and became the prophet for all time, all ages and all people. Who cares who the judges were that tried Emmet, that condemned Socrates or that passed sentence upon Galileo. The fame of their victims grows brighter as the years roll on, but the names of the judges are forgotten and all that remains of their history is the record of their infamy.

All great movements in history have been more or less determined by battle. Our own country was born out of war. But in a certain address delivered in a western state the speaker said: "When history is written as it should be written, and as it will one day be written, it will be discovered that the great events of national progress have not been the battles and the campaigns, the spread of territory and the growth of resources, but rather the development of the great ideas that lie fundamental to our national existence. Then it will be written, not: In such and such a year the Americans won such and such a battle; not: In such and such a decade these elements of national prosperity were discovered; but it will be written: In this or that year the American people laid hold upon, grasped hard and made a part of their national thinking and of their national program, this or that great truth."

Strange things are constantly happening. What is miraculous at one time is commonplace in another. What is wonderful to-day excites no curiosity to-morrow. What once existed only as a sentiment, a feeling, a desire, in time becomes a reality, a living force. If it was a fact, as is claimed, that the presence of Napoleon upon the battle-field was equal to 40,000 soldiers; if it was true that Mary, Queen of Scots, had more reason to fear the prayers of John Knox than an army of 10,000 men, then we must believe that there is something in this world stronger than physical strength and brute force.

We frequently voice great truths without knowing from whence they come. The expression such and such things "are in the air" is often used, but how little we understand the philosophy of the remark. Mind acts upon mind, thought upon thought. The anti-slavery sentiment, at some time and some place, was only a single voice, but it multiplied and grew in power and influence, then it began to be proclaimed from the platform, the press, and the pulpit; it increased in volume and force until its presence was made known in the fire of musketry, the bursting shell and the roaring cannon, and finally in a voice that was heard around the whole world, it demanded "Unconditional surrender" at Appomattox.

Events move rapidly when we come to compare what we call time with eternity; our view with God's view. It is only a short distance from an Indian trail to a public highway—from a savage war-whoop to the whistle of a steam engine. The dream of the people to-day is for a universal peace. Will it ever be realized? An editorial writer in one of our daily papers says, "The time is undoubtedly coming when the decision of international disputes will be left not to the force of arms but to the decision of cool-headed judgment and calm, common sense. * * * The gun and the sword are less and less, year by year, the elements of settlement. Every element is making for the elimination of force and for the advancement of arbitration. It is not probably a far cry to the time when a resort to arms will be regarded as a barbaric thing—when the armed soldier will be but a relic of a bygone age, preserved as a memorial of a force and power that showed the one time potency of a feudal age."

This is truly optimistic in view of the mighty preparations that the nations of the earth are now everywhere making for war. But is there not as much light in the world as darkness? As much life as death? As much joy as sorrow? As much hope as despair? Who can answer? Who can say but what good and evil hold equal sway and balance each other? No one knows what the ultimate destiny of man is.

All material matter, after it has reached a certain point, goes back again into the crucible of nature and is reinvigorated, remodeled and again passes through the stages of youth, age, decay and death. Is this true of civilization and life? Is there no possible ideal for men to attain? Is there no time when the barbarian element, and the desire for revenge and punishment, inherent in his nature, will be eliminated and peace, and love, and justice, hold full sway therein?

And as I note how nobly nature's form Under the war's red rain, I deem it true That He who made earthquake and the storm Perchance made battle, too."

Norwich, N. Y. HENRY MORRISON TEFFT.

Winans at Decatur, Illinois.

A Statement Made by Those Present, Followed by a Lucid Explanation by Mr. Joel Richardson, Who Shows How the Trick Is Done.

IN WINANS' DEFENSE.

To the Editor:—Having been a reader of The Progressive Thinker for some years, and an ardent admirer of the great philosophy and phenomena of Spiritualism, I have watched and studied the different phases of manifestations through many different mediums, and have come to a very decided conclusion, that we have not as yet arrived at a definite understanding of the ways and methods of spirit intelligences in their creation of materialized forms, and their clothing thereof, and I have some time, interest in the Court of Inquiry, but have discerned the spirit of unfairness in which said court has dealt with C. E. Winans; for this court, as all others, cannot give a just verdict without hearing the testimony from both sides, and considering the same without prejudice or partiality; therefore I desire to state, uncollected only by a sense of justice, that I have known C. E. Winans for a number of years, and witnessing his manifestations in different places and under various conditions, he has always come into our own home, and bringing nothing with him, or having no opportunity to get any help outside the spirit forces, and his manifestations were satisfactory to the receivers of the same; hence we could not say these people were not capable of judging what they saw.

But after reading so much against the probability of the genuineness of his manifestations, a number of our best investigators decided to invite him to come to our city again, and submit to whatever test conditions they might consider satisfactory, and to this proposition he most readily gave assent. So the 26th of September was the date on which this test was carried out. The undersigned committee placed a black cloth on the floor, seating Mr. Winans in the center of the same, sewing him fast to the chair, filling his hands with oatmeal, and placing his feet in a pan of flour, placing seals on all the doors and windows. The music for the occasion was produced from a small Swiss box not larger than 4 by 6 inches.

In a very few minutes after all was in readiness, forms began to come forth from the room in which the medium was secured, to be recognized by their friends and proving their identity to them, many of them dematerializing out side the cabinet in full view, some 15 or more appearing during the evening. At the conclusion the medium was found in the same condition as he was placed in, with no marks of flour on the black cloth, everything being satisfactory. He gave another seance on the 28th, with equally as satisfactory results. Hoping to see this published, I thought due C. E. Winans, we remain yours for truth.

MRS. INDIA HILL, MR. FRANKLIN M. HILL, MRS. ORA PROCK, MRS. CHAS. PROCK, MRS. E. D. ENGWEILER, MRS. NELLIE TAY, HAY. Decatur, Ill.

THE OTHER SIDE PRESENTED.

Mr. Joel Richardson, of Hayesville, Iowa, a Prominent Spiritualist and Held in High Esteem by All, Has Had Some Exceptionally Interesting Experiences With Winans, and Which Will Make a Deep Impression on Those Who Have Not Lost the Ability to Reflect on Any Important Question.

To the Editor:—I am requested to write something in reply to the testimonial of Mrs. Hill and others in favor of C. E. Winans as a materializing medium; but I do not feel that in doing so I will bring any credit to myself or convince Mrs. India Hill or any one of Mr. Winans' friends that he would perpetrate a fraud on them. I sympathize, however, with the signers of the testimonial, for I at one time would have written just such a testimonial myself, and would have had no trouble in getting twenty of the neighbors to sign it with me. When I had witnessed six or eight of his seances I would have sworn them to be genuine; but after keeping him in my home a month or more my eyes were opened to the fact that he was practicing premeditated and prearranged fraud.

I notice in the testimonial that the committee placed him, under certain test conditions, which happen to be precisely the same conditions we imposed (at his suggestion). And here let me ask the committee: Did he not suggest, sewing him in his chair, tell you how and where to put the stitches? also to put meal in his hands, and his feet in flour? and did he not have his socks on while his feet were in the flour? Did he not furnish the thread or require a certain kind used in sewing him into his chair?

I refer to these things because they furnished the clue that betrayed him, and enabled us to perform the same tricks in the same way.

Mr. Editor: I do not know how the phenomena were produced at Mr. Winans' seances today, I only know how he produced them a number of years ago; but his requiring the same test conditions now that he did then, is an inference at least that he is still practicing some of his old tricks.

And here let me give some of the proofs of fraud while he was with us. He furnished the thread, a spool of coarse black linen thread with which to sew him in his chair, but on one occasion Mrs. Richardson had misplaced the thread and could not find it when it was needed. She asked him if other thread would not do. "No," he said, "I don't think it will," but when she showed him a spool of black cotton thread, he said to her, "I don't think it will do, but after the seance, when we went in to cut the threads and help him out of his chair, Mrs. R. saved the threads with which he was then sewed, and also picked up from the floor beside him another bunch and went (taking a number of us with her) into another room, and we examined the two sewings and found them identical in every respect, except

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WHITWORTH'S OBSERVATIONS.

"My Fellow Workmen, Who Desire Only Righteous Government, How Like You the Outlook—a Powerful Church Seeking to Break Down the Public Schools and Get a Clutch on the Government; and a Low Down, Gambling, Dive-keeping Saloon Boss Elected to the U. S. Senate?"

Pa, what is religion? The rule of right living, my son. Of course, Pa, there can't be only one right living?

Correct, my boy. That which is right must be built on the solid foundation of truth; hence can not be twisted either this way or that in the slightest particular. But, say, Pa, what a lot of different religions there is; some of 'em as savage as a cat, and some as a couple of strange cats an' dogs!

Mistaken, my son. There is a large number of differing organizations that hold themselves up under the name of religion, with little more than the name to show for it.

In largest degree these so-called religious churches are founded on priest-made creeds and ceremonial formalities, set up for the sole purpose of de-luding people into blind obedience to the dogmas set forth as coming direct from God.

It has been so all through the world's history; growing out of the pitiful fact that the chief bulk of men do not trouble themselves to think, leaving it to sharp-witted, unprincipled rascals for the most part to do their thinking for them.

And in every case of this religious domination a sleek chap, who saw it would be a good thing to ride on top of fool fellows' shoulders, so as to get luxurious living without the hard work of earning it by honest labor, has had a message from heaven, appointing him a chosen prophet of God, to tell the people just what the mighty ruler of the universe desired his earthly children to do, and that they must implicitly obey that great prophet, as if in obedience to this great ruler himself.

You can see, my dear boy, the terrible power this gave into the hands of heartless scoundrels who looked on the toiling masses of the people as a mere no-account mob, who could be plundered at will.

Leaving the earlier grades of imposture, I will come to one of the most successful—Mahomet; a common mule-driver, a number of hundred years ago, who got his regulation message from Allah—God—in a dream, and was duly appointed prophet, to be his mouth-piece to the children of men.

And straightway a bible, called the Koran, was duly concocted as a guide to the faithful; showing how they could gain everlasting bliss in paradise, along with tenderloin women called "Houris," and thus dodge a fate of endless woe awaiting all those who did not believe in the dictum set forth by the prophet, Mahomet.

To-day there are hundreds of millions of such devoted believers in this bald-faced humbuggery, that they would treat to pieces any one who dared to say the sacred prophet was a mere loafer who set up a scheme to steal a fat living from those who earned it.

In our day we have the contemptible tramp, Joe Smith, who had the same old, old message from heaven to establish the only real, pure religion—Mormonism.

But, leaving these impostors to one side, my son; even passing by the latest message from heaven—rascal Dowie, the second-hand Elijah—I will call your attention, my boy, to the direful effects of this fraudulent business of men setting themselves up to be the special Rulers of God, whom everybody must obey on pain of eternity in the raging fire of a bottomless pit.

A history of what is termed the "Dark Ages of Europe" shows the awful depth of ignorance, brutal tyranny of the church in conjunction with kingly despots; robbery, torture and murder by wholesale which filled the land with crime and misery unnumbered.

As it has ever been, priestcraft joined with kingscraft to rule and plunder the people and the damnable work everlastingly carried on in the name of God!

Inevitably, as a means to hold millions of people in quiet subjection to this double role of infernal despotism, the mass of the people were systematically held down to the dark night of ignorance. To accomplish this the schools were kept within the tight clutch of the church; the priests being the teachers, to instill into young minds the earliest infancy that the chief and most paramount learning they required was to obey the church in all the priest taught as vital to their well-being in this world, as only salvation in the next.

And now, my boy, this matter becomes vital to every lover of liberty of conscience in this free land; for the same dominant priestcraft which steeped Europe in blood and rapine in the dark ages is busy in determined endeavor to subject the people of our loved country to the same ignorant, superstitious domination.

From their earliest foothold here there has been determined effort to break down our grandest establishment, the free public schools, which gives to every child, rich and poor, the same golden opportunity of learning all of useful knowledge that can be acquired.

It is fatal to that church's dominances. It can only flourish on the bed-rock of stolid ignorance, and its ceaseless aim is to get as full control as possible of children's mind training, as the only sure means of molding the priest-crammed scholars into superstitious obedience to the dictates of the church.

Then behind this is a second sinister aim; to secure a preponderating share in the people's government.

A recent utterance of a foremost leader in that church, one Archbishop Moeller, of Cincinnati, in publicly nominating Gov. Herrick for President of the United States, is a warning note of deep significance.

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MATERIALIZATION

"What I Know of Astute, material minds of that church, have noted the pitiable weakness of Gov. Herrick in lending himself to the complete control of such a low, depraved creature as Boss Cox, and the conclusion came to us that if they can materially help such a small fry politician as this tenderloin boosted banker to the high office of President, he would be a tool they could use to the fullest limit of his official influence.

My fellow workmen, who desire only righteous government, how like you the outlook?—a powerful church seeking to break down the public schools and get a clutch on the government; and a low down gambling, dive-keeping saloon boss elected to the U. S. Senate."

W. WHITWORTH. Cleveland, Ohio.

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SATURDAY, NOVEMBER 18, 1905.

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.

Pagan Thanksgiving.

There is a lot of truth in the following remarks by the Chicago Chronicle: Pagan Thanksgiving is a proclamation and Thanksgiving proclamation in general as they have appeared in the past. It would be a profitable exercise if the reverential gentlemen of the sacred profession would sit "in the silence" and meditate upon the subject so lucidly presented by the secular Chronicle. It would open up a new vision of the truth of things, and would overturn some of their cherished beliefs.

"President Roosevelt's Thanksgiving proclamation, while the verbiage is more historical and argumentative than usual, presents the same general features as all similar proclamations for the last century or two—and all of them are un-Christian in their sentiment and theology.

"They all proceed on the theory that the acts of Divine Providence are to be classed as good and bad or as kind and unkind and that the blessing is due only for the kindly acts, the others being passed over in silence. If the real sense and meaning of all the Thanksgiving proclamations that have ever been made were given it would be somewhat as follows:

"Our Heavenly Father during the past year has been in various moods. During the greater part of the time he has been cross and severe. We have met with many losses and disappointments and suffered much sickness, bereavement and persecution. The weather has been disagreeable, old age has been creeping on us and some terrible disasters on land and sea have occurred.

"It is fitting at this time of the year that the mantle of charity should be drawn over all these painful dispensations of providence. We should for the time at least forgive and forget them. We cannot possibly approve of or justify them, but we can for the sake of peace and present enjoyment ignore them.

"On the approaching Thanksgiving let us confine our thoughts to the kindly and agreeable things that our Heavenly Father has done during the past year. Our crops have been good, our business prosperous and our health for the most part good. We have not known war, famine or pestilence. The earth is beautiful, the sky is glorious, friendship and love are precious and the hope of heaven is left us. Let us devote one day to unfeigned gratitude and praise for these mercies.

"This may seem a shocking travesty to President Roosevelt and other authors of Thanksgiving proclamations and probably they will be still more shocked if we should attempt to give some idea of the sentiment which should run through every such proclamation, for it should be somewhat as follows:

"Our Heavenly Father during the past year has been what he has been every year and from all eternity—infinite good. It would be impious for us to distinguish between the different acts of his providence and to say that one was any more gentle, loving and kind than any other. If at times we have been miserable it is altogether because we have misunderstood and doubted him and repudiated his guidance in the affairs of our lives.

"God is love, and although some of his providences have been painful and some enjoyable all of them have been infinitely wise and loving, and if we ought to thank him any more for one thing than another it is for his gentle guidance and his fatherly corrections.

"Let us devote one entire day to praising God for all that he is and for everything that he does. Let us assemble in our temples, let us recount all his wonderful works and let us sing until the very angels hear us the praises of our God. Let the language of every heart be:

"Thou that hast given so much to me Give one thing more—a grateful heart; Not thankful when it pleaseth me, As if thy mercy had spare days, But such a heart whose pulse shall be The praise."

"If such a proclamation would shock any Christian it would be because he does not know his bible and has been badly taught. These sentiments are precisely the sentiments of his religion, and by the same token the average Thanksgiving proclamation is unadulterated paganism."

Populations and Religions.

Hammond's Modern Atlas of the World, just from the press, gives the earth's population as 1,697,000,000. Divided into: Buddhists480,000,000 Brahmins220,000,000 Mohammedans220,000,000 Protestants170,000,000 Greek Catholics170,000,000 Roman Catholics270,000,000 Heathen140,000,000 Copts, Armenians, Melchites, 7,000,000 Of course Spiritualists, Agnostics, Atheists and all forms of heresy are counted as Protestants, greatly swelling the number of the latter.

The Great Questions Answered.

"When shall spring visit the moldering urn? When shall day dawn on the night of the grave?"

In all preceding ages the above inquiries agitated the thinking world; but the sphinx remained silent. The old philosophers deduced the idea of an immortal life from various natural phenomena. Their conclusions were crude and quite unsatisfactory. Almost universally those who adopted the faith believed the material body laid aside at death would be reanimated when time should end, and then would revel in endless bliss, else writhe in agony in an unending place of torment. The Christian system taught the resurrection of the body. They seem to have had no conception of existence independent of gross materiality. Their story of the bodily resurrection of Jesus, and his eating, drinking, fishing and teaching after that resurrection; and, finally, his bodily ascension to heaven, with promise of return in "like manner," leaves no possibility of doubt as to the kind of body which they supposed would survive the tomb.

Zoroaster taught a bodily resurrection. Babylonians, Assyrians, Arabians, Phoenicians, Egyptians, Greeks and Italians, all contemplated an Elysium as a final home for the blest of re-animated humanity.

The Columbian Orator, an American school book of a hundred years ago, contains an Extract from a Sermon on the Day of Judgment," pages 97-8, which gives a faithful view of what our recent Christian ancestors taught in regard to "the children of the resurrection," the absolute belief prevailing at the advent of Spiritualism. The field is so rich, it is difficult to gain an idea from a brief extract. The good preacher had dwelt with much force on the sound of the great trumpet which all in their graves shall hear and come forth, then—

"The living shall start and be changed, and the dead rise at the sound. The dust that was once alive, and formed a human body, whether it flies in the air, or in the ocean, or vegetates on earth, shall hear the new-creating fiat. Wherever the fragments of the human frame are scattered, this all-penetrating call shall reach and speak them into life. . . . Now methinks I see, I hear, the earth heaving, charnel houses rattling, tombs bursting, graves opening. Now the nations under ground begin to stir. There is a noise and a snaking among the dry bones. The dust is all alive and in motion. The globe breaks and trembles, as with an earthquake, while this vast army is working its way through, and bursting into life. The ruins of human bodies are scattered far and wide, and have passed through many, and surprising transformations. A limb in one country, and another in another; here the head, there the trunk, and an ocean rolling between. At the sound of the trumpet, they shall all be collected, wherever scattered, all properly sorted and united, however they were confused, atom to its fellow atom, bone to its fellow bone. The air is darkened with fragments of bodies, flying from country to country, to meet and join their proper parts.

But enough of Christian teaching. The tiny raps, first fully recognized at Hydesville, N. Y., some fifty-seven years ago, changed all past conceptions of the immortal life. Instead of a heaven just above the clouds, it was located here, and now, and all about us. There is no resurrection, because there is no death. The body laid aside at what we wrongly call death, is but the worn out and cast off habiliments of the real, genuine, living body; a body, so far as we know not subject to disease, decay or death.

With no rest in the grave, no grand general judgment day, no hell of sulphurous flame, no devils or damned spirits, we can all sing joyfully, in the adapted words of Beattie, a Scottish poet of an earlier age.

"Darkness and doubt have now flown away, No longer we roam in conjecture forlorn, So breaks on the traveler, faint and astray, The bright and the balmy effulgence of morn. See Truth, Love and Mercy, in triumph descending, And Nature, all glowing in Time's primal bloom! On the cold cheek of Death smiles and roses are blending, For heavenly mortal n'er sleeps in the tomb."

The Wherefore of a Fact. Race suicide seems to distress civilians; even the President of the United States has called attention to it, while statistics show an absolute decrease from year to year since the civil war, of birth. So marked is this decrease it seems alarming.

The causes for this condition are very apparent. Fifty years ago teachers in our public schools were mostly males. So, too, were the clerics in stores. The learned professions were wholly monopolized by the sterner sex. Now not only the school room, but the bar, the pulpit and the medical profession are, to some extent, worthily filled by women. We find them everywhere. They are our short-hand reporters, type-writers, accountants, cashiers in the stores, assistants in banks, and trusty clerks in law offices. Go into the court houses, and every department of public business seems managed by ladies acting as clerks. They have engaged in business and in commerce. Educated women serve as captains on ship board.

In every department where they have engaged they have done more trusty than men. Soon they will be found in our legislative halls, may all places on the judicial bench, and if not made governors and presidents it will not be for want of qualification.

Now all these employments and motherhood are incompatible. Cease educating the girls, and drive them back to menial servitude, else be content with a smaller population and a better.

Three Very Good Reasons. Candid Minister—"Good morning, Janet. I am sorry to hear you did not like my preaching on Sunday last. What was the reason?"

Janet—"I had three very good reasons, sir. Firstly, ye read yer sermon; secondly, ye did no read it wael, and thirdly, it was no worth reading at a'!"—London Tit-Bits.

Measured by similar criticism there are very few sermons which would meet the approval of thinking Janets.

Alma to Increase Church Going.

"A vigorous campaign has been planned by the rector and vestry of St. James' Episcopal Church, for the purpose of teaching the people in the vicinity of the church the habit of church going."

"This unique plan was disclosed yesterday by the Rev. Dr. Stone, who at the services in the morning called for thirty volunteers to make a house to house canvass in the neighborhood of St. James' Church, with a view to inducing the people to become members of the church.

"A circular will be sent to everybody in the district, explaining why they should attend church, and visit by the rector's committee will follow and every effort be made to persuade them to become communicants of the church."

The fact is, people are thinking now-a-days, and do not care to be dictated to as to the relation of their souls to an Episcopal, a Catholic or a Protestant God. The law that used to give men's souls into the keeping of some priest or minister is inoperative now, because the human mind has outgrown it.

The church jumped from congregational singing to the rendering of classic music, violins, cornets, harps, cellos, etc., and increased their attendance for a time, but now that falls them.

Perhaps they might make a difference by presenting some proof of their claims of the immortality of the soul. This is a day and age of rationalism, and people want evidence, demonstration of the genuineness of any and all claims.

The world has changed some in the last century and the church must keep pace or go down.

Spiritualism fattens upon the heresy and heretics of all religions. A heretic is a thinker and a progressive being or he would still be in the church, groping about in credal darkness.

We advise them to secure up some proof. That is the food needed for the hungry minds of today.

The Work of the Lyceum. It may be accepted as a fact that in many instances belief and reason hold a close relationship; but it must also be admitted that it is a mistake to think that all our beliefs are the result of reasoning. Reasoning may produce belief, but it is by no means the only thing that can and does have this effect.

In fact more people believe without reason, without investigation, without reflection, by far, than those who do exercise their faculties and base their beliefs upon their careful consideration and judgment.

Is it not a fact, within the knowledge of all, that children in Sunday-schools are taught to believe, as a matter of course, what is told them concerning the bible and its doctrines? Its dogmas, as interpreted by the church, are instilled into their receptive minds, and believed with a faith that is mostly invulnerable to reason. The lessons of the Sunday-school are rock-bound, riveted, unquestioned in the child mind. They are overcome only by a painful course of evolution—a mental revolution.

This constitutes a strong reason why Spiritualists should organize children's lyceums, to teach children truths that are in accord with principles of science, in harmony with nature and highest conceptions of God. A limb in one country, and another in another; here the head, there the trunk, and an ocean rolling between. At the sound of the trumpet, they shall all be collected, wherever scattered, all properly sorted and united, however they were confused, atom to its fellow atom, bone to its fellow bone. The air is darkened with fragments of bodies, flying from country to country, to meet and join their proper parts.

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A Remarkable Incident.

The following, illustrating Spirit Power to a marked degree, is given by Mrs. Georgia Gladys Cooley, Lecturer and Platform Test Medium. It will be read with deep interest.

A GRAND AND BEAUTIFUL DEATH.

Illustrating the Comprehensive Fact That Spiritualism Can Redeem the World From the Bondage of Ignorance and Superstition—A Startling Vision and a Soul-Elevating Discourse by Georgia Gladys Cooley.

Miss Lydia Riedel passed into the spirit life from her earth home in Chicago, Sunday, October 22, at about 8:45 p. m., at the age of 23 years.

The young lady was unknown to and unheard of by the writer until she appeared at a public meeting some thirty minutes after she had left the mortal form.

After concluding the lecture of the evening I passed under the control of Mayflower. She had been giving messages somewhere near an hour when she said: "Here is a beautiful girl who has just passed from the body," going into details of death, home surroundings, describing friends and imitating the moans of the mother, which will never be forgotten by myself.

The older guide then stepped forward saying: "This young spirit is beautiful, and quite ready to go. She has made three attempts to leave the earth plane, but was held back by the depressing thought force of the grieving ones at home." He then asked that all present, mortals and spirits, concentrate on the young girl with the thought of freedom and liberation.

A vision then presented itself to the medium, showing a large number of spirit forms forming a circle around the girl. Following this a small group of spirits appeared. A young man stepped from the group saying, "Come!" He then took the form in his arms and bore it away, the two passing out of the hall through a west window. A perfect sense of peace prevailed, and after a few words of explanation the meeting closed.

The next morning a young man called at my home, asking if I could officiate at a funeral on the morrow. He was invited in, and in almost an instant the same beautiful girl appeared, saying, "Brother, I'm with you. It was so hard for you all to let me go, especially poor mother, but I'm all right. Brother Fred (I believe this was the name she called) came and took me away and I have felt happy ever since."

On calling at the home the next day everything and everybody seemed familiar, probably from the impressions left on the brain by the vision of the night before.

New York the Great Idol Factory.

The Bangkok Times, of Siam India, says:

"Probably the only idol factory in the world is now located in the city of New York, where the idols of all countries are reproduced and new ones manufactured. India gets the largest shipment; but from some countries even further east comes an ever increasing demand. The average foreign shipment varies from a couple of hundred to a thousand images every thirty days. By far the largest number of idols are made of plaster, coated, oiled and polished to resemble old bronze."

Idols of plaster, wood and stone are not the most injurious object of worship manufactured in the great American metropolis. That fictitious character of priestly priests, represented to have said, Matt. 10:34, "Think not that I am come to send peace on earth; I came not to send peace, but a sword," was no God, or son of a God if he ever said any such thing, and yet he is worshipped as such. The assertion is an ecclesiastical fabrication, as must have been the character who is represented to have given utterance to such a barbarous thought.

WILLIE'S DREAM.

I had such a beautiful dream last night, A dream I shall never forget; Such beautiful angels beamed into my sight, Their faces are haunting me yet. The one in the center I thought that I knew. She called me her own Willie dear; She kissed and caressed me as mother used to. When she was so sickly down here. But her cheeks were fair, and my mother's were pale; Her hands were strong—my mother's were weak; Oh, do they in heaven grow rugged and hale, And are they permitted to speak?

She came down beside me, took hold of my hand, And led me away to a place With flowers surrounded, so fragrant and grand. Their sweetest time cannot efface. She called it her mansion in soul-land above. And said that she built it with deeds; Its brightness and beauty, the outgrowth of love. The flowers were kindnesses' seeds. She said she was waiting for sister and me, And working to keep our souls pure, For soon shall our spirits be perfectly free. And go on our heavenly tour. It may be but dreaming, but somehow I feel That that was my mother's own face, And unto my spirit she wished to reveal Her spirit, her home and its place.

I know she is living and loving me still, Because she was good, true and kind; And life is eternal and time does not kill The love of a dear mother mind. DR. T. WILKINS.

"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritualists Gatherings." By Mattie R. Hall. Price 10 cents.

"In the World Celestial." By Dr. T. A. Bland. Interesting, instructive, and helpful; spiritually uplifting. Cloth bound, 30 cents.

"The Truth Seeker Collection of Poems and Reminiscences for the Use of Librarians." Price 25 cents.

She raised her eyes and dropped a tear; She pondered on the words she read; "Ah, that is not the dearest face I need. To be forgotten when we are dead. But while we breathe, and to them give Our days, our nights, our being—Oh! To be forgotten while we live; That is the bitterness of woe!"—Lloyd Milfin.

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Instead of the old accustomed crepe on the door, a beautiful cluster of flowers tied by white ribbon, met my gaze.

There was no darkened house, and as I entered the parlor—a room filled with flowers—I beheld the form of a beautiful young girl clad in a robe of white lying on a canopy casket of the same color, almost leading one to believe she had just returned from a walk on a summer's afternoon, and had thrown herself on a couch to rest and had fallen to sleep.

Yes, sleep had come to that outward form, but dear Lydia herself having awakened into new realizations of life was present to console mother, father, sisters, brothers and friends.

This young girl had been convinced of Spiritualism some four years ago, and began to develop mediumship soon thereafter, being able to comfort many sorrowing souls before she left for her higher life.

Her circle, as they termed it, was present and sang her favorite song, which was followed by the funeral sermon. Six young men as pall bearers, and as many young ladies clad in white, as flower bearers, presented a beautiful and touching scene as they gathered around the casket to look for the last time upon the deserted form of one they loved so well.

The doors were then closed, only the family aid writer remaining, and as I stood there and watched each member of that family bid farewell to the shell that had held their pearl, I thought to myself, Give me spiritualism against all other religions in the world combined, for it is the only one that stands by us in the real and substantial manner when we need it most.

A very large number of friends were present, the rooms and hallways being crowded, and many were obliged to linger on the lawn during the services. The expression of love was also beautifully manifested by the numerous floral offerings. Indeed, this dear young girl left many friends on earth but no doubt was welcomed by as many in her new home.

Lydia, dear, you have gone and left us, Still we know you'll linger near, And you'll bring sweet joy and comfort To the ones you still hold dear.

Grand scenes and pleasures greet you, And we know you're free from pain. Go on, dear one, in your progress For we're sure we'll meet again. GEORGIA GLADYS COOLEY.

TO THE SPIRITUALIST PRESS.

An Explanation From the N. S. A. Office.

As secretary of the N. S. A. I deem it my duty to take notice through your valuable paper of two statements recently made in certain publications concerning the action of the late annual convention in Minneapolis. One is, that delegates who were not Spiritualists, but pronounced Theosophists or writers in New Thought, were seated to represent societies of the N. S. A. I cannot believe that this is true, inasmuch as I had access to the credential list before it went to the committee, and I know that no names but those of prominent Spiritualists from various sections were on that list.

Of course the list can be only partly made up before it goes to the credential committee as many societies do not send the credentials or name their delegates till convention opens, though requested to do so, but as the credential committee was made up of well known and pronounced Spiritualists with Mr. H. W. Richardson, president of the New York State Association as chairman, I feel certain that none but Spiritualists were admitted to the privilege of the floor. Besides, the question comes up at every convention of allowing none but members of some Spiritualistic society to be seated as delegates or proxies, and is tacitly adhered to.

The other matter is that of annual reports being printed in the papers before convention. I do not understand why the committee on reports should have stated that such reports are likely to be altered at convention, hence should not be printed till after that meeting. Such a statement is absurd. The reports are handed to the reading clerk by the N. S. A. secretary, except the Lyceum report and that of Missionary Sprague—these are submitted by the titles making them. They are all read in open convention just as they were written. No one attempts to alter them in any manner. There is no possibility of their being changed, nor does the convention ever order any change in them.

These reports are absolutely given to the public as first made by the officers of the N. S. A. How could any alteration, for instance, be made in the financial reports of a secretary and treasurer without garbling the books and confusing the auditing committee. For one, I protest against such a statement going before the public. I have always felt that the annual reports of the officers of a national convention belong first to the assembled delegates of that organization, and afterwards to the public, and I am glad to conform to the ruling in that matter, but I feel that if the only reason a committee can find for recommending such a course is that reports are apt to be altered, it is a flimsy and poor one because it is utterly untrue.

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

Washington, D. C.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of lectures and discourses on religious and theological subjects. Cloth binding, 40 cents. Price \$1.

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

"The Jesuits." By Rev. E. F. Austin, A. M. B. D. An excellent pamphlet. Price 15 cents.

SPIRITUAL PHENOMENA

Discussed by W. J. Erwood, President of the Wisconsin State Association—Proof of Future Life Can Best Be Rested on Spiritualistic Evidences.

A fair sized audience assembled in G. A. R. Hall Oct. 29, at Eau Claire, Wis., to hear the lecture given by W. J. Erwood, president of the Wisconsin State Spiritualist Association, who was there in the interest of that association and of organized Spiritualism. The closest attention was accorded the speaker throughout, and much interest in the remarks made was evinced by those present.

The subject under consideration was "Men of Science and Spiritualism." The speaker began by reviewing the attitude held by the average man or woman who have never studied the question of psychic phenomena, either because they lacked the opportunity, or because they allowed their prejudice to deter them from so doing. Mr. Erwood said in part:

"The time-worn argument against Spiritualism which says that a belief in the phenomena thereof is 'prima facie evidence of insanity' has become so threadbare that it will no longer hold as being worthy of consideration at all, and the world is beginning to realize that Spiritualism has a foundation that is more than a mere figment of imagination. Permit me to say that if the Spiritualist be insane for believing in spiritual phenomena, then there is not a man, woman or child who believes in church and bible who is not insane—for there is not one of these individuals who thoroughly believes in the principles of their religion, and especially in the bible which to them is the outward expression of God's word, who does not believe in spiritual phenomena in some form or other. In short, no one can be a sincere and consistent believer in the bible of the world who does not believe in the close relationship of the two phases of life—the material and the spiritual."

It is strange that the world—at least a portion of the theological world, should be so greatly opposed to Spiritualism as seems to be the case, when it—Spiritualism—is doing the very thing that they talk of so much in the theological world—i. e., proving the continuity of life. In fact theology cannot prove that man lives after the change called death, but by a demonstration of spiritual phenomena, by a direct reference to such phenomena. Therefore without spiritual phenomena we are lost as far as a reasonable proof of a continued life is concerned. It is not enough to say that "such phenomena used to occur in accord with the will of God;" we must have some of these phenomena in the present day. The water which gushed from the rock which Moses smote will not quench my thirst to-day—I must have water to drink now. So also must we have phenomena in this day and age.

"Some of the brightest minds of the age are turning their attention to the study of Spiritualism, with the result that many of the leaders of the scientific and professional world are avowing their belief in the genuineness of spiritual or psychic phenomena. Among these are scientists, physicians, lawyers and ministers—men who have been trained to think—to weigh evidence and to make comparisons. Of all men who should study Spiritualism in my estimation the minister is the first; in other words the minister who stands in his pulpit and talks of immortality and the continuity of life without being able to say 'I know that man lives after the change called death,' is ill fitted for the work of bringing consolation to the sorrowing ones who look upon the mantle of death that has fallen upon some well loved friend."

"You, who are prone to call the Spiritualist weak-minded because he proclaims a belief in a continuity of life where do you stand as regards proof of that fact of immortality or life beyond death? You may say you believe man lives on—do you know that he does. You say you have the records to prove it."

"The new song-book, 'The Golden Echoes,' by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, while they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; \$1.50 per dozen.

But aged pilgrims tolling up life's steep, Hugging earth's sordid treasures to their breast, Resign them when the final goal is won, And know that heaven means rest. Rest from the pain and sin that scourge the soul, Rest from the bitterness of earthly strife, Knowing, as we shall know, why—row comes, Heaven is to know all truth, 'tis life. MRS. A. F. RICHARDSON.

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180! THEY COUNT 180! for Something In Swelling the Mammoth Subscription List.

A Philanthropist of Ft. Worth, Texas, subscribes for One Hundred and Eighty copies of The Progressive Thinker. Will not YOU aid us at least to the extent of one new subscriber? The Progressive Thinker is now sailing upward, and every new subscriber assists in the ascent. H. E. Russegue of Hartford, Ct., sends eight subscribers. Can not you do one-eighth as much, at least?

An Important Announcement. It Ought to Have a Million Circulation.

We shall publish at the Opening of the coming year a most remarkable paper, grouping together exceptionally important matter that should have a world-wide circulation. We will lead off with that remarkable lecture by Colonel Ingersoll on THE DEVIL, followed by other extraordinary Articles, Lectures, Poems, etc. We published one edition of The Progressive Thinker that reached 150,000. Another edition reached 60,000. No other Spiritualist paper on earth has reached the altitude of The Progressive Thinker. This edition will be sent out at one cent per copy, instead of one and one-half cts., as stated in last week's paper. No order received for less than ten copies. Stamps will be acceptable. Commence sending in your orders. You can furnish any number of different addresses, and the paper will be mailed to them. Write plainly. Further announcement next week.

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Pagan Thanksgiving: There is a lot of truth in the following remarks by the Chicago Chronicle anent President Roosevelt's Thanksgiving proclamation and Thanksgiving proclamations in general as they have appeared in the past. It would be a profitable exercise if the reverent gentlemen of the sacred profession would sit "in the silence" and meditate upon the subject so lucidly presented by the secular Chronicle. It would open up a new vision of the truth of things, and would overturn some of their cherished beliefs.

"President Roosevelt's Thanksgiving proclamation, while the verbiage is more historical and argumentative than usual, presents the same general features as all similar proclamations for the last century or two—all of them are un-Christian in their sentiment and theology.

"They all proceed on the theory that the acts of Divine Providence are to be classed as good and bad as kind and unkind and that Thanksgiving is due only for the kindly acts, the others being passed over in silence. If the real sense and meaning of all the Thanksgiving proclamations that have ever been made were given it would be somewhat as follows:

"Our Heavenly Father during the past year has been in various moods. During the greater part of the time he has been cross and severe. We have met with many losses and disappointments and suffered much sickness, bereavement and persecution. The weather has been disagreeable, old age has been creeping on us and some terrible disasters on land and sea have occurred.

"It is fitting at this time of the year that the mantle of charity should be drawn over all these painful dispensations of providence. We should for the time at least forgive and forget them. We cannot possibly approve of or justify them, but we can for the sake of peace and present enjoyment ignore them.

"On the approaching Thanksgiving let us confine our thoughts to the kindly and agreeable things that our Heavenly Father has done during the past year. Our crops have been good, our business prosperous and our health for the most part good. We have not known war, famine or pestilence. The earth is beautiful, the sky is glorious, friendship and love are precious and the hope of heaven is left us. Let us devote one day to unfeigned gratitude and praise for these mercies.

"This may seem a shocking travesty to President Roosevelt and other authors of Thanksgiving proclamations and probably they will be still more shocked if we should attempt to give some idea of the sentiment which should run through every such proclamation, for it should be somewhat as follows:

"Our Heavenly Father during the past year has been what he has been every year and from all eternity—infinite good. It would be impious for us to distinguish between the different acts of his providence and to say that one was any more gentle, loving and kind than any other. If at times we have been miserable it is altogether because we have misunderstood and doubted him and repudiated his guidance in the affairs of our lives.

"God is love, and although some of his providences have been painful and some enjoyable all of them have been infinitely wise and loving, and if we ought to thank him any more for one thing than another it is for his gentle guidance and his fatherly corrections.

"Let us devote our entire day to praising God for all that he is and for everything that he does. Let us assemble in our temples, let us recount all his wonderful works and let us sing until the very angels hear us the praises of our God. Let the language of every heart be:

"Thou that hast given so much to me Give one thing more—a grateful heart; Not thankful when it pleases me, As if thy mercy had spare days, But such a heart whose pulse shall be The praise."

"If such a proclamation would shock any Christian it would be because he does not know his Bible and has been badly taught. These sentiments are precisely the sentiments of his religion, and by the same token the average Thanksgiving proclamation is unadulterated paganism."

Populations and Religions. Hammond's Modern Atlas of the World, just from the press, gives the earth's population as 1,607,000,000. Divided into:

Buddhists . . . 450,000,000
Brahmins . . . 230,000,000
Mohammedans . . . 220,000,000
Protestants . . . 170,000,000
Greek Catholics . . . 110,000,000
Roman Catholics . . . 270,000,000
Heathen . . . 140,000,000
Copts, Armenians, Melchites, 7,000,000
Of course Spiritualists, Agnostics, Atheists and all forms of heresy are counted as Protestants, greatly swelling the number of the latter.

The Great Questions Answered.

"When shall spring visit the moldering urn?
When shall day dawn on the night of the grave?"

In all preceding ages the above inquiries agitated the thinking world; but the sphinx remained silent. The old philosophers deduced the idea of an immortal life from various natural phenomena. Their conclusions were crude and quite unsatisfactory. Almost universally those who adopted the faith believed the material body laid aside at death would be reanimated when time should end, and then would reveal in endless bliss, else written in agony in an unending place of torment. The Christian system taught the resurrection of the body. They seem to have had no conception of existence independent of gross materiality. Their story of the bodily resurrection of Jesus, and his eating, drinking, fishing and teaching after that resurrection; and, finally, his bodily ascension to heaven, with promise of return in "like manner," leaves no possibility of doubt as to the kind of body which they supposed would survive the tomb.

Zoroaster taught a bodily resurrection. Babylonians, Assyrians, Arabians, Phoenicians, Egyptians, Greeks and Italians, all contemplated an Elysium as a final home for the blest of re-animated humanity.

The Columbian Orator, an American school book of a hundred years ago, contains an Extract from a Sermon on the Day of Judgment," pages 97-8, which gives a faithful view of what our recent Christian ancestors taught in regard to "the children of the resurrection," the absolute belief prevailing at the advent of Spiritualism. The field is so rich, it is difficult to gain an idea from a brief extract. The good preacher had dwelt with much force on the sound of the great trumpet which all in their graves shall hear and come forth, then—

"The living shall start and be changed, and the dead rise at the sound. The dust that was once alive and formed a human body, whether it flies in the air, floats in the ocean, or vegetates on earth, shall hear the new-creating fiat. Wherever the fragments of the human frame are scattered, this all-penetrating call shall reach and speak them into life. * * * Now methinks I see, I hear, the earth heaving, charnel houses rattling, tombs bursting, graves opening. Now the nations under ground begin to stir. There is a noise and a snaking among the dry bones. The dust is all alive and in motion. The gloche breaks and trembles, as with an earthquake, while this vast army is working its way through, and bursting into life. The ruins of human bodies are scattered far and wide, and have passed through many, and surprising transformations. A limb in one country, and another in another; here the head, there the trunk, and an ocean lying between. At the sound of the trumpet they shall all be collected, wherever scattered, all properly sorted and united, however they were confused, atom to its fellow atom, bone to its fellow bone. The air is darkened with fragments of bodies, flying from country to country, to meet and join their proper parts."

But enough of Christian teaching. The tiny raps, first fully recognized at Hydesville, N. Y., some fifty-seven years ago, changed all past conceptions of the immortal life. Instead of a heaven just above the clouds, it was located here and now, and all about us. There is no resurrection, because there is no death. The body, laid aside at what we wrongly call death, is but the worn out and cast off habiliments of the real, genuine, living body; a body, so far as we know not subject to disease, decay or death.

With no rest in the grave, no grand general judgment day, no hell of sulphurous flame, no devil or damned spirits, we can all sing joyfully, in the adapted words of Beattie, a Scottish poet of an earlier age:

"Darkness and doubt have now flown away,
No longer we roam in conjecture forlorn,
So break on the traveler, faint and stray,
The bright and the balmy effluence of morn.
See Truth, Love and Mercy, in triumph descending,
And Nature, all glowing in Time's primal bloom!
On the cold cheek of Death smiles and away,
For beauty immortal n'er sleeps in the tomb."

The Wherefore of a Fact. Race suicide seems to distress civilians; even the President of the United States has called attention to it, while statistics show an absolute decrease from year to year since the civil war, of birth. So marked is this decrease it seems alarming.

The causes for this condition are very apparent. Fifty years ago teachers in our public schools were mostly males. So, too, were the clerks in stores. The learned professions were wholly monopolized by the sterner sex. Now not only the school room, but the bar, the pulpit and the medical profession are, to some extent, worthily filled by women. We find them everywhere. They are our shorthand reporters, typewriters, accountants, cashiers in the stores, assistants in banks, and trusty clerks in law offices. Go into the court houses, and every department of public business seems managed by ladies acting as clerks. They have engaged in business and in commerce. Educated women serve as captains on ship boards.

In every department where they have engaged they have proved more trustworthy than men. Soon they will be found in our legislative halls, may fill places on the judicial bench, and if not made governors and presidents it will not be for want of qualification.

Now all these employments and motherhood are incompatible. Cease educating the girls, and drive them back into mental servitude, else be content with a smaller population and a better.

Three Very Good Reasons. Candid Minister—"Good morning, Janet. I am sorry to hear you did not like my preaching on Sunday last. What was the reason?"

Janet—"I had three very good reasons, sir. Firstly, you read your sermon; secondly, you did not read it well; and, thirdly, it was no worth reading at all."

—London Tit-Bits.

Measured by similar criticism there are very few sermons which would meet the approval of thinking Janets.

Alma to Increase Church Going.

"A vigorous campaign has been planned by the rector and vestry of St. James' Episcopal Church, for the purpose of teaching the people in the vicinity of the church the habit of church going."

"This unique plan was disclosed yesterday by the Rev. Dr. Stone, who at the services in the morning called for thirty volunteers to make a house to house canvass in the neighborhood of St. James' Church, with a view to inducing the people to become members of the church."

"A circular will be sent to everybody in the district, explaining why they should attend church. A visit by the rector's committee will follow and every effort be made to persuade them to become communicants of the church."

—Chicago Examiner.

The fact is, people are thinking now-a-days, and do not care to be dictated to as to the relation of their souls to an Episcopal, a Catholic or a Protestant God. The law that used to give men's souls into the keeping of some priest or minister is inoperative now, because the human mind has outgrown it.

The church jumped from congregational singing to the rendering of classic music, violins, cornets, harps, cellos, etc., and increased their attendance for a time, but now that falls them.

Perhaps they might make a difference by presenting some proof of their claims of the immortality of the soul. This is a day and age of rationalism, and people want evidence, demonstration of the genuineness of any and all claims.

The world has changed some in the last century and the church must keep pace or go down.

Spiritualism fattens upon the heresy and heretics of all religions. A heretic is a thinker and a progressive being or he would still be in the church, groping along in creedal darkness.

We advise them to scare up some proof. That is the food needed for the hungry minds of today.

The Work of the Lyceum. It may be accepted as a fact that in many instances belief and reason hold a close relationship; but it must also be admitted that it is a mistake to think that all our beliefs are the result of reasoning. Reasoning may produce belief, but it is by no means the only thing that can and does have this effect.

In fact more people believe without reason, without investigation, without reflection, by far, than those who do exercise their faculties and base their beliefs upon their careful consideration and judgment.

Is it not a fact, within the knowledge of all, that children in Sunday-schools are taught to believe, as a matter of course, what is told them concerning the bible and its doctrines? Its dogmas, as interpreted by the church, are instilled into their receptive minds, and believed with a faith that is mostly invulnerable to reason. The lessons of the Sunday-school are rock-bound, riveted, unquestioned in the child mind. They are overcome only by a painful course of evolution—a mental revolution.

This constitutes a strong reason why Spiritualists should organize children's lyceums, to teach children truths that are in accord with principles of science, in harmony with nature and highest conceptions of moral sense; to train them to think, to reason; to expand their minds and develop along ethical lines, rather than cramp their minds in the fetters of unreasonable and unethical beliefs.

It is a matter of great importance to the coming manhood and womanhood, as well as to the cause of Spiritualism, that the minds of children shall be trained to reason, to think, with freedom from the bias of early-instilled, false dogmatic beliefs, and their mental powers firmly based upon the sure foundation of truth, reason, and ethical principle.

And for these reasons The Progressive Thinker second and commends the efforts of Mr. John W. Ring, National Superintendent of Lyceum Work, and all of his coadjutors and helpers, in their most commendable work.

Sunday is Not the Sabbath. We rest from weariness after toil. It would be a gross misnomer to talk of weariness before the task is begun. That would be laziness. The Babylonian Sabattu, which the alleged Jews stole, and claim the day was in commemoration of God's rest from weariness after six days of severe labor, followed that toil. The word Sabbath means rest.

The preachers demand observance of their Sunday, because the laborer needs rest; but they have transposed the order of things, and made that which belongs after, do service before, as Sunday is the beginning of the week instead of its close, as was the Sabbath.

And then they want their Sunday regarded as a sacred day, falsely pretending God set it aside as a day of worship. Every preacher knows he falsifies when he quotes the command, "Remember the Sabbath day to keep it holy," and applies it to Sunday. If that commandment was from God, then the preacher and churchman disregard the law of God. They claim, however, the day was changed under the new dispensation. By whom was the change made? Sunday was dedicated to the sun, by the Roman emperor, Constantine, in the year 321, while yet a pagan, a worshiper of that sun, not in honor of Jesus, or of the church.

The decree of a Roman emperor is made paramount to a law of God? How is that consistency? They who believe God is God, and superior to any earthly monarch, and accept the Bible for authority, should observe the last day of the week as a day of rest, instead of the first day; but, seriously, is any day too good to do right? And are not all days too good to do wrong?

THE BITTERNESS OF WOE. She raised her eyes and dropped a tear; She pondered on the words she read; "Ah, that is not the deepest fear—'To be forgotten when we are dead.' But while we breathe, and to them give Our days, our nights, our being—Oh! to be forgotten while we live, That is the bitterness of woe!"

—Lloyd Milfill.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Lyceums." Price 25 cents.

A Remarkable Incident.

The following, illustrating Spirit Power to a marked degree, is given by Mrs. Georgia Gladys Cooley, Lecturer and Platform Test Medium. It will be read with deep interest.

A GRAND AND BEAUTIFUL DEATH.

Illustrating the Comprehensive Fact That Spiritualism Can Redeem the World From the Bondage of Ignorance and Superstition—A Startling Vision and a Soul-Elevating Discourse by Georgia Gladys Cooley.

Miss Lydia Riedel passed into the spirit life from her earth home in Chicago, Sunday, October 22, at about 8:45 p. m., at the age of 23 years.

The young lady was unknown to and unheard of by the writer until she appeared at a public meeting some thirty minutes after she had left the mortal form.

After concluding the lecture of the evening I passed under the control of Mayflower. She had been giving messages somewhere near an hour when she said: "Here is a beautiful girl who has just passed from the body," going into details of death, home surroundings, describing friends and imitating the moans of the mother, which will never be forgotten by myself.

The older guide then stepped forward saying: "This young spirit is beautiful, and quite ready to go. She has made three attempts to leave the earth plane, but was held back by the depressing thought force of the grieving ones at home." He then asked that all present, mortals and spirits, concentrate on the young girl with the thought of freedom and liberation.

A vision then presented itself to the medium, showing a large number of spirit forms forming a circle around the girl. Following this a small group of spirits appeared. A young man stepped from the group saying, "Come!" He then took the form in his arms and bore it away, the two passing out of the hall through a west window. A perfect sense of peace prevailed, and after a few words of explanation the meeting closed.

The next morning a young man called at my home, asking if I could of-ficiate at a funeral on the morrow. He was invited in, and in almost an instant the same beautiful girl appeared, saying, "Brother, I'm with you. It was so hard for you all to let me go, especially poor mother, but I'm all right. Brother Fred (I believe this was the name she called) came and took me away and I have felt happy ever since."

On calling at the home the next day everything and everybody seemed familiar, probably from the impressions left on the brain by the vision of the night before.

New York, the Great Idol Factory. The Bangkok Times, of Siam India, says:

"Probably the only idol factory in the world is now located in the city of New York, where the idols of all countries are reproduced and new ones manufactured. India gets the largest shipment; but from some countries even further east comes an ever increasing demand. The average foreign shipment varies from a couple of hundred to a thousand images every thirty days. By far the largest number of idols are made of plaster, coated, oiled and polished to resemble old bronze."

Idols of plaster, wood and stone are not the most injurious object of worship manufactured in the great American metropolis. That fictitious character of priestly brains, represented to have said, Matt. 10:34, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," was no God, or son of a God if he ever said any such thing, and yet he is worshipped as such. The assertion is an ecclesiastical fabrication, as must have been the character who is represented to have given utterance to such a barbarous thought.

WILLIE'S DREAM. I had such a beautiful dream last night, A dream I shall never forget; Such beautiful angels beamed into my sight, Their faces are haunting me yet.

The one in the center I thought that I knew, She called me her own Willie dear; She kissed and caressed me as mother used to.

When she was so sickly down here, But her cheeks were fair, and my mother's were pale, Her hands were strong—my mother's were weak;

Oh, do they in heaven grow rugged and hale, And are they permitted to speak? She came down beside me, took hold of my hand;

And led me away to a place With flowers surrounded, so fragrant and grand, Their sweetness time cannot efface.

She called it her mansion in soul-land above, And said that she built it with deeds; Its brightness and beauty, the outgrowth of love.

The flowers were kindnesses seeds. She said she was waiting for sister and me, And working to keep our souls pure, For soon shall our spirits be perfectly free.

And go on our heavenly tour. It may be but dreaming, but somehow I feel That that was my mother's own face, And unto my spirit she wished to reveal Her spirit, her home and its place.

I know she is living and loving me still, Because she was good, true and kind; And life is eternal and time does not kill. The love of a dear mother mind.

DR. T. WILKINS.

"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritualists Gatherings." By Mattie M. Bland. Price 10 cents.

"In the World's Oriental." By Dr. T. A. Bland. Interesting, instructive, and helpful; Spiritually uplifting. Cloth bound; price \$1.

SPRITUAL PHENOMENA

Discussed by W. J. Erwood, President of the Wisconsin State Association—Proof of Future Life Can Best Be Reached on Spiritualistic Evidence.

A fair sized audience assembled in G. A. R. Hall Oct. 22, at Eau Claire, Wis., to hear the lecture given by Will J. Erwood, president of the Wisconsin State Spiritualist Association, who was there in the interest of that association and of organized Spiritualism. The closest attention was accorded the speaker throughout, and much interest in the remarks made was evinced by those present.

The subject under consideration was "Men of Science and Spiritualism." The speaker began by reviewing the attitude held by the average man or woman who have never studied the question of psychic phenomena, either because they lacked the opportunity, or because they allowed their prejudice to deter them from so doing. Mr. Erwood said in part:

"The time-worn argument against Spiritualism which says that a belief in the phenomena thereof is 'prima facie evidence of insanity' has become so threadbare that it will no longer hold as being worthy of consideration at all, and the world is beginning to realize that Spiritualism has a foundation that is more than a mere figment of imagination. Permit me to say that if the Spiritualist be insane for believing in spiritual phenomena, then there is not a man, woman or child who believes in church and bible who is not insane—for there is not one of these individuals who thoroughly believes in the principles of their religion, and especially in the Bible which to them is the outward expression of God's word, who does not believe in spiritual phenomena in some form or other. In short, no one can be a sincere and consistent believer in the bibles of the world who does not believe in the close relationship of the two phases of life—the material and the spiritual.

"It is strange that the world—at least a portion of the theological world, should be so greatly opposed to Spiritualism as seems to be the case, when it is Spiritualism—is doing the very thing that they talk of so much in the theological world—i. e., proving the continuity of life. In fact theology cannot prove that man lives after the change called death, but by a demonstration of spiritual phenomena—or by a direct reference to such phenomena. Therefore without spiritual phenomena we are left as far as a reasonable proof of a continued life is concerned. It is not enough to say that 'such phenomena used to occur in accord with the will of God;' we must have some of these phenomena in the present day. The water which gushed from the rock which Moses smote will not quench my thirst to-day—I must have water to drink now. So we must have phenomena in this day and age.

"Some of the brightest minds of the age are turning their attention to the study of Spiritualism, with the result that many of the leaders of the scientific and professional world are avowing their belief in the genuineness of spiritual or psychic phenomena. Among these are scientists, physicians, lawyers and ministers—men who have been trained to think—to weigh evidence and to make comparisons. Of all men who should study Spiritualism in my estimation the minister is the first; in other words the minister who stands in his pulpit and talks of immortality and the continuity of life without being able to say 'I know that man lives after the change called death,' is ill fitted for the work of bringing consolation to the sorrowing ones who look upon the mantle of death that has fallen upon some well loved friend.

"You, who are prone to call the Spiritualist weak-minded because he proclaims a belief in a continuity of life—whereas you stand as regards proof of that fact of immortality or life beyond death? You may say you believe man lives on—do you know that he does? You say you have the records to prove

Where is heaven, not in the sunny skies, Nor where the dimpling stars shine forth at night, But to the babe 'tis mamma's smiling eyes, And mamma's circling arms are heaven's delight.

To little human blossoms sweet and fair, That watch for papa coming down the street, Feeling his love and all-protecting care, Their heaven is his hastening feet.

Full many a weary wanderer after fame, Or pleasure, gold, or health, that fails to come, Heart sick and sad for joys that passed him by, Like prodigal of old, dreams heaven is home.

And prisoners languishing in dreary cells, Burdened with sin, hopeless, condemned to die, Longing for human hearts for earth's glad ways, Think heaven means liberty.

But aged pilgrims toiling up life's steep, Hugging earth's sordid treasures to their breast, Resign them when the final goal is won, And knows that heaven means rest.

Rest from the pain and sin that scourge the soul, Rest from the bitterness of ear-
rings, Knowing, as we shall know, why
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MRS. A. F. RICHARDSON.

Ware, Mass.

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TO THE SPIRITUALIST PRESS.

An Explanation From the N. S. A. Office.

As secretary of the N. S. A. I deem it my duty to take notice through your valuable paper of two statements recently made in certain publications concerning the action of the late annual convention in Minneapolis. One is, that delegates who were not Spiritualists, but pronounced Theosophists or workers in New Thought movements, were seated to represent societies of the N. S. A. I cannot believe that this is true, inasmuch as I had access to the credential list before it went to the committee, and I know that no names but those of prominent Spiritualists from various sections were on that list. Of course the list can be only partly made up before it goes to the credential committee as many societies do not send the credentials or name their delegates till convention opens, though requested to do so, but as the credential committee was made up of well known and pronounced Spiritualists with Mr. H. W. Richardson, president of the New York State Association as chairman, I feel certain that none but Spiritualists were admitted to the privilege of the floor. Besides, the question comes up at every convention of allowing none but members of some Spiritualistic society to be seated as delegates or proxies, and is tacitly adhered to.

The other matter is that of annual reports being printed in the papers before convention. I do not understand why the committee on reports should have stated that such reports are likely to be altered at convention, hence should not be printed till after that meeting. Such a statement is absurd. The reports are handed to the reading clerk by the N. S. A. secretary, except the Lyceum reports, and that of Missionary Sprague—these are submitted by the parties making them. They are all read in open convention just as they were written. No one attempts to alter them in any manner. There is no possibility of their being changed, nor does the convention ever order any change in them.

These reports are absolutely given to the public as first made by the officers of the N. S. A. How could any alteration, for instance, be made in the financial reports of secretary and treasurer without garbling the books and confusing the auditing committee. For one, I protest against such a statement going before the public. I have always felt that the annual reports of the officers of a national convention belong first to the assembled delegates of that organization, and afterwards to the public, and I am glad to conform to the ruling in that matter, but I feel that if the only reason a committee can find for recommending such a course is that reports are apt to be altered, it is a flimsy and poor one because it is utterly untrue.

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

Washington, D. C.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1.

"New Testament Stories Comically Illustrated." Drawings by Watson Heston. With Criticism and Numerous Comments upon the Text. Heston's drawings are incomparable, and extraordinarily funny. Price in boards, \$1. Cloth, \$1.50.

"The Jesuits." By Rev. B. F. Austin, A. M. B. D. An excellent pamphlet. Price 15 cents.

180! THEY COUNT 180!

for Something In Swelling the Mammoth Subscription List.

A Philanthropist of Ft. Worth, Texas, subscribes for One Hundred and Eighty copies of The Progressive Thinker. Will not YOU aid us at least to the extent of one new subscriber? The Progressive Thinker is now sailing upward, and every new subscriber assists in the ascent.

H. E. Russegue of Hartford, Ct., sends eight subscribers. Can not you do one-eighth as much, at least?

An Important Announcement.

It Ought to Have a Million Circulation.

We shall publish at the Opening of the coming year a most remarkable paper, grouping together exceptionally important matter that should have a world-wide circulation. We will lead off with that remarkable lecture by Colonel Ingersoll on THE DEVIL, followed by other extraordinary Articles, Lectures, Poems, etc. We published one edition of The Progressive Thinker that reached 150,000. Another edition reached 60,000. No other Spiritualist paper on earth has reached the altitude of The Progressive Thinker. This edition will be sent out at one cent per copy, instead of one and one-half cts., as stated in last week's paper. No order received for less than ten copies. Stamps will be acceptable. Commence sending in your orders. You can furnish any number of different addresses, and the paper will be mailed to them. Write plainly. Further announcement next week.

it, and that you will not accept hearsay evidence, and yet the very records upon which you base your conclusions are as much hearsay evidence as anything we have to offer—may more so. Every witness that you rely upon has for centuries been in the great beyond, while some of the very best witnesses we have to offer are still upon this material plane of life—in the full possession of their senses and faculties. They can be put on the stand, and their evidence is second to none."

The speaker then dwelt at length upon the relative value of the different classes of witnesses, and the various phases of phenomena as a proof that man lived after death. He did not deny that there were charlatans and fakirs who had faked their nefarious wares upon a too credulous public. This fact he deprecated, saying: "This is no part of Spiritualism; Spiritualism is bringing you a religious Spiritualism backed up by ethical teachings as fine as those of any similar body in the world, and by phenomena that are living, genuine spiritual phenomena of the present day."

He then quoted from many of the world's leading scientists and clergymen and others of note who had investigated Spiritualism, and had announced their conviction that there were genuine phenomena which proved beyond a doubt there was "continuity of existence after death." Among those whose names were mentioned, and from whose works and utterances quotations were made, were: Alfred Russel Wallace, Prof. Wm. Crookes, J. H. Pichte, Dr. Robert Chambers, Prof. Challa, Prof. Hare, Minot J. Savage, Dr. R. Heber Newton, Camille Flammarion, Wm. T. Stead, Victorien Sardou and many others.

WHERE IS HEAVEN?

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To little human blossoms sweet and fair, That watch for papa coming down the street, Feeling his love and all-protecting care, Their heaven is his hastening feet.

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Eye Glasses Not Necessary.

Father Tom and the Pope,
Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburgh Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "nonwounding" the same.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

style, bound in cloth and gold. For sale at this office.



This department is under the management of

HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their question, and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE—No attention will be given to any letters, or to any name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requiring private answers, and while I freely give what ever information I am able to give, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Will W. Charlton: Q. We have been sitting in a circle with a medium we feel sure is perfectly honest, not a professional and does not take pay. The spirit friends come freely, and profess to see everything readily in the dark, yet when I pulled out of my pocket a picture, they could not tell what it was. Why? If a medium is able to see a light on a materialization, or entranced medium, is it dangerous to the medium?

A. It has been many times observed that the spirit, while communicating, at least, appeared to require the eyes of the medium or of some member of the circle to discern objects. In other cases there was perfect lucidity. The matter would not be explained by charging the medium with dishonesty, for that was above suspicion, and tested in other manner. In the case above stated there must be misunderstanding on one side or the other. When such occurs it is better to carefully go over the ground again, and have the communicating medium explain the causes of disagreement or failure. The shock of a light suddenly turned on might be the death of fraud; it would scarcely kill a genuine medium. The shock to the genuine would come less from the light, than from the nervous tension, or expectancy of the present. It is like the discharge of lightning after a prolonged tension of the clouds, and other means of testing mediums should be employed. Usually a flash of light dazzles the eye, and thus it becomes untrustworthy, and its evidence, under such conditions, must be taken with allowance.

W. H. Dague: Q. How explain the mediumship of O. T. On the night of August 15, when the whaling bark "Hull" was cruising about seventy miles west of Pribilof Island in the Bering Sea, Mate Pease and the men on deck were thunderstruck by the appearance of a great city immediately ahead. There was the shore line, rising above the water, and only a desolate expanse of water. The mate called Capt. Fisher and he looked upon the scene and was bewildered. There was no accounting for the wonderful sight. This city seemed as real as San Francisco seems to a vessel anchored in the channel near Goat Island.

When daylight came, the spectacle faded away and in all directions was only the heaving bosom of the cold sea, with no land in sight and no great city within thousands of miles.

A. There is in our present knowledge only an explanation that has plausibility, that of it is produced by reflection and refraction, or both, of light passing through strata of different density and refractive index. It is called mirage, and although this theory is accepted and is undoubtedly true, the details of these wonderful reflections and refractions have not been mastered. From similar appearances in Alaska, the story became current that there was a city locked in the North. It must have required, not only many reflections to bring a city thousands of miles distant into view. Such atmospheric conditions must be rare, and hence this phenomenon is, except in favored localities, seldom witnessed. The frozen regions of the North, and the torrid plains of the South are favorable, furnishing strata of air of wide difference of temperature and density.

The reflection from a city might be cast a long distance—hundreds of miles—and thrown from the surface of a cloud stratum in a different direction, at last to appear as a mirage so far from the object that the connection therewith seems incredible, yet there has been so many recorded that the statement must be accepted as fact.

Joseph Singer: Q. Are the stories about "Atlantis" true? Do the spirits give a truthful description of that sunken continent?

A. The foundation of the stories given by "spirits" is the pleasing myth of a lost continent. Exaggerated little has been added by way of ornament or fancy. The myth of an island or islands off the pillars of Hercules, of remote antiquity, and the sinking of this land has been supposed to have given rise to the story of the deluge. Again this continent is supposed to have been located east of the Gulf of Mexico, and the islands of that section to be the tops of its mountains. Such a continent does not answer the description, being far away. A bold dreamer it would require to think the whole Atlantic was a stretch of land. The arguments in favor of the existence of such a continent are without exception dependent on mythical traditions, which have no more authority than fables. There is one objection and one only we can here make, and that is, the configuration of the oceans and continents, in the main, was determined by forces in the earth's crust when the earliest igneous rocks were forming by the cooling of the molten surface. There has been no marked change in the Atlantic ocean, since the projection of the Appalachians. As the crust contracts the tendency is for the floor of the ocean to sink, or the ocean to grow deeper, and

The Light Among the Hills.

A Charmingly Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 838.)

For an hour she held her audience in attentive silence. As I listened she seemed to build a most beautiful structure before which all other religions paled into insignificance—a structure pure, grand and lofty and over it waved a pure white banner inscribed with golden letters, "Spiritualism." It seemed to me the gates of heaven were open and its radiance filled my soul and into the glorious structure before me angel hosts, starry-eyed and white-robed, glided to and fro, and my ears caught strains of heavenly music borne from angelic choirs singing as of old, "Peace on earth, good will to men," "The truth shall make you free."

After she had finished her sermon, she gave some fine spirit messages. The last one she gave was to me and I was most pleased. She said a spirit stood beside me, and she described my father better than I could. She said the message that came was, "Tell Dickie to be patient and do her best and some day she will find out what she wants to know." I know it was my father for he always called me Dickie when we were alone, but no one in the hall but John and myself knew it.

Coming home we scarcely spoke except to make a few remarks about the weather. When we had left Mr. Dale at his own door, John said, "That man has got all the grief his mill will grind for a while."

Two days after this, Mr. Dale called upon us. Aunt Jane was helping mother in the kitchen and I had just got the parlor set to rights. All the morning—it was then half-past ten—we had heard the sound of sawing and a noise that suggested the tearing apart of boards in the Shadow Room. Mother said every time the noise came, Aunt Jane would start and grow pale. From the night that I wrote to you about when the lights went out, up to this time, not a word had been said to Aunt Jane about her room. She had grown thin and nervous, but her face wore a look of sullen determination and she kept her own counsel.

Just after Mr. Dale's arrival there came up a violent shower which drove John into the house and he and I entertained our caller. We were in the sitting room and were talking about music and Mr. Dale had just said that his favorite hymn was "Shall We Meet Beyond the River?" when there came a most startling knock upon the parlor door. We all started and I got up and threw open the door and looked in, but seeing nothing unusual, I stepped back, and the door closed with a bang.

Mother, who had just come in from the kitchen, exclaimed, "Marah Weston, don't you know better than to leave a window open in such a shower as this? Go and put it down at once."

I knew there was no window open, but before I could speak, John said, "I will go." As soon as he had stepped through the door it slammed after him, and I felt uneasy. John was gone several minutes and then we heard him call, "Come in here, all who are out there." We went into the room and John pointed to the wall behind the door and there hung an oil painting of a beautiful girl dressed in white and with white roses in her hair.

I instantly exclaimed, "Oh, John, that is the girl I saw in the Shadow Room that night!"

The instant I had spoken the picture vanished and there came a long drawn sob as if from a heart that was breaking from grief and despair. Then a stranger thing happened. My banjo which was lying upon the table in the middle of the room, suddenly rose from the table to about the height of an ordinary person and began to play, "Shall We Meet Beyond the River." There were four large windows in the room, but the curtains were down and the room was not very light. We all watched the banjo in amazed silence for a few minutes, and then Mr. Dale said, "Cannot we have some more light?"

"Certainly," said John, "we will have all the light we can get."

He pulled up the shades but before he was done the sun broke through the clouds and the room was flooded with its radiance. I could have shouted with joy at the sight of it. The banjo kept right on playing. Evidently the performer did not need darkness in which

the mountain chains to grow higher. Geology records depressions of limited areas, but never by sudden catastrophe or cataclysm. Nature does not call on such revolutionary changes. The rise and fall of continents is usually too slow to be measured during the life of a human generation. It causes no disturbance, no overwhelming flood or devastation. The deepest portion of the Atlantic is over the place where the Atlantis went down. This ocean has been compared to a deep valley, which has been growing deeper from the incomprehensibly remote time when the algeeney mountains appeared above the black waters of the boiling sea.

Hence it will be inferred that a "vast spirit world" in this life might have been a writer of fiction which would have been taken at its real value, and that as having no more reality than the story of Jack and the Beanstalk.

to manifest. Mr. Dale watched the instrument intently as it swayed to and fro a few feet from the table, and then he stepped up and grabbed it, whereupon it arose until within a few inches of the ceiling; it then floated about the room still playing "Shall We Meet Beyond the River."

Soon another instrument unknown and unseen by us joined in and the two blended in perfect harmony. The unseen instrument seemed to us to be some sort of a wind instrument, and the music was soft, sweet and clear, and we agreed that it was the most heavenly melody we ever heard. After the tune had been played through by both instruments, the banjo was laid upon the table and all was quiet. Mother and Aunt Jane had stood in the door during the time the two instruments had played, so there were five witnesses to the phenomenon.

As we left the room John said, "Well, Mr. Dale, what do you think about what we have just seen and heard?"

Mr. Dale shook his head and said slowly, "It must have been done either by the spirits of those departed, or else it is the devil's work."

"What object could the devil have in coming here and playing, 'Shall We Meet Beyond the River' for us?" asked John.

"I do not know unless it is to deceive us and lead us astray that we may be lost," was the reluctant reply.

Answer me truly, Mr. Dale, would you if you could prevent, allow any person to come into this family who would lead us into doing that which would wreck our health and ruin us physically?"

"Most certainly not."

"Would you if you could possibly prevent it allow anyone to come in here who would work our financial ruin?"

"Of course I would not. How can you ask?" said Mr. Dale, in some surprise.

John smiled, but his tone was solemn as he said, "and yet you think God would permit a being to come in here to deceive us and work our everlasting ruin? O, Mr. Dale, what sort of a God have you got? How can you worship a God who falls beneath your ideas of perfect manhood? Who in his dealings with humanity falls beneath your level?"

Mr. Dale grew very white and looked so troubled that I felt a great feeling of sympathy for him, and I said gently: "Please, Mr. Dale, do not be offended at us. We have exalted ideas of God, and don't you think it is unkind to accuse him of letting the devil come to deceive us when he would not let a parent come to comfort or counsel a loved child?"

Just at this moment the kitchen door burst open and the neighbor we call Uncle Jack called out, "Hullo, Wilder, neighbor Feynno's hogs are in 'your garden sass, every brasted critter of 'em!" and so ended our scene.

Mr. Dale went away, but he came back and spent the evening with us. He asked me to tell him what I meant about seeing the girl of the portrait in the Shadow Room, and John and I told him the whole story so far as we knew it. After Mr. Dale had gone I said to John, "The minister seems to be very fond of you."

John answered in the oldest tone, "Yes, he is very fond of me and he loves mother and Aunt Jane and the dog and cat, and canary bird."

When I asked him what he meant when he went away singing, "Love, me, love my dog." It is a little thing, I love, but it bothers me to have John make fun of Mr. Dale.

The next day mother and I were alone in the kitchen, making sweet pickles, and mother gave her opinion regarding the strange happenings here, for the first time. She said, "There is no use trying to get out of it any other way; there has been a 'drift' of some sort committed in this house sometime, and those who did the deed are here in spirit form and it looks very much as if they are atoning for their sins, but I cannot understand it, Marah. I feel very sorry for the poor spirits, and I would gladly help them to get away from here into a realm of peace and happiness, and if I feel this way surely those who have passed to 'realms' of light must feel even more so, and if they do, why do they not come and help them?"

"Perhaps they do come, and help them," said I, "I suppose they will have to gain heaven in about the same way that I went from the primary school into the high school; and then perhaps they will not be helped. Some people will do just as they are in the habit of doing, even if it does make them thoroughly uncomfortable."

Sometime after this John said, one night that the next morning he would have to go to Bolton on business, and if mother and I wanted to go with him and visit Aunt Paty, who lives there, we might go. We were much pleased, so early the next morning we started for a twenty-five mile drive. As we did not intend to come back until the next day, we got Uncle Jack to come and do the chores and stay with Aunt Jane.

When we got to Bolton we found the man John wanted to see had gone away for a week, and Aunt Paty's

grand-children were sick with scarlet fever, and as there was no one else in the place we cared to visit we rested the horse and stayed in home. We came home slowly, for John is always afraid he will hurt the horse, and it was after ten when we drove into our yard. It was a dark night, and the lantern John always carries was tied under the buggy, and when we got to the barn, mother and I took it and went in with John while he took care of the horse, John had a key to the kitchen door, which he always keeps and he unlocked the door and I pushed it open, and stepped in quickly and caught my feet in something and fell my whole length upon the floor.

Mother was right behind me, and when she stepped through the door there was a splash and a crash which made her scream. This frightened John, and he sprang into the room with the lantern and caught his foot as I had done, and fell his length upon the floor, and the lantern flew out of his hand and went rolling across the room. John is a large man and the house jarred with the force of his fall, and mother thought some one had knocked him down, and screamed wildly, at which there came a terrible howl from Pete, which, as it was discovered afterwards, so frightened our cat Ruf, that he leaped for the shelf over the table where Aunt Jane had put a pail of milk to sour, and the pail and several small articles came crashing to the floor.

Just as Pete howled and the lantern was rolling across the floor, Uncle Jack came out of the kitchen bedroom where he was sleeping.

"O, Lord," he cried in a high and shaky voice, "it is the devil sure! O, Lord help me find the paper!"

"Hold on," shouted John, "it isn't the devil, it's me"—but Uncle Jack was too scared to hear a statement of facts and there is no knowing what might have happened, but the entry door burst open and Aunt Jane appeared carrying a lighted lamp. She had on a pink night wrapper and her gray hair fell about her face and her eyes looked wild with terror, and right behind her was the minister! Yes, Mr. Dale himself, minus coat, vest and shoes stood with a lamp in his hand in the open doorway. The two entered the room and the welcome light revealed a strange state of affairs. Uncle Jack in a decided undress suit was hopping about the room imploring the Lord to help him; poor mother, dripping with water, was still standing by the door, and John and I with our feet entangled in twine, lay sprawling upon the floor.

When we had restored ourselves and the room to order, and got a good fire burning, Aunt Jane and John entered into mutual explanations. It seemed that it had been one of our days at New Light Cottage. Uncle Jack had spent the afternoon in the house with Aunt Jane, talking over old times, when they went to school together in a log school-house, or at least that was what they set out to do, but the doors refused to stay shut, and Pete kept staring at nothing and howling, and there were raps everywhere. Uncle Jack got "all roused up," as he said, and finally Aunt Jane told him about the Shadow Room and asked him to go up there.

Just at this time Mr. Dale appeared, and after he had witnessed the doings in the kitchen, all three went up to the Shadow Room where they saw the shadows and the darkness and also distinctly heard the wailing of a babe.

When they entered the room the bottom drawer of the bureau was open. Aunt Jane declared she had left it closed, and went and shut it, but she had not much more than left it before it was open again. This was repeated several times. Uncle Jack said he knew there was trickery somewhere, an assertion Aunt Jane resented, Mr. Dale told us, so she and Mr. Dale came down stairs and Uncle Jack spent the rest of the afternoon hunting for concealed wires and doors. What anyone's object could be in playing tricks upon us month after month, he did not try to tell. So strongly did the idea of trickery take possession of Uncle Jack's brain that after the chores were done he begged leave to rig up the kitchen in a way that would catch the offenders if they passed through the kitchen, as he insisted they must, as he fastened cords across the floor before the door and windows and arranged a bucket of water over the door so its contents would be spilled upon whoever entered. It worked a little slowly, but well, as mother can testify.

Uncle Jack, to use his own language, "felt pretty sheepish, about the way the affair turned out, but we all took it as a joke, and all had a good laugh except mother, and it was nothing but the new feather in her bonnet that allied her. The water took every bit of the curl out of it, and it doesn't make a woman feel quite like a 'saint' to have her feathers spoiled, does it?"

"Moses!" exclaimed Uncle Jack the next morning, "I never believed in ghosts and I won't believe in 'em!" He glared about him defiantly, but as no one offered any objections to his disbelief, he softened and added: "I'm mighty glad the old woman wasn't up here with me—she'd been scared half to death—besides, she believes things."

The more I associate with our domestic animals the more I see how much they are like human beings. I was down to the barn the other day with John and we were talking about it. "Do you want an illustration?" said John, and he took a sheep, he keeps tied and tried to lead him across the barn floor, but the minute John began to pull one way the sheep began to pull the other, and it seemed he would

rather choke to death than to give up and go. Then John went behind the sheep and began to pull him backward and immediately the sheep went forward, and in that manner crossed the floor.

"There is much talk about will," said John, and we hear that this one and that one has a strong will, when the fact is it is not will, but won't. I have given the matter some serious thought, and have about made up my mind that stubbornness and obstinacy are purely animal, and it is no credit to a human being to display them. Will is born of desire, and a strong desire means a strong will. If a man's desire is strong enough, his will is unconquerable, he recognizes no obstacles, nor hardships, heat and cold, light and darkness all serve his purpose for within himself is a mighty impelling force that leads him on to victory. Nine times out of ten when a person says he can't he does not really want to. If a person could accomplish something for the sake of a sum of money, he could do the same thing for nothing if he wanted to.

"Circumstances may tend to drag a man down, but they cannot do it unless he lets them. A man may root with hogs if he wants to, but if he wants to get away from them badly enough, no hog pen fence ever built will stop him. We are constantly hearing people say plainly that they do as well as they know how, when there is not a day passes that they do not do something that they know better than to do; and more than that, it is not enough to do as well as we know how, unless we try hard to know how."

Now I call John quite a preacher, don't you?

When we went in to supper we found Mr. Dale waiting for us. Aunt Jane told me he was in the sitting-room, and remarked in her dryest tone, "I wonder whose soul he is so concerned about—yours or mine?"

I think it was real mean in Aunt Jane to say that. Mr. Dale is a very nice young man and I wish you could be acquainted with him. Martha, for I know you would like him. Before he left us that evening he came out into the kitchen for a drink of water just as I came to let Ruf out, so we stopped and talked by ourselves a little while. He asked me if I would not attend the Sunday services at his church.

"Perhaps you think me bigoted and narrow-minded, but truly, Miss Marah, I have been a changed man since the night I listened to Mrs. Drury in the hall at Steelville. What she gave under the name of Spiritualism was grand and beautiful, yes, and helpful and ennobling. It is just what the world needs and fills a long felt want. I am searching for the light," he said, with great earnestness, "and as it comes to me I shall follow it wherever it may lead, and you, Miss Marah, can be a great help to me; you will not refuse, will you?"

There was something in his tone and manner so appealing that I felt go over me a great wave of sympathy and kindness, and I gave him my hand as I answered, "Indeed I will not."

He was ready to go away, but he held my hand as if he never wanted to let go of it, so I think he must have sensed the kindness I gave him.

To-morrow I am going to hear him preach and John is going with me. He gave a long low whistle when I asked him to go—I don't see what makes him act so queer; you don't blame me any for going, do you, Martha?

Now I must go and get my dress ready to wear. I wish I was fair like you, so I could wear blue and look nicely. Mr. Dale is very fond of blue and I like it. Give my love to all the family and write soon.

Lovingly yours,

MARAH WESTON.

(To be continued.)

OPPOSED TO PRIESTCRAFT.

And Believes in Calling a Spade a Spade.

I am old, but I still believe in calling a spade a spade.

Does not Spiritualism embrace all of the human race, from a demon to a seraph; from a sinner to a saint?

Why are the gifted parishes trying to establish a priesthood and eliminate the publicans and harlots? Is their game any more or less than that of the trickster and necromancer?

If we ever get on to an honest spiritual basis, can we do it without including the whole? Can a seraph or demon, saint or sinner, be other than what they are by heredity? Or shall some look up and say, "God, I thank thee that I am not as other men are?"

The beauty of Spiritualism is its democracy. It is not a theocracy; it must stay with the whole outfit or abrogate its mission.

The churches and priesthoods have said, "We are holier than thou." This to my mind is what causes uneasiness among the Falmes, Jeffersons, Ingersolls and Lincolns on the other side. They know progression is the fiat of God and nature.

How would an Ingersoll or Lincoln appear as a little narrow sectarian apostle of divine healing?

The human spirit functions on every plane, and a Maurice F. Raymond is more interesting to me than any Reverend D. D. I have ever seen or expect to see.

Mediums are like evangelists in the orthodox churches; while they remain honest and simple, the spirit of truth, love, and a sound mind gives them influence for good. They are indeed spiritually minded; but when they get ambitious and seek glory and "shakers for themselves," they are still spiritual, but truth and humility are gone. I do not wonder that there is a fight between them and the Reverend.

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The Progressive Thinker.

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INDICATIONS OF PROGRESS.

A Broad Platform of Principle, Wide and Deep.

To the Editor:—I have been reading The Progressive Thinker about twelve months, and many times my emotions have been stirred deeply by the generous sentiments published from talented writers of your liberal paper. There are numerous voices of distinction between the masculine and feminine utterances without the signatures being attached. There are many congenial spirits among the writers, and some very liberal souls, while the mass are antagonistic to old orthodox teachings and principles.

There is a great change since I was a boy, for freedom of speech, by a person against old systems and dominant churches brought to a certain degree, and it is yet dangerous to do so, but not so bad as formerly. I have often thought how narrow-minded some people must be that in the future life, when the trials, sorrows, persecutions, and disappointments of earth life are over, are those individuals who belong to church, believe in the atonement, and are baptized.

They have been teaching that morality will not count in the day of judgment. More and liberal people believe that true and noble character is the only genuine test in this life, and in the continued existence beyond the earth plane.

Such people do not think much about poor struggling humanity, for an existence on this lower sphere, who never have a chance to hear about the spiritual religion that Jesus taught in his purity, love and forgiveness.

There are millions of persons who profess the religion of the Nazarene, but it does not change their natures, or remove their selfishness, prejudices, hatred, or evil tendencies toward their fellow beings, who think differently from them, about the future state of existence.

That class of people cannot comprehend Spiritualism, that takes in all suffering humanity, whether good or bad, giving hope and cheer to them, not only in this life, but the one to come, in the hereafter.

When I read your correspondence on the various topics of life and death, I am edified in mind and spirit, and realize that there is no red tape policy in it, as exists in religious and secular papers. The general discussion on religious topics, and numerous other subjects of interest to all the people in common, must cause your interested readers to grow in liberal ideas, and advance in morals, noble manhood and womanhood.

There is nothing that suits my sentiments better than a broad platform of principles, wide and deep enough to take in all of the tribes of every clime under the sun, of men, women and children. Such are the thoughts of liberal spirits. What a glorious creed was that of Thomas Paine! "The world is my country, and to do good is my religion."

Let us reflect often what that courageous man did in the Revolution of our country, to aid our patriotic forefathers, in their perils and struggles for liberty and independence! Then, think what great services he rendered the people of France in the Revolution to obtain more freedom, and a republic!

Surely, our people are progressing slowly in liberal thought, when they allow his bust to be placed in Independence Hall, Philadelphia.

Robert G. Ingersoll, a soul which nature endowed with great physical and mental abilities to combat the old system of error, ignorance and superstition, and whose name will yet be honored far and wide by all progressive people. Truly he was the friend of man. He loved his fellow-men, and his eloquence aroused many thinking minds to learn and see that popery and priestcraft kept mankind in bondage and ignorance.

One of Ingersoll's utterances impressed me forcibly. It was, "Next to everlasting life is everlasting death, an eternity of peace."

Time is a great modifier of human events, and the world is surely advancing and progressing, notwithstanding the corruption in our government, and other nations and our reformers as Paine, Ingersoll and others that we read about in history had to suffer persecution, and receive the scorn and contempt of Christendom, for exposing the errors, and cruelties that come from religious beliefs, and dogmas of church and state.

When I was a boy I read Fox's Book of Martyrs, and have since read the history of the Reformation, and the long and cruel religious wars, so full of savagery and torture, that it filled my thoughts with terrors of the awful destruction of life and property caused by the beliefs of the people who were followers of popes and priests. They thought they were doing God's service, and it made savages of them.

In every emergency of the world's history, leaders have been raised up by the invisible powers, to lead mankind out of their degradation, corruption and despotism, to greater light, wisdom and freedom, but when they reach a certain degree of enlightenment, intelligence and education, they often retrograde, and go back to semi-barbarism. But truth will yet prevail. Human nature is so fickle, that it is like the wind, that we cannot tell whither it cometh or goeth. One of the prophets has compared the wicked to the troubled sea, casting up mire and dirt. The history of the human races has been filled with poverty, want, suffering, destruction, rivers of blood, and oceans of blood; all caused by the evil development of human nature.

And with all the horrors of the awful past events, in human existence, there have been sunshine and showers, fruitful crops of all kinds of fruits, grains, and every kind of delicious foods for man and beast, to sustain life on this mundane sphere.

And amidst all the blessings that love, friendship, virtue, honor, fame, industry and good works can produce for the human kind, the destructive elements are all around them, constantly taking out, every minute, from this ever-changing sphere a small per cent less than are being born into it. Thus humanity is coming and going as numerous as the mortals transferred to immortality.

Mankind have been getting a wonderful experience in this world, from the lowest to the highest, from the best to the worst, and were it not that humanity can receive messages from the spirit world, all would be mystery and doubt. The angels talked with the an-

THE DEVIL, DEVILRY, EVIL.

Some Psychological Research Rhyme on an Important Subject.

A leading divine of Chicago recently threw a bombshell into a ministers' meeting by declaring the devil of theology a myth. In the discussion that ensued he proved from Scripture that the devil idea was neither Jewish nor Christian, but from the heathens. A good many of the ministers agreed with him as to the facts, but thought that Satan should be retained as a convenient "ray head and bloody bones" to scare people.

In the same strain of alarm Alfred J. Hough writes in the Jamestown (N. Y.) Journal the following poetic query:

A Poem of the Devil.

Men don't believe in a devil now, as their fathers used to do; They've forced the door of the broadest creed to let his majesty through. There isn't a print of his cloven foot or a fiery dart from his bow To be found in earth or air to-day, for the world has voted it so.

But who is mixing the fatal draught that pales heart and brain, And loads the bier of each passing year with ten hundred thousand slain? Who blights the bloom of the land to-day with the fiery breath of hell? If the devil isn't, and never was, won't somebody rise and tell?

Who dogs the steps of the tolling saint and digs the pits for his feet? Who sows the tares on the fields of time, wherever Gods sows his wheat?

The devil is voted not to be, and, of course, he must be true. But who is doing the kind of work that the devil alone should do?

We are told that he does not go about as a ruling horror now; But whom should hold responsible for the everlasting row? To be heard in home, in church and state to the earth's remotest bound, If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forth with and make his bow and show How the frauds and crimes of a single day spring up? We want to know. The devil was wholly voted out, and, of course, the devil's gone.

But simple people would like to know who carries his business on.

Response.

The following response is made to "The Poem of the Devil" by Rev. James M. Allen, speaker for the Psychological Research Society of this city:

"His ignorance, my worthy friend, and wilfulness" twin brother, That scatter blight o'er all the land and freely feelings smother; 'Tis love of self, the devil is, and not a being at all, That gave to man his "primal curse" that caused his "Eden fall."

'Tis appetite and lust, my friend, that ranges in the breast, That fills the earth with wretchedness and keeps the earth oppressed; That fills the brain to-day, That blights our dreams to-day, That wrecks our homes and, fills our graves and sweeps life's bliss away.

'Tis fashion's power and custom's reign that prostrate in the dust Our aspirations for the true, the noble and the just;

That makes of man and woman both a creature base and low With soul dwarfed and shriv'led and pinched it can't much lower go.

'Tis competition's blasting wind that brings dismay and woe, When man "co-operates" he'll have abundance here below.

'Tis strife of trade, 'tis greed for gold, that gives the devil form, That antagonizes man with man, creating earth's hellstorm.

'Tis bigotry, with dripping knife all red with human gore, From when comes persecutive strife, and whence the devil's roar.

This "devilish" would fain embrace mankind within its claws, And fill us from its horrid breath with creeds the soul abhors.

'Tis this, and this, the devil is called (sometimes without the "D"). The devil is dead, but "evil" yet spreads o'er earth on sea to sea.

Yet evil must die as light from on high extends from pole to pole; In reason's ray it shall pass away, and good triumphant roll.

'Tis undeveloped good within, too weak to manifest, By education, heritage and 'vironment suppressed—

'Tis mind unbalanced, thro' God's law of cause-effect-condition, That gives us sin, and there's no flaw from planting to fruition.

The devil is dead, theology swoons—"will soon the 'bucket' kick, As reason's might let in the light, the reaction will be quick;

And man set free from "devils," will will grow to angelhood, And peace and love from heaven above blend all in brotherhood.

—Tribune, Tampa, Fla.

clients, as well as now. The more knowledge that man can attain, the more he sees how little he knows of what there is to know of the past, present and future. Oh! if we could only pierce the veil, and behold the beauties and glories of that great future! The time is not long when we shall see and know for ourselves the divine plan.

W. S. FRANKLIN, Bedford, Iowa.

HARMONY.

Sweet Harmony, thou word divine, I love thy heavenly sound, And would that thou didst reign supreme, To earth's remotest bound.

This world is ruled in harmony, A paradise would be, If every discord were but changed To love and harmony.

True love, attraction, harmony, A trinity divine, And happy is the family Encompassed by this shrine.

Two joined by true affinity In body, spirit and soul, What can disturb their harmony While endless ages roll?

THEODORE SIMPSON, Vancouver, B. C.

Genius always gives its best at first; prudence at last.—Lavater.

SOMETHING ABOUT THE SUPERNATURAL.

Can Christianity Cease to Be a Religion, Yet Become a Moral Standard?—The Views of the Editor of the New York Sun.

A friend in Brooklyn kindly sends to us a letter of advice as to the matter of the religious correspondence in The Sun, writing to us not for publication, but simply for private suggestion.

His point is that we should "make some effort to direct it, with the view of showing that of the present needs of intelligent society the least need of anything in the world is of a supernatural religion." "After having given the subject a great deal of thought," he, for himself, "has come to the conviction, between 40 and 70, that dogma is dead and only needs to be decently interred, and that the conduct of life must now be put on purely scientific grounds—nothing sacred, not even a deity."

What shall be the moral standard for this conduct of life? Our friend says for the Christian religion, but "the precepts and principles of the Christian religion with myth and miracle eliminated and only its moral code in all its severity upheld." But Christianity is no longer a religion if its "myth and miracle" are eliminated; it is brought down into the category of a merely human moral philosophy.

Once it is put in that place Christianity becomes a debatable and a disputable philosophy. It may be and is treated as a pure idealism impossible of realization as a practical standard for the conduct of life. It may be said that even with the awful force of a revealed supernatural source as a religion, Christianity is not actually being obeyed in Christendom after nearly two thousand years of preaching and experience. How could more be expected of it if Christianity should become a merely human system of philosophy?

A nation of another religion is now fighting a Christian nation. Is Russia exemplifying in this war a higher and purer moral standard than that of Buddhist or Shintoist Japan? Is Christian Russia more than Japan exemplifying the essential doctrine and principle of Christianity—which Mr. Goldwin Smith celebrates as its sole original and surviving teaching—the beautiful conception of the "fatherhood of God and the brotherhood of man?"

Moreover, if we should follow the advice of our Brooklyn friend, deny to Christianity a supernatural origin and dismiss as myths and superstitions the miracles on which it is founded as a religion, we should be treating it as a gigantic imposture. No moral philosophy thus tainted could be received as the highest and purest standard for the conduct of life.

That is, Christianity cannot be separated from the supernaturalism to which it lays claim without subjecting it to infinite moral degradation. It is as much as moral progress for the conduct of life is full ethical obedience to the teachings of Jesus possible. They hold up an ideal standard—an object for religious worship, not a mere rule of conduct, according to the conception of our Brooklyn adviser. In the Lord's Prayer, "Thy kingdom come" implies the existence of a deity, he would expunge from consideration as "purely mythical." "Our Father which art in heaven, hallowed be Thy name. Thy will be done in earth as it is in heaven."

Our Brooklyn friend says that "dogma is dead and only needs to be decently interred"—that dogma among the rest of the United States there are about thirty millions of communists of Christian churches founded on that dogma—men and women who still believe in Christianity as a religion and therefore in its supernatural origin.

POSSESSION.

I own you not, I have you not, 'Till seemingly I own— Until myself I have forgot, And angel good and true, No lingering claim of selfishness, Must I keep in my breast, If I would have the power to bless, And be among the blest!

God has selected a new race— To crown the present man; Within our souls is that high grace, That perfects this grand plan: It bids us live in love supreme, And dream and work upon the dream, And win this higher plane.

What was as poetry of the past, Must be abiding act, The beauty in our living cast, Flower out in lovely fact; For souls to souls are in love, And naught of kindness mis, And how the angels live above, Becomes our human bliss.

O heart of love, I look on you, And feel the flush of love, That while I might have been so true, Such frailty to me came; To love sincerely—that is wise, And soon would earth's wrong; And lovers looking from love's eyes— Would find their lives a rose.

WILLIAM BRUNTON.

SORROWS.

As you sit and ponder lonely, Of your own misfortunes only, And in pity for yourself you drop a tear,

Just remember that your troubles, Are but small, transparent bubbles, Someone else is having troubles more severe;

Someone else who smiling hails you, As some devil blue assails you, Someone else who seems with cares to trod,

At misfortunes may be joking, While his soul is slowly choking From the achings deep within a broken heart.

So extend your hand in greeting, For the hours of life are fleeting And return the pleasant smile with one more cheer;

Think a little less of sorrow, For the sun will shine to-morrow, If it shouldn't, why, with smiles it can't be drear.

G. W. MCNURLIN, Smith Center, Kans.

There is no thought in any mind, but it quickly tends to convert itself into a power and organizes huge instruments of murder. Emerson.

Trust that man in nothing who has not a conscience in everything.—Laurence Sterne.

If every man works at that for which nature fitted him, the cows will be well tended.—La Fontaine.

We are not sent into the world to do anything into which we cannot put our hearts.—John Ruskin.

PESSIMISM AND OPTIMISM

Pessimism Analyzed, Defined, and Expounded, by Wm. Henry Burr.

The basis of Christianity is pessimism of the most diabolical kind. At the age of nineteen, frightened at a picture of hell by the revivalist, Jacob Knapp, I "got religion." A year later I joined the Presbyterian church. The advent of Spiritualism in 1848 emancipated me, and after ten years of church membership I became a skeptic and an optimist. My optimism lasted about forty years, and now I am a pessimist, and regard pessimism as an outcome of all mental philosophy.

The word pessimism is not found in Webster's Unabridged Dictionary. On Noah Webster defines a pessimist as "One who complains of everything as being for the worst; opposed to optimism, and adds in parenthesis "Rare." This definition is repeated in the unabridged edition of 1864, omitting the word "rare," but the word "pessimism" in the unabridged is still so rare as not to be indexed.

The word is derived from the Latin: malus, bad; peior, worse; pessimus, worst; and it is defined in the Century Dictionary as "(1) The doctrine that this world is the worst world possible; (2) the tendency to exaggerate in thought the evils of life, or to look only on the dark side; a melancholy or depressing spirit or view of life."

The first definition is absurd. Who can know that "this world is the worst world possible"? Nor is the second definition a good one. Pessimism is simply the doctrine that the sorrows of life exceed its joys.

The high priest of pessimistic philosophy was Arthur Schopenhauer, who died in 1860, aged 72 years. His first exposition of it was published in 1818, but the book attracted little notice until after his death; nor did the author attain notoriety until the last decade of his life. His renown has increased greatly, while the metaphysical philosophy of Hegel, to which he was violently opposed, has largely lost its hold, and appears to be subsiding.

The pessimistic philosophy, though now little more than a generation old as a distinctive system, is traceable to remote antiquity. "Life in its entirety," says the Roman savant Seneca, "is lamentable. No one would accept it were not received in ignorance of what it is." "Natura," says Pliny, "invention," says Pliny, "is brevity of life. No mortal is happy, for even if there is no other cause for discontent, there is at least fear of possible misfortune."

But long before the time of these Romans we have the doctrine recorded in the book of Ecclesiastes, as follows: "Vain is the toil and the sweat of the labor which he taketh under the sun? * * * That which is crooked cannot be made straight, and that which is wanting cannot be numbered. * * * In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow. * * *

As it happeneth to the fool, so it happeneth to me, and why was I then more wise? * * * That which befalleth the sons of men befalleth beasts; * * * as one dieth so dieth the other. * * * All go to one place."

In modern times the doctrine is well expressed by the poet Pope: "Man never is, but always to be blest," also by Dryden, an earlier poet:

"When I consider life, 'tis all a cheat, Yet, fooled with hope, men treasure the deceit; Trust on, and think to-morrow will repay, To-morrow's false as 'tis the present day."

But a more forcible statement of it is by Voltaire, to-wit:

"Happiness is a dream; only pain is real. I have thought so for eighty-four years, and I know no better plan than to resign myself to the inevitable and to reflect that flies are born to be devoured by spiders, and man to be consumed by care."

Pessimists maintain that happiness consists chiefly, if not entirely, in the absence of pain. For this reason, they are not so much concerned with the attainment of happiness as they are with the avoidance of pain. Schopenhauer refused to admit that a being more intelligent than man could exist, either here or on any other planet, for, with enlarged intelligence, he would consider life to be too deplorable to be supported for a single moment. We enter life fully persuaded that it is a curse, and that the end is easy to make our acquaintance with it, but experience tells us know that it is a will-o'-the-wisp, which is only visible afar, while, on the other hand, suffering and pain have a persistent reality. Happiness is mostly negative—pain is positive; happiness is transient, pain is constant.

Pessimism, Schopenhauer takes, and gives nothing in return. But when more closely examined it transforms itself into a consolation, which, if relatively restricted, is none the less valuable. It shields us from manifold deceptions, and by showing that each joy is an illusion, leaves pleasure where it found it, simply including it in a larger trust, while, in greater relief it shines more brightly than before. It emphasizes the possibility of triumphing over misery through a subjugation of the selfish propensities. In that way peace may be attained, or, at least, the burden of life much diminished.

Von Hartman, a later pessimistic philosopher, looked forward to the vision of joy, hope, when the human race would become intelligent enough and virtuous enough to remove itself from the face of the earth.

Between optimism and pessimism the astute philosopher, Lester F. Ward, of Washington, D. C., champions "meliorism," another word not found in Webster's Unabridged Dictionary, but derived from the Latin word melior, meaning better. Its first use may be traced to the novelist George Eliot, who called herself a meliorist. Prof. Ward defines meliorism to be "humanitarianism minus all sentiment." He further says:

"Pain in and of itself is evil—the only evil. Yet, viewed in the light of science, it is good, if there be any good, for it is the sole guarantee of life itself. This then is the origin of evil and for ever closes the great debate, while at the same time it furnishes the ultimate answer to pessimism, asceticism, orientalism and all the isms that bewail the sufferings of the world."

Prof. Ward closes his chapter in his "Psychic Factors" with an acknowledgment of the preeminent service rendered by Schopenhauer, especially in his "satz von Grunde" (Law of Causation) and his "Willenslehre" (Will theory). Prof. Ward defines meliorism to be "humanitarianism minus all sentiment." He further says:

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STEALING OUR THUNDER.

Revivalists Accepting the Proofs Offered by Spiritualism.

The revival season has again returned, but with very little if any of its old-time vigor, excitement and interest. We have in the city of Fort Wayne two evangelists at present who are making strenuous efforts to create the intense religious enthusiasm which formerly characterized revivals. For some reason or other, people do not enthrall themselves as they once did. The "mourners' bench," the fear of a "brimstone hell," etc., seem to be things of the past, and no longer attract attention. All kinds of schemes are resorted to to draw the crowds, but with very little success. Not a few still attend these revival meetings, but seemingly for the purpose of killing time, spending an evening, hearing the music or meeting a sweetheart, rather than because of any real interest felt in them in a religious way.

The "Higher Criticism," evolution, education and free thought have rendered the old time orthodox revival a relic of theological ignorance. It is, however, somewhat refreshing to us Spiritualists to observe with what eagerness our present day evangelists are seeking to prove the existence of a future life, with the hope evidently, of restoring to the church the wanted interest in its rival, convinced as they are now becoming, that the failure of the church heretofore to furnish any present day evidence of a future existence, is the cause of the decline of its power and influence.

The Rev. Arthur J. Smith, one of the evangelists conducting meetings in Fort Wayne, preached last evening (Nov. 10) on the subject, "Does Death End All?" taking for his text Job 14:14, "If a man die, shall he live again?" His proofs that man survives the tomb were:

First, because of the statements of scripture.

Second, because of the teachings of Jesus Christ.

Third, because of the vast capacities of the soul.

Fourth, because of the law of progress in the universe.

Fifth, because of the price paid for his redemption.

Sixth, because of the joy of the angels over the salvation of lost souls.

Seventh, because it is the universal belief of mankind, and the world's greatest psychologists believe it.—Hodgeson of Cambridge, Hyslop of Columbia, and James of Harvard.

It will be observed that his seventh and last proof, the most important and convincing of all, is that afforded by the Spiritualistic investigators, Messrs. Hodgson, Hyslop and James, whom he denominated "psychologists."

It would never in the world to call them "Spiritualists" or to accept their proof, they offer as the proof of the existence of the soul, the evidence of the delirium of the gods. Love divests us of all alienation from each other, and fills our vacant hearts with overflowing sympathy," so wrote the inspired philosopher Plato.

"Love is the valued treasure of the fortunate and desired by the unhappy (therefore unhappy because they possess not love) the parent of grace, of gentleness, of delicacy, a cherisher of all that is good, but guileless as to evil; in labor and in fear, in longings of the affections or in soarings of the reason or best pilot, confederate, supporter and savior, ornament and governor of all things, human and divine; the best of all things, the most divine, the best of all who live, who have, who are, who follow with songs of exaltation uniting in the divine harmony with which love forever soothes the mind of men and gods."

The one great harmonious chord sounded by all philosophers and teachers of all time has been just this: "Thou shalt love thy neighbor as thyself." Of all who have ever lived, in preaching this doctrine Spiritualists have been foremost, for they "hold the truth." Is it not strange, then, that so often the passion of hate holds sway among those who preach the glorious gospel of love?

Surely there is here a great mistake. Surely man has missed his way. The sweetest angels of the world have carried the praises of love in melodious tones and men have listened, charmed, for awhile, to go away and nourish their old hatred against some foe.

There is beauty all around When there's love at home; There is joy in every sound When there's love at home.

How true the grand old song, yet how often men fail to realize love even in that innermost recess of their being—home.

But why hate? That is the question. There is no time for the development of such unholy passion. The whole of life may well be consumed in the endeavor to build the stately palace of the joys. Well may men spend their time in gathering the roses of love and removing the thorns of hate from their lives.

A writer in The Animals' Friend uses the bee as a beautiful illustration of what should be the loving task and un-failing pleasure of man.

Said a little wandering maiden To a bee with honey laden: "Bee, at all the flowers you work, Yet in some do poison lurk."

"That I know, my little maiden," Said the bee with honey laden, "But the poison I forsake, And the honey only take."

"Cunning bee, with honey laden, That is right," replied the maiden; "So will I, from all I meet, Only draw the good and sweet."

How simple are the greatest lessons of life, and yet how difficult they appear to those who do not wish to learn them. It seems so much more natural to have one's own way, to impose one's own thoughts upon others, whether they will have them or not; but when one learns that others have rights, and when one strives to meet the wishes of others so far as possible, one of the greatest of all lessons has been learned.

We do not wish to gird at any, but would ask all who are

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SATURDAY, NOVEMBER 25, 1905.

WORDS OF CAUTION.

You should not send money in a let-
ter. You may be sure to 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 an-
noyance and trouble.

SOMETHING YOU SHOULD HAVE.

Reports in pamphlet form of the last
N. S. A. Convention are for sale at 600
Pennsylvania avenue S. E., Washington,
D. C., at eight cents each, postpaid, or
for seventy cents per dozen. Address
seventy cents per dozen. Every Spirit-
ualist should send for one. Address
Mary T. Longley, Secretary.

Power of Early Teaching.

It may be supposed that beliefs that
were acquired so easily as children ac-
quire them passively as truth beyond
question, would be just as easily cast
off and abandoned; but the reverse is
the fact."Suggestion" is a mighty power in
the formation of beliefs, more especial-
ly when exercised upon the plastic
minds of children. Young children are
prone to believe everything they are
told; and whatever is constantly repeat-
ed in their homes, by their associates,
and especially by their teachers, be-
comes their settled convictions of truth.
And these beliefs, thus acquired,
thrust into the mind without reasoning,
accepted as real truths, are the most
difficult of all beliefs to eradicate.
Comparatively, as they were accepted
without reasoning, they are least amen-
able to reasoning, and hardest to over-
come.They are ingrained, become a sub-
stantial part of the mental make-up,
and are most tenacious in their hold
on life and thought. The life is gov-
erned by them.In view of these things, how plainly
evident is the importance of right
teachings to children; that their minds
may not be infected with dogmatic er-
rors, immoral beliefs, perverted con-
ceptions of sacred truth, and all the
brood of anti-theistic theological mor-
tosities taught in the ordinary schools
conducted under orthodox auspices.How tenacious these false beliefs,
how far-reaching and powerful their in-
fluence, how exceedingly difficult to
counteract and eradicate, may be plain-
ly seen in the effect of the teaching
given in Roman Catholic schools, where
children's minds are infected with the
virus of Romish superstitions and false-
ties. Their minds are molded and
shaped into the Romish pattern, well-
nigh invulnerable to reason, free
thought and common sense in religion
—enslaved to the church of Rome and
its priests.Spiritualism wants no such teaching
for its children; its lyceums train the
young to be thinkers, fearless investiga-
tors, broad and expansive, independent
and progressive, unafraid of truth, and
open to reason—free in thought and
mind.Were Spiritualists awake to the im-
portance of this work, lyceums would
spring up on every hand, and Spiritual-
ism would become strong where it is
now weak, and there would be an ac-
cretion of vital strength to our cause that
would add greatly to our numbers and
influence.

Friends, think on these things.

Instructive Geological Facts.

The largest mass of pure rock salt in
the world lies under the province of Ga-
licia, Hungary. It is known to be 550
miles long, 20 broad, and 20 feet in
thickness.—Exchange.Can the reader grasp the eternity of
time required to produce that deposit
of salt?First, every particle of salt on this
globe came from the wearing away of
the primary rock with which it was in-
termingled. It was borne along by
rivers until it reached sea or ocean. By
some mighty convulsion a continent
was upheaved from the bed of the
ocean, in which was a basin longer and
wider than the body of salt now exist-
ing. The depth of that sea was great
enough, so that when the water was
evaporated 20 feet in thickness of salt
remained as a residuum. Then that
plain was again submerged, and what-
ever depth of debris now covers that
body of salt was lifted up by slow de-
posits carried into the ocean by rivers.
And then again an upheaval, the pro-
duction of yet more salt, a shining truth
from age to age forming soil, in
which condition it is now found. Can
anyone conceive of such wonderful re-
sults without thinking of countless
millions of years?

All Point in the Same Direction.

Now the American Bible Society re-
ports itself in a hole. It is the first
time in twenty-five years. For the last
four years it has drawn upon its sur-
plus at the rate of \$30,000 a year. But
legacies have fallen off; donations
have waned; the life membership fees
are abridged; and the churches have
ceased to be generous with their con-
tributions. It is well, and the people
should be wiser. The horrible records
of a barbarian are imposed on the
world as the Voice of God; should have
no place in our literature, other than as
the mythology of an uncultured people
whose savage ways should be forgotten.

Socrates a Spiritualist.

Socrates, the Athenian philosopher,
whose fame will endure so long as his-
tory is read, entertained views in com-
mon with Spiritualists of to-day; and
more, the evidence is conclusive, he
was clairaudient, and in frequent com-
munication with spirits. The fact is as
well authenticated as any other event
in history. He designated the spirits
as Voices, and gave heed to their coun-
sels as superior beings directing him
for his good. The populace mistook
those communications for the voice of
an unknown god.Socrates was born 469 years before
our era. Like all brave men who dare
entertain an honest thought and give
expression to it, he had bitter, unrelent-
ing enemies. They pursued him to his
grave. He was indicted for not wor-
shipping those gods the city of Athens
had set up, and for introducing new
deities—the latter were the Voices he
heard—and that he had corrupted the
youth by his teaching.The offences charged against Socrates
are, in effect, identical with the
charges made against modern Spiritu-
alists. Thanks to the fathers of Protest-
antism, and, still later, to the Revolu-
tionary heroes of our own America, the
power of religious bigotry to punish with
death those who do not adopt the domi-
nant religion, else we, too, would suf-
fer the fate of Socrates.We have consulted Plato, a student of
Socrates, who wrote very fully of the
events ending in the master drinking
the poisoned cup, and of his noble
words and action until he was cold in
death. We have read Xenophon's Mem-
orabilia of Socrates, with incidents in
his life, trial and execution, and com-
pared their with other classical authors
who wrote on the subject with Grote's
History of Greece, Vol. 3, Chap. 68. We
draw upon the latter for a condensed
account of those Voices. We would
render the word "Voices" into our own
vernacular by substituting spirit com-
munications."Socrates had been accustomed from
childhood, to hear a divine voice, inter-
fering at moments when he was about
to act, in the way of restraint. Such
prophetic warning was wont to come
to him frequently, not only on great oc-
casions, but even on small ones, inter-
cepting what he was about to say or do.
Later writers speak of this as the de-
mon or genius of Socrates. He, him-
self, does not personify it, but treats it
merely as a 'divine sign, a prophetic or
supernatural voice.' He was accus-
tomed not only to obey it implicitly,
but to speak of it publicly and familiar-
ly to his friends, and even to his enemies.
It always forbade him to enter on public
life, and when the indictment was hang-
ing over him it forbade his taking any
thought for a prepared defense. So
completely did Socrates mark with con-
sciousness this voice in his mouth
when he felt no check, he assumed the
turning he was about to make was the
right one. Though his persistence on
the subject was sincere, and his obedi-
ence constant—yet he never dwelt upon
it as anything grand or awful, or en-
tailing him to peculiar deference; but
spoke of it often in his usual strain of
familiar playfulness. To his friends
generally it seems to have constituted
one of his titles to reverence, though
neither Plato nor Xenophon scruples to
talk of it in that jesting way which
to us, at least, the fact was well known.
To his enemies and to the Athenian
public, it appeared an offensive heresy;
an impious innovation on the orthodox
creed, and a desertion of the recognized
gods of Athens. . . .The restraining voice began when
Socrates was a child, and continued to
the end of his life. It became an estab-
lished persuasion long before his philo-
sophical habits began. Though the
secular work of inspiration belonged
exclusively to him, there were other
ways in which he believed himself to
have received the special mandates of
the gods, not simply checking him when
about to take a wrong turn, but spur-
ring him on, directing, and peremptorily
acting from him a positive course of
procedure."It is very evident, in view of modern
revelation, this Voice, which was so
communicative to Socrates, so watchful
of his action, and so careful in directing
his movements, were the invisible spir-
its, the disembodied mortalities, who
ever with him. He mistook them for
gods, just as churchmen to-day repulse
them and credit their doings to the In-
finite. Prayers, claimed to have been
answered by God, have been responded
to by the loved ones who are ever near,
and ever ready to lend a helping hand
in the hour of need. Socrates was the
author of the expression: "The proper
study of mankind is man."But Socrates was condemned and
condemned to drink the fatal cup, to
gratify the ignorance and the bigotry of
that distant age.Plato records the fact in his Phaedo,
when his friend Crito inquired of So-
crates if he had any directions to give
in regard to his burial, he replied:
"Bury me in any way you like, but be
sure you get hold of me, and that I
don't run away from you." This of it-
self showed the wise old sage had a
correct idea of the spirit, that it could
not be confined by walls, nor be buried
in the tomb.

"The Dog Shall Bear Him Company."

"Public Opinion," in a late issue, has
an interesting article headed "Spiritual-
ism Among Animals." It gives obser-
vations of H. Rider Haggard in regard
to his dog, that seem only explainable
on the theory that the dog communi-
cated with his master after death.Other cases, reported by well known
scientists, are cited which seem in-
capable of explanation on any other
hypothesis than the survival of the animal
after the death of the body.
Dogs and horses are frequently seen
by clairvoyants. Those who want
Bible confirmation that animals see
spirits have only to open to and read
Numbers 22:23 to 36; whilst in Revela-
tion accounts are given of "white
horses" and "black horses" being seen
by the revelator in heaven. Man's con-
tracted vision cannot comprehend all
there is of life.

Ingersoll Said It.

This is a world of progress—a world
of change. There is perpetual death
and perpetual birth. By the grave of
the old forever stands youth and joy.
And when an old religion dies, a better
one is born. When we find out an as-
sertion is a falsehood, a shining truth
takes its place, and we need not fear
the destruction of the false. The more
false we destroy, the more room there
will be for the true.

Glad of the Advance.

Said a suburban daily, in a leading
editorial the other day
"That the influence of the church
throughout Christendom has broadened
and become a dominating influence for
the good of humanity is unquestionably
true, and churchmen and the clergy may
take the fact as cause for congratula-
tion."All know and are glad to witness this
broadening of Christendom, and are
thankful for every humanitarian ad-
vance. The farther the church gets
away from the Bible teaching the
greater the hope.At the very threshold of all our
churches we are met with the declara-
tion of Jesus, Matt. 10:34—"Think not that I am come to send
peace on earth; I came not to send
peace but a sword."Look at the bloody footprints of
Christianity through all the centuries
and that damnable declaration has been
verified. Wars the most stupendous
have masked every step of its progress;
The late war between Christian Russia
and Pagan Japan illustrates all history.
Had Russia been faithful to its agree-
ment and evacuated Manchuria that
war would not have occurred.And then that awful doctrine of
HATE which is still bearing fruit, the
crop even enlarging, Luke 14:26—"If any man come to me, and hate
not his father, and mother, and wife,
and children, and brethren, and sisters,
and his own life also, he cannot be my
disciple.""Hate," then, is an indispensable
feature of Christianity. To eliminate it
from the creed would be to destroy the
basic feature of the faith.Add to this the words of the Master,
"Believe or be damned," and we have
in a nutshell the tap root of the great
tree representing the dominant religion
as it has been. Every remove from that
fabled tree, bearing such pernicious
fruit, every branch and every leaf laden
with hate, as seen by the recent and
continuous massacre of Jews in Russia,
must be hailed with delight by every
lover of humanity.We beg the reader not to misunder-
stand us. The members of all churches
are better than their creeds. They are
infinitely better than the Bible they
adore as the word of God. The clergy
have extracted many good things out of
the book, and in suppressing its bar-
barian violence, and futile attempts to
give its onerous features a different
meaning from that the writers or
speakers intended, they have made the
thoughtless believe it has merits, which
the facts do not warrant.

FROM A PROMINENT CALIFORNIAN

"What Does Spiritualism Teach That
Spiritualists Believe in Common?"From my own observation Spiritu-
alists uniformly agree upon the few sub-
joined propositions:

1. The immortality and power of
spirit to return and manifest after the
death of the body, WITHOUT RE-
GARD TO PREVIOUS CONDITION OF
RELIGIOUS FAITH OR MORALITY,
GOOD OR BAD.
2. Spirit control depends largely
upon environment and conditions, as
the camera requires the film to develop
the imprint of the picture, and retain
its impress.
3. Spirit need not of necessity be
freed from its body to be able to con-
trol or influence, in a measure, or com-
pletely, that of another.
4. Evil tendencies, thoughts and ac-
tions are reactionary, and as surely as
the good, bring deserved reward.
5. Heaven and hell are conditions
which ourselves and others make for
us, here and hereafter.
6. All human life is progressing,
both here and hereafter; that though
one may at times through stress of cir-
cumstances apparently retrograde,
there are none who may not be re-
deemed.
7. Heaven and hell are conditions,
and not places of future abode. In the
hereafter, the one is idle joy and un-
concerned bliss for the good; the
other teeming with fire and brimstone
for the wicked, as formerly taught by
orthodox religionists.

These seem to me to be a funda-
mental basis that meets all Spiritu-
alists' belief. What further I may
believe or disbelieve, not herein in-
cluded, however.

DORIS L. BALLOU.

San Francisco, Cal.

RECEPTION TO MRS. CAIRD.

A Warm Welcome Extended to Her
by Lynn Spiritualists.Mrs. Dr. Caird, wife of Dr. Alexander
Caird, an ex-president of the Lynn Spiritu-
alists Association, was given a
grand reception in Freedom Hall, Cadet
Hall building, last evening.Mrs. Caird has been in Chicago
where she formerly resided, for the
past three months, and she has just re-
turned, her many friends among the
Spiritualists extending her a warm and
heartily welcome on her home-coming,
and a large audience assembled in
Freedom Hall last evening to extend
their greetings to her, and she was
kept busy grasping and shaking the
hands of her hosts of friends, and her
gentle husband, Dr. A. Caird, was pres-
ent and shared in the good will and
greetings shown his accomplished wife.
The hall was prettily decorated for
the occasion with American flags, both
large and small, streamers of red, white
and blue bunting and Japanese lan-
terns, the whole presenting a fine ap-
pearance.The ex-president of the Lynn Spiritu-
alists Association, Mrs. Dr. M. C.
Chase, extended the greetings in behalf
of the association to Mrs. Caird, in
well-chosen words, to which Mrs. Caird
responded in a happy vein and an ap-
preciative manner.Master Harold Merchant presented
Mrs. Caird with a handsome bouquet of
flowers, and Mrs. Isabelle Lewis pre-
sented Dr. A. Caird with a choice bou-
quet of flowers, the gifts being grace-
fully accepted by both Mrs. Caird and
her husband.—Lynn (Mass.) Evening
News.No one will ever find a fact in the uni-
verse that will harm the truth, al-
though science may make discoveries
that will disburden the dogmas of the
church.—Washington.The is a true church wherever one
hand meets another helpfully, and that
is the only holy mother church which
ever was or ever shall be.—Ruskin.Have a heart that never hardens, a
temper that never tires, and a touch
that never hurts.—Charles Dickens.We live to our children in the interests
of morality.—Grant Allen.The man of pleasure should more
properly be termed 'the man of pain.'—
Colton.True happiness consists not in the
multitude of friends, but in the worth
and choice.—Ben Jonson.

Something New.

A Special Thought Channel is to be opened in The
Progressive Thinker, on which the opinions of promi-
nent Spiritualists will float, touching certain impor-
tant matters in connection with Materialization and
Dematerialization in the Dark Cabinet. A Flood of
Light will be thrown upon this important subject,
which will startle Spiritualists as never before.The Progressive Thinker leads! Now is the time to
subscribe for it. It is creating interest everywhere.
It is a creator of Storms, and they all tend to purify
the moral and spiritual atmosphere.

An Important Announcement.

It Ought to Have a Million Circulation.

We shall publish at the Opening of the com-
ing year a most remarkable paper, grouping to-
gether exceptionally important matter that
should have a world-wide circulation. We will
lead off with that remarkable lecture by Colonel
Ingersoll on THE DEVIL, followed by other ex-
traordinary Articles, Lectures, Poems, etc. We
published one edition of The Progressive Think-
er that reached 150,000. Another edition reached
60,000. No other Spiritualist paper on earth has
reached the altitude of The Progressive Thinker.
This edition will be sent out at one cent per
copy. It will be a MISSIONARY to illumina-
te the World. No order received for less
than ten copies. Stamps will be acceptable.
Commence sending in your orders. You can
furnish any number of different addresses, and
the paper will be mailed to them. Write plainly.
Further announcement soon.180! THEY COUNT 180!
for Something
In Swelling the Mammoth Subscription ListA Philanthropist of Ft. Worth, Texas, sub-
scribes for One Hundred and Eighty copies of
The Progressive Thinker. Will not YOU aid
us at least to the extent of one new subscriber?
The Progressive Thinker is now sailing upward,
and every new subscriber assists in the ascent.
H. E. Russeque of Hartford, Ct., sends eight
subscribers. Can not you do one-eighth as
much, at least?

THE GOOD TIME COMING.

A Modern Sermon in Touch With This
Progressive Age—Believe in the Bet-
ter Day; Work for It, Pray for It, Be
Fit for It—It Dawns Every Day—Ev-
ery Breath Brings It Nearer.Humanity has always believed in the
coming of the kingdom of God. It has
always looked for a day when discords
should cease, when the will of the all
loving Lord of all should be the law for
all. It has never at heart believed that
oppression, injustice, and the suffering
that springs from selfishness and sin
were ever irretrievable. Deep in us
is there is the conviction that there is
in this world a power that works for
righteousness, for peace, for higher
forms of living, and that happiness is
but harmony with that power.At some time every man sees the vi-
sion of the better times coming. No
matter how dark to-day may be to-mor-
row dawns brighter, with some ancient
word rights some old abuse gone for-
ever, some tyrant dead, and some new
and fairer, holier things begun. To the
normal heart each day seems to bring
at least a little lift in the great life of
this world. The past proves it. The
dreams of our fathers have come true,
better things than they even
dared to hope have been accomplished.
An honest review of history is a de-
cided antidote for pessimism.NO LONGER CAN WE BE CON-
TENT TO BELIEVE THAT THE UNIVERSE
IS THE PLAYTHING OF THE
DEVIL OR HOLD A DOUBT AS TO
THE ULTIMATE ISSUE OF THE
CONFLICT OF THE AGES.To a world steeped in the cynicism
that said the gods are dead and hope is
but folly; Jesus came with the good
news of a great Father in us all loving
and working for the good of all. He
has taught the ages the eternal and un-
conquerable might of the good. He was
the apostle of hope; hungry hearts
turned to him and he fed them with
happiness.He did not talk of better things in
some other world, of a good time com-
ing in the day when the good news of
this world. The past proves it. The
dreams of our fathers have come true,
better things than they even
dared to hope have been accomplished.
An honest review of history is a de-
cided antidote for pessimism.But to men then and to men to-day
there come times, many and often,
when we most of all need to be assured
that this is a right world; that this
kingdom of the good, where right, truth,
justice and mercy reign is coming and is
becoming more and more effective right
here. It may seem as though God had
forgotten, as though justice and mercy
had fallen. In that time of struggle
we are helpless, who are hopeless.
They are invincible, who cling to the
assurance of the reign of righteousness,
who see the good being wrought out ofthe seeming ill and the peace coming
from the storm.Men learning to read the record of
nature have found there the endorse-
ment of the message of the great teach-
er; she shows the long process of all
things working together for good, to
bring in the reign of the best. Con-
sider the lilies; their perfection is the
product of the ages. If God so clothe
the grass of the field, shall he not much
more you? The hand of love that fash-
ions a flower with so much care in or-
der that it might minister to man will
not move with less skill where the mak-
ing of man is concerned.The trouble full often is that we are
looking for that coming golden age to
consist in golden things; the good time
coming means to many but more meat
and drink, clothes, furniture, and fol-
lies. But golden streets do not make
a golden age; warehouses of parlor
suits do not make one single home.
There will be plenty of every good thing
when the wrongs within are righted,
when the old greed, malice, and bitter-
ness are gone. New hearts make the
new age.Yet the new heart and the new age
shall be ours if we but believe in its
possibility. Faith in its coming brings
it. Believe in the better day, work,
pray for it, be fit for it. It dawns ev-
ery day; every breath brings it nearer.
This is the good news, that man moves
into the light.

HENRY F. COPE

THE GOLDEN RULE

If some dark night an angel should
awake
Me from my slumbers, and should bid
me takeFirm hold upon the lever that controls
The destiny of struggling human souls,
And bid me rectify the world's mis-
takes—Blot out all cruelty and sore heart-
aches—
Reform this foolish world from pole to
pole—I should not don a surplice, cowl, nor
stole.But I'd call the little children unto me,
And in all its loving grand simplicity
Would make the long-neglected Golden
RuleTheir code of life at home, in church,
or school—
No form nor shape of cruelty could
I surviveIf the Golden Rule should suddenly re-
vive—
No poverty, oppression, stay on earth
When the Golden Rule controls our
acts from birth.CORA M. W. GREENLEAF
Norway, Maine."Death Defeated; or the Psychic Re-
cord of How to Keep Young." By J. M.
Fleming, M. D., M. A., Ph. D. Price 15c.
"Spiritual Songs for the Use of Chil-
dren." Campmeier and Other Spiritu-
alistic Gatherings. By Mattie E.
Price 20 cents.

The Whole World Aglow.

Spirit Return is Agitating the Whole World, as evi-
denced by the appearance of Dr. I. K. Funk before
Many Ministers of the Presbyterian Church, who
Attentively heard his remarks in reference to his
experience in connection with Spiritualism and Psy-
chic force. Dr. Funk has investigated Spiritualism
for many years. As Author of "The Widow's
Mite," he created a decided sensation and did a
most excellent work for Spiritualism. The fact is
the Whole World is aglow with magnificent results
flowing from Spirit Return independent of any
"ism." The following will be read with deep in-
terest.Dr. Isaac K. Funk has been telling
ghost stories again. Last week he
told a number of Presbyterian minis-
ters some of the psychic experiences
that have come under his observation
since "The Widow's Mite" appeared.
And allied to Dr. Funk's "ghost stories"
are some peculiar psychic cases that
are vouched for by Bishop Fallows of
Chicago and Mrs. Lavilla Nelson of
Boston.This is the chief ghost story Dr. Funk
told the ministers:
"I had this from a physician of high
standing in this city, who is the editor
of a medical paper and whose word
could not be doubted. I was very care-
ful, and investigated closely on this
point.

Calls on His Friend.

"The physician was alone in Florida
when he was attacked with paralysis.
The disease progressed and finally he
became unconscious. After a very few
moments he again became perfectly
conscious and felt himself to be wholly
free from pain. He wondered if death
had come to him. Thoughts of a
friend a thousand miles away came into
his mind, with a sudden desire to see
that friend. In a few moments he was
in the friend's house, and heard what
the family were saying and saw what
they were doing. He spoke to the
friend twice, but failed to attract his
attention. Finally the friend glanced
up, and rising, stepped forward, saying
with great astonishment, 'Why, doctor,
are you here? I thought you in Flor-
ida.' As he stepped forward the physi-
cian said he felt recalled. A friend's
approach. After some strange experi-
ences the physician heard a voice,
which asked him in deep tones, 'If he
felt his work on earth was done. It
was for him to decide whether or not he
should go back.' He considered and
finally made up his mind that his work
on earth was not done, and he immedi-
ately found himself in his bed-chamber,
looking down on what was apparently
his own corpse as it lay on the bed on
which he had lain.By a supreme effort of will he placed
himself on the bed and was resolved
into his own being, in an unconscious
state, from which he awoke to find
that for a whole night he had been ap-
parently unconscious.The curious part of it was that he
wrote at once to his friend describing
his experience in part. A day or two
afterward—and the friend was a thou-
sand miles away, mind you—he got a
letter from the friend, in which the
friend said that he had seen the physi-
cian in his room, but that he had dis-
appeared on approach. The two letters
passed on the way, so there was no
chance of pre-information. Later the
two gentlemen wrote other letters to
each other, and the smallest details
the incidents which the physician had
seen in his friend's home and the
words he had heard.There is no question of the truth of
this. How is it to be explained except
that the spirit exists independent of the
body, and can at times make itself man-
ifest to the physical sense of another in
a form like its own known to occupy
space in the flesh. A sufficiently large
number of experiences of the kind
would scientifically make certain that
we also have spiritual bodies of which
our physical bodies are but the coarse
shadows. It might show that each ego
has the power, when both physical and
spiritual conditions are favorable, to
crystallize individual atoms about each
ego in harmony with some divine law
of crystallization not now recognized by
science."The Chicago University Case.
Dr. Funk's other stories were about
a lost gold pin and a share in an estate.
The latter was obtained through a me-
dium's efforts. The pin story was of a
man connected with the University of
Chicago, who sent him a small envelope
containing a question to be asked of a
deceased friend—and he did not give
the name of the friend or state the
question. He requested that the letter
be given to a certain well known psy-
chic. Before I took it to the psychic,
said Dr. Funk, "I put my own seal on
the envelope, a unique seal it was, and
I don't if another like it exists. I put
the letter on the psychic's table, in
plain sight, and sat where I could see it
every moment.""This is a question from one whose
name is Hesperia—Mother Hesperia—
and it tells about a pearl pin, a gold
pin, that is lost; is from a man in the
West, and asks about this pin. Mother
Hesperia speaks of her daughter," said
the psychic.
"I found afterward," said Dr. Funk,
"that the envelope had been so marked
that it could not have been opened
without being detected. I sent the let-
ter back to Chicago and the gentleman
wrote to tell me that the question was
about a pin lost by a daughter of a late
friend by name of Hesperia."Dr. Funk said he could not give any
explanation of the incident which would
satisfy himself. He was sure there was
no fraud.In a summary of his beliefs Dr. Funk
said:
"After much and careful investiga-
tion over a period of years I think I am
within bounds in saying that nine-
tenths of what passes as psychic phe-
nomena is fraudulent—coinc

HOW CAN GOD BE RECONCILED TO MAN?

A Discourse Delivered Through the Lips of Mrs. Gora L. V. Richmond, Chicago, October 8, 1905.

If the lesson of life which has not been learned, could be learned by all, then we would never need any more sermons. People are impatient to go, or impatient to stay, or impatient to do something that they are not doing; yet never content to take the next step, to receive the next lesson.

Our subject of to-day is the burden of the world. Among the Brahmins the Perfect God is not worshipped; the Infinite Brahman is not praised. Praise does not affect Him; He knows all; every thing is good with Brahman. But the Brahmins worship Siva almost, more than Vishnu, who is the interpreter of good, because Siva is supposed to be the shadow, the Nemesis that does them harm, that which is revengeful, that which visits affliction upon the earth.

In substance all nations and religions are endeavoring to worship God in order to reconcile God to man. They want God to be good to them; they want God to be kind to them; they do not want to be exposed to the storm; they do not want any pain; they do not want any affliction. In other words, worship is propitiatory. To propitiate Siva the Brahmins journey to various shrines and altars, make offerings and the most pronounced sacrifices of the flesh.

Ahrimanes, the god of darkness among the Persians was more worshiped than Ormuzd latterly, but not at first; the ancient Persians worshipped the God of light, and set the fires perpetually burning in symbol of the sun, of the Lord of Life and Light, and never descended into the shadow worship; latterly, however, they have forgotten, and the shadow is worshipped.

The Satan of the Old Testament was more feared than God was loved. The God of wrath was more to the ancient Hebrew worshippers than all the sunshine of His love and the promises of the prophets. Who shall say that the offerings and the blood-stained records of the history of Christian nations has not been a tribute to the wrath instead of the love of God. The Sermon on the Mount and the Golden Rule and promises of loving-kindness are swallowed up in the fear of Hades. The whole array of sacrificial rites and of the atonement are, it seems, to make "God reconciled to man." There was no other way that man could get away from his sin and his violation of God's law. The wrath of God, of Jehovah, was emphasized in the Jewish law, and in order to make Christianity as acceptable as the former law, its founders caused their disciples to introduce the sacrificial idea as being the principal idea. Now these people saw that something must be done to propitiate this wrath, this anger, so built up a system of metaphysics which is very difficult for the intelligent mind to follow: God must sacrifice himself, so He takes upon Himself a human life and then sacrifices it to reconcile Himself to Himself. We protest! The spirit of every religion has been reversed, has been perverted.

God's thunders do not roll along the sky to frighten mankind. Those earthquakes, that are the safety valves of the pent up forces of nature, do not shock and open up the earth to swallow people because they are wicked. The devastating flames do not spread across the prairies consuming property and persons as a punishment. Floods are not sent to particular places to wipe out particular towns as a penalty for wrong doing. The great lesson of the universe, as we stated in last Sunday's discourse, is not that the universe is going to be adjusted to you; but you are going to be adjusted to the universe.

What man thinks God is doing to him he is doing to himself and to his fellows. What man considers as attributes of God in wrath and judgment are the imperfect human passions applied to the Infinite. God does not need to be reconciled to His universe or to His children. It is a very weak-minded parent who is offended at the imperfections of a child. Although many parents are angry with their children, that is not an exhibition of the divine hatred of the Creator by any means. When parents punish their children in anger they know it, and are ashamed of it. So it hurts the parents more than it does the child.

The truth is, God, being omnipresent, omnipotent, the "Infinite Good," Brahman, the "All-Wise" of the Hindus, the vast and wonderful "Jehovah" of Egypt and of Jerusalem, the "Father" of Jesus, the Great Father, the Divine Parent God is never in need of reconciliation; He does not require that we shall bend the knee to Him, as a king. There is no divine wish or desire to receive tributes, flattery and praises such as you give to an earthly monarch.

When people want favors from the Deity they adjust their religion along the gauge of their human desires. They want Him to stop this thunder and that death to please them, and frantically human beings run hither and thither praying that this or that life may be spared, that the great law of disintegration shall be set aside in their favor; they cannot stand it to have their friends pass from human sight. They think God is doing something to them when they do; they think it is a special enactment against them. They think if they pray and offer tributes they can turn this force aside from themselves. As the Yogis are said to do in the East; after secret and sacred orders of men who torture their flesh, let their nails grow into their hands and feet, and other things to crucify the body; to please whom? This god whom they fear.

The sacrifices among the Jews had two meanings. The meaning that was manifest was, that it was to appease God's wrath. And God did not want any mean treasures, the products of the earth were considered too cheaply, so did not suffice, but the choice lambs, the costliest of the herds, those things that were worth something, that cost something. Now the original meaning of this ancient law was—the original spiritual meaning—that if you are so selfish that it is hard to part with your valued possessions, with one-tenth of your physical possessions for your spiritual welfare, it is good for you to give them up. Of course priestcraft and church craft made an exterior matter of it, a very favorable method to build up the temple and the power of the church. But the original meaning of "sacrifice" was to give of something that was valuable. A great many people give their old clothes to the poor; few there are who give their new clothes to the poor. It is no sacrifice for you to give away the things you do not want. But the taking of the garment from your own shoulders when it is cold and giving it to some one who needs it. That's the way!

The truth is, God, the Infinite is not cold, is not hungry; you know that He does not require this for himself. What there is that is commanded in the ancient Hebrew law, in the light of that which is called sacrifice, was not to please God, but to benefit mankind, to cultivate a spirit of less selfishness in humanity. It is good for a child to devote a certain number of hours of each day to some needful labor, because play is not work to the child. No matter how tired children become in play, that is pleasure. Of course the man who invented a swing for his boys that would pump enough water for the stock on the

farm if it was used as much as the boys would naturally use a swing, made a mistake, for as soon as the boys realized that they were pumping water when they were swinging it seemed like work and they soon tired of it. That plan of the father was a sacrifice of self-indulgence. All that was meant in the ancient sacrifices was the overcoming of this wish to always pursue one's personal, individual pleasure; so it was thought well to have certain days appointed for that kind of sacrifice. It was also thought well to take a rest from the manifold labors on certain days, because manifold labors bring physical fatigue as well as indulgence. It was also thought well that a certain percentage of one's gains be given for this purpose as a tribute, not to God, not because God needs it, not because God is angry if it is not given, but because that which is given in the right spirit, a true offering for a good purpose benefits the giver.

Now the whole scheme of the religious working of the world has been to endeavor to teach people that God is to be reconciled to mankind in some way or other, and this dernier resort of sacrificial offering, and the supreme sacrifice of "His only begotten son" was supposed to take away the burdens from the world. Of course, there is no more selfish idea conceivable than this; for you to rid yourself of your sins and their consequences by the death of another, for you to rid yourself of your responsibility by another taking it, while it is well to "bear one another's burdens" however—and that this is done for you and you have nothing to do is one of the most degrading conditions one can imagine.

The spirit of fear has been appealed to: God is angry with you and you must do something to appease that anger; you must do something to reconcile God to you. If you are terribly wicked He is going to punish you forever (and even if you are not wicked according to human standards) just because you have not done anything to appease Him. That which is brought out in the world by this teaching is, the effect upon the human mind and human morals. Agnosticism has taken people away from that thought; liberal churches have taken them away from it, science and philosophy have kept pace. But what with the studying of the "laws of nature" to contravene theology there are very few students of the great religious forces of the universe. Just as soon as people begin to study they think they have no religion; they forget their relations with the infinite. When they outgrow their fear of God they think they have nothing to do with the infinite. But the more and more the potential knowledge, the more and more complete and perfect the recognition of God; who knows all, who recognizes the human conditions, who understands the human weaknesses, and who has placed before man to be overcome, and understood not only the difficulties of the universe, with its invulnerable laws, but the spiritual universe with the invulnerable forces of spirit.

When you can command the earthquake; when the lightnings shall do your bidding; when the great forces of the earth shall yield to the volition of man will be, not when God has set aside any of the so-called laws, but when you have entered into the divine possession, through spiritual laws of those powers that are yours, then you can command the sea and it will be still, then the lightnings will not only be your message and burden-bearers, but will transport you anywhere to any kingdom by the volition of man. The great forces of nature are not fashioned to be reconciled to you, but for you to grow to understand them.

God is not angry with that which works in you when a moral precept or principle is not heeded. It is not the wrath of God; but it is the unavoidable, inevitable edict that when the principles that are enduring and right are not heeded there must be a reaction, there must come that which will produce an awakening. The nemesis of human existence is not a vengeful Deity. Siva, Ahrimanes and Satan are not lurking there in every corner to do you harm, to condemn, to punish you; but the Satan of human selfishness, the Satan of human greed, the Satan of human hatred, the Satan of human aggrandizing of self is the one that is there, and this inevitably brings its result. Therefore, that which is called "penalty" is simply a natural sequence of events. Now that steam (referring to the blowing off of steam from a boiler near by) which must escape is not doing that just to punish you. Nor is the engineer down below doing it to annoy you, he is doing it as a matter of safety, because there is more steam than he needs to use, (but in winter there will not be, perhaps, enough warmth in the room.) So when the safety-valves of nature are doing similar things they are not doing them because God wishes to punish you. When great moral upheavals come, like that over there in the Orient. That was not sent because God was angry with Russia or Japan, but because human greed, human pride had reached the limit and needed a safety valve, and that great explosion prevented other and greater disasters.

That which occurs in human lives and for which, you say, human beings are not responsible is, nevertheless, a part of the human being's practice and lesson. If humanity were not partners in the great propositions of eternity, if the human soul did not carry immortality like unto the Infinite, there would be no moral questions to consider. The beast does not sin, but dies. Everything in nature passes away from the existence of organic life to disintegration. The truth is: human beings suffer in exact proportion to their responsibilities. That pain which you suffer ignorantly is hard to bear, but that which you suffer knowingly is a great deal more bitter.

You say: "I know I ought not to over-eat and over-drink, and overdo anything physically;" you have had experience. There was a wise provision of nature in pain; when you know you ought not to do a thing and do it, do you want the pain to stop? do you want some Christian Scientist to come around and tell you you have no body, no pain? Christian science is an anesthetic, just as some doctors do not cure the disease, but give you morphine and cocaine to stop the pain. So ultimately Christian science affords very few cures. Ultimately Christian science is simply a moral anesthetic, it tries to stop the pain without curing the disease. There are other intellectual ways that are just as ineffectual.

The truth is, pain is simply that which gives nature's alarm. Those mechanical safety-valves out there (steam fire engines) when there is too much steam makes considerable noise. So when there is too much pressure on any nerve you are notified that the body is not in a good condition. There are pains that mean that you are to remove the cause: overworking, over-eating, over-doing of something else, and nature wishes you to know what it is, and if you do not heed it you wonder why your bodies wear out. Now the body is made for use, it is not made to last forever. Any human being who tells you of any chemical or other process by which this one human body, this physical organism can live forever on the planet is simply telling you a fiction. People have

been trying to do it from the beginning of the earth. The life they do live forever is the life of the spirit. That which does forever renew itself is spirit. That which never dies is spirit. The thing that can die will never be resurrected, nor can it be made to live forever.

So when you are praying God to be kind to you, remember God's loving-kindness never is withdrawn. When you are praying God that this or that particular affliction shall pass from you, you may wish that it did not occur; you may feel that you do not want it to come, but even as the "Son of man," whom the Christians revered as God, if the record is true, prayed in vain for that "cup to pass" from him. Nevertheless, ah! there was the triumph, there the victory: "Not my will but Thine be done." He had arrived, you have not. He saw the human part of the disgrace; all that would come if he was physically sacrificed; how his followers would be afraid, how they would hide away and betray him; he saw the great calamity that would come to his people. But, "not my way" if this is the way, if this great human cruelty must come let it come. "Thy will be done." "Father, forgive them; they know not what they do." Martyrs, saints, heroes everywhere express that law. "Do not protect me from bodily harm, do not shield me through fear, you must not have fear for me." Pray God to have fearlessness. The tempest rushes in, the elements expend their fury on all, some there may be whose physical existence may pass and others may not. Nature is not thinking about that.

Why! in this common humanity you do not suppose that God is picking you out, and you and you, to visit this affliction upon you for anything you have done. That He is doing it for the purpose of visiting an affliction upon you. The great lessons of human life are here to be learned, and you are here to learn them. You cannot learn them by rote from some other person's experience. You might say this baby does not need to learn to walk if the father and mother can. That is exactly what you think in morals and in other ways. As though anybody's feet would ever be able to bear that body but just the little limbs and feet that were made for the purpose of carrying it. Otherwise there would be a weakening and deforming of that child that he might never climb a hill for the purpose of gazing down. But the glory is in the climbing; the glory is in the thing that is to be overcome. Did not God know? Did not the great plan of the universe include it? Is not your special life included in that plan? Just when you find that your path holds the same experiences as every other life you will not intelligently cry out against it; you will not in a cowardly way try to avoid it; nor ask to have it made especially smooth because of the many thorns and briars that are there. You put a child on a smooth path and if there are any briars around that child will find them; it wants to find them, it does not want to go on the smooth path, it would rather go over there and conquer them and fight the briars for the sake of the North Pole! Mark Antony would have won more victories in the end but for the ease and luxury that lured him because of his passion for Cleopatra.

Even the Agnostic gets up his foolish plea of competition: "If I was God I would have happiness everywhere." The truth is, people want to find happiness. They expect to find happiness with such luxury as money can bring within their reach. When they tire of that they want to climb the Rocky Mountains, the Alps, they want to brave the haunts of wild beasts, they want something to do; to endure the perils of the land and sea; why? For human victory. So in the moral realm: Tell a boy he shall not do this and he must not do that, there is great danger in that direction, but he is certain to try it. That is not where the killing comes in; the victory is when he finds how futile and foolish a thing it is to expect happiness in that direction. The great victories of the world are not won before people are tempted, but afterwards.

"God being reconciled to man" is the most foolish subterfuge of the selfish human race. "I want salvation" they say, "even at the expense of this great sacrificial offering that has been given to make my way to heaven possible. I will try to have others follow, but if they will not I am going up to heaven in spite of it. I am going to be saved." There is no greater selfishness in the world than this. It is the monopolist's triumph, it is the millionaire's triumph, it is the triumph of the trusts. You want to be saved no matter what else shall fail. Now you do not want to be saved unless your wife, your children, your family, your particular friends are too, and you strain every point of your theology, if you have any theology, to take them across that little bridge of salvation in safety. Sometimes, with the Roman Catholics it is prayers after death. Sometimes, with the Protestants it is the death-bed repentance. Sometimes it is what the loving mother has done; sometimes, when one passes out in a state of coma, you think Christ may have touched that one at the last moment.

Do not deceive yourselves, all these people are going to be saved; but they are not to be saved in that way. They are going to know every step that they take in the "overcoming." They are going to take it painfully and hard at first; just as all must do who are conscious of imperfections and seek to overcome them. There is no victory, you are not reconciled to yourselves in any other way. God's love includes all, but He will not grow for you, He will not be a man or woman for you, He will not do this for you, but He will provide the way and you are to grow. The grain, the wheat is there, the sunshine and storm and wind will bring the harvest; the great knowledge of God's love. In the shadow as in the light, in the storm as in the calm, and it is not required that you be especially transported in any way to be near Him.

If you want the way to be clear between you and God, find the godward window of your soul; find the pathway that makes your life luminous with the knowledge of His Presence. We do not wonder that you do not find God when you are seeking Mammon. We do not wonder that you are not aware of this inward presence when you are seeking selfish pleasure. You would not want to feel that God is making you do an ignoble thing. You want to feel that it is the shadow of the senses, it is the imperfection of your manifestation in the human state, and that this thing or that thing you will, by and by overcome, and then know the real Presence, the Divine Personality.

How wonderful it is, instead of God needing to be reconciled, that it is man that is unreconciled. He was confronted with the natural elements and was afraid of the thunder and lightning and all the forces of nature. But man becomes reconciled to nature when he understands her laws. Man will be reconciled to God and to His wonderful and perfect ways, not by any artificial or external processes of making God reconciled to man, but by receiving by the visions and powers of the spirit, the knowledge of God's love that everywhere is made manifest in all the rulings of the universe.

When man is as eager to study the spiritual forces of the universe as he is the material; when he seeks to understand these, as he does in material ways, that such knowledge is for his benefit and enlightenment, he will not blind his spiritual vision; he will not

close the avenues of spiritual light, but, knowing, he will say, I am more and more reconciled to the works and will of God. Thus the more I understand my own spirit, and this great open message between the two worlds, this power of knowing that beyond death there is life, and life all the while, eternally the more am I in accord with the eternal will. This has done more to lift the cloud of dissatisfaction and unrest from the human race than all other things put together, and it will do more; since death and all the horrors that have been depicted after death are swallowed up in the great victory of the knowledge of the soul and of God's eternal love.

JAPAN AND RUSSIA COMPARED.

The Superstition and Ignorance That Prevails in the latter.

Ever since Japan was made known to the Western world the Christian has had his eye upon her. But the lady of the chrysanthemum was not even inclined to flirt with him. It is true that at the commencement of her acquaintance with this fair-spoken Western male she thought his advances truly platonic; but that was her mistake.

Japan, dainty and clever, though small, has a will of her own, and when she found that the Christian meant to have her for his very own, she objected, and the platonic comradeship ended in the hyperite from the West being suddenly ejected—or, at least, as much of him as there was left.

But this Christian, who thinks himself the only good man on God's earth, and who plumes himself upon holding "the truth, the whole truth, and nothing but the truth," is a pertinacious fellow in his way, and rebuff only makes him more determined to win by wile or war the object upon which he has set his mind. So from time to time he has ferried himself to the golden isle of the East, and by playing upon her good nature and open-mindedness has gained a hearing for himself, and is now chuckling complacently at the idea of adding Japan as another trophy to his harem.

The godly men of England are desirous of making Japan Christian. Why? Will she be the better for becoming Christianized? Heaven help her, no! Will her men become more honorable and her women more virtuous by an access of Christianity? Let the world judge from the results of the spread of that religion during the past two thousand years.

Heaven Japan. Christian Russia! What a contrast. In every sense the heathen rises superior to the Christian. In hygiene, in medical skill, in common-sense, in tactics, in courage, in brain and body, eye, in all but the drivel of superstition the Jap rises immeasurably superior to the Russian.

It may be urged that Russia is not a fair sample of Christianity. Indeed! No nation is more Christian. The priest or at least the church stands supreme in that land of darkness. Miracles abound, sacred pictures and images confront the traveler wherever he turns. The priest blesses the soldier, and the blessed soldier goes straight away and loses the blessed battle. The priest blesses the waters of the Neva, fawns over the latest child of the Czar, makes his way to the front in a church on wheels, and generally looms like a pillar of cloud wherever the Russian people turn. If Christianity has not a hold on Russia, where can it be said to have a resting place? Yet here, where the church has had its supreme opportunity, untrammelled by reason, education, scientific advancement, culture, it has proved the most miserable fiasco; has supported the horrors of Siberia, has employed the brutal knout of the Cossack, has left ignorance to befall and superstition to mislead the people. If ever the Christian religion has had an opportunity it has been in Russia, and if ever it has failed to rise to an opportunity it has been in that vast empire. Spain, Italy, France, Germany, can all tell the same story, and if England would face the facts it would join in the chorus.

Japan is the country which can help the West out of the quagmire of superstition into which it has fallen. The rising sun of the East is the one power which can dispel the miasmatic vapors of superstition clinging around these Western faiths. She can do this because her faith is simple, her facts are legion. Her ethics are high, her knowledge wide. She lives in the light of the broader world of spirit, and recognizes the truth of the continuity of life, but all the time bends her energies to the unfoldment of the best in this life.

If this be so, and we claim it is, then Christianity can teach her nothing, and we would say to the bishops and clergy so anxious for her conversion, "Turn your eyes towards home; make England first as good as you wish the world to be, you will find that task big enough; but for Japan, the simple, the honorable, in the name of heaven let her alone."—The Two Worlds.

THE NEW PATRIOT.

Who is the patriot? he who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? he who nails
A flag to some defiant pole?
Or he who follows dangerous trails,
And guides a people to its goal?

Who is the patriot? he who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps world-wide fraternity?

Who is the patriot? It is he
Who knows no boundary, race, or creed,
Whose nation is humanity,
Whose countrymen all souls that need;

Whose first allegiance is owed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of earth.

The soil that bred the pioneers
He loves and guards, yet loves the more
That larger land without frontiers,
Whose wider seas without a shore.

If duty calls, the first to die
On fields of honor and of fame,
But readier, where the vanquished lie,
To heal the wounded, raise the lame.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.

—Frederic Lawrence Knowles.

The order and energy of the universe I hold to be inherent, and not imposed from without; the expression of fixed laws, and not arbitrary will exercised by what Carlyle would call an almighty clock-maker.—John Tyndall.

REMARKABLE INVENTION

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing would require the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse. Correspondents often weary of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his turn, and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be published. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the extraordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. D. L. Stephenson: Q. How are we to reconcile the conflicting statements made by spirits in regard to the use of tobacco, as in some communications it is claimed to be a hindrance to progress, while the spirit of Ingersoll claiming to be very advanced speaks of using a cigar in spirit life?

A. Such communications tax our forbearance to the utmost, and expose the cause to reproachful sneers. Ingersoll extolled tobacco in this life in eloquent words, but he has not found his favorite brand of cigars in the spirit realm. A spirit making this claim, may perhaps be the great orator, yet none should be deceived, for great communications signed by great names, are driven which had been written in this life would have disgraced their authors. Tobacco is a narcotic, which like all its class may soothe the nerves, or taken in excess produce vital disturbance and even death. Its limited use may not be representative of spiritual progress, but surely it cannot be helpful. Excessive use causes physical and spiritual degeneration.

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From Soul to Soul. By Emma Rodd Tuttle. To this collection of her spiritual poems is added four songs, with music by James G. Clark, which are published nowhere else except in sheet form. These are "Claribel," "The Un-Clay City," "We Shall Meet Our Gods in the Morning," "The World is a Living Good." 22 pages. Price \$1.00. The Morris Press, Berlin Heights, Ohio. These volumes are attractively printed and bound, making them especially desirable for presentation. Price \$1.

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For the holidays, all the above, with Mediumship, its Laws and Cultivation—answering the question, "How Shall I Become a Medium?" will be mailed, postage paid, for \$3.

HUDSON TUTTLE.

Berlin Heights, Ohio.

GOT MESSAGE FROM JOHN BROWN

Crowd at Seance Was Also Greeted by the Late Benjamin Franklin.

For two solid hours, last night, a troupe of spirits helped entertain an audience at the Lyceum theater. The spirit band was part of the entertainment furnished by Prof. Henry J. Arnold, a Spiritualist.

Among the present were John Brown and Ben Franklin. Ordinarily one ought not to call the distinguished printer by so familiar a cognomen. But he himself used the same title in his communications last night. Franklin was quite familiar with the crowd. He wrote on the back of a calling card, frantically stating that he was glad to be in their midst.

"I am pleased to see so many of you here," he wrote. "Because it gives me an opportunity to communicate with you."

John Brown was less conventional in his communication from the spirit world. He chose the slate method and wrote:

"My soul still goes marching on, John Brown."

Arnold would not let any other spirit than John Brown write on the slate. When Benjamin Franklin wanted to deal off a message, he had to use the back of a calling card.

Arnold had promised a variety of new Spiritualistic doings. His promises drew out a crowd that had to be turned away in droves from the doors of the theater. One side of the audience was treated to the usual cabinet, banjo, cymbals, bells, knotted rope and table-lifting performance. Such as they were, Arnold did them as well as anybody, but when his audience began to demand his promised "materialization," the demonstrator proved the noisy ones and asked would they please keep quiet. Thus admonished, the audience suffered him to conclude his show.

Cleveland (Ohio) Plain Dealer, Monday, Nov. 13.

Fools and their money are easily parted; the adage is well exemplified when people go to such "shows" under the expectation of beholding an exhibition of spiritual phenomena or anything more than legerdemain, and sleight of hand tricks pretending to be duplicates of the tests given by spiritual mediums. Gullible Spiritualists are easily duped, and more so, by the gullible people who are satisfied to pay their money to behold such exhibitions as above described, under the belief that they are beholding either real spirit phenomena or a sleight-of-hand exact duplicate thereof.

The whole performance was simply trickery, and not the same as the work done through genuine mediums—whose work is done without tricks and without deception.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 600 pages. Price \$1.

The Light Among the Hills.

A Charming and Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued From No. 834.)

Spruce Grove Farm. My Dear Marah—It seems a long time since I got your letter, but the winter has passed more quickly than any other of my life, probably because I have had more to occupy my mind. I never before realized how much depends upon one's mental condition. The discomforts of life have been no less than usual this winter, but I have hardly noticed them. I do not know but I think the less people have to think about the more they magnify the few trials and troubles they have.

After Uncle Ezra passed to spirit life it was found he had left me all his little property. I was never so surprised in my life. It seemed his sister had been enough of her own and there were no other relatives. As soon as the money was put in my hands I went with father to see Mrs. Lee, and paid off the mortgage on our farm. I dreaded meeting her, but I would not allow myself to be a coward, and I am very glad I did not. I was shocked at her appearance. Her hair had grown white, and her form thin, and her face showed unmistakable traces of suffering. She came and kissed me and was real pleased to see me.

After the business was done she said, "Now I have you here with me I cannot let you go away until I have talked with you a little while." Father said he would have to stay in the village for two hours and would call for me on his way home and drove away.

As soon as we were alone Mrs. Lee said, "Oh, Martha, I have been longing to see you for months, but I did not dare send for you," and she began to sob pitifully. I went and put my arms about her and tried to comfort her, and after a little time she grew quiet and poured into my ears the story of her troubles. It seemed that Clifton had taken to drink and bad company, and his mother had been obliged to raise large sums of money to pay some of his debts. It was a sad story and I did not wonder the poor mother was broken-hearted. After she had told me this, we talked about spirit return, and the result was I promised to come again in a week and hold a private seance.

Mother was so pleased about the lifting of the mortgage that she was real cheerful for some time and did not mention the devil once. I wonder why it is that people who are all out of fix with themselves and everybody else have so much more trouble with the devil than those who are cheerful and happy. I had always thought that Mother could not enjoy herself unless she was miserable, but I found I had misjudged her. She was in such a comfortable frame of mind that she offered no objections to my going to see Mrs. Lee and staying over-night.

I found ten ladies assembled in Mrs. Lee's parlor, and they all greeted me kindly, although I had never met them before. I had not the least idea what I ought to say or do, but I asked for some music and three of the ladies sang and played. Then I got up knowing that something was required of me, and how I wished I had asked Mrs. Austin how she conducted her meetings. I felt weak and helpless and I could not think of a thing to say. Just then I glanced at Mrs. Lee and at sight of her sorrowful face there swept over me a strong feeling of tenderness and sympathy. Then I saw standing beside her the same spirit Clifton had recognized as his father that night he and I said good-bye. Then I forgot myself entirely, and as soon as I had lost sight of self I was all right. They said I talked for an hour, but I did not realize it. I knew in the time of it that I was giving messages, and I knew what I said, but it all passed from me like a dream afterward, and yet I was fully conscious that if I wanted to stop or refuse to say anything I could, but I did not want to.

The ladies gathered about me after it was over and expressed their satisfaction and pleasure, and one dear old lady kissed me and said, "God, bless you, child, and help you to keep on in this good work. You have brought me the only hope and comfort I have had for years," and she went away sobbing.

I find that when I am stirred with a feeling of tenderness and sympathy for them I can always do good work as a medium, but otherwise I cannot. It is among the aged, the unfortunate, hopeless and heart-broken that I do my best work. Every time I enter the seance room I involuntarily search my own soul to see if it is free from jealousy, greed, envy and all unkindness. I want to be so pure and kind and true that angels can and will come to me and use me for the good of humanity.

My meetings have been steadily growing, for each one who has attended has wanted to bring a friend and Mrs. Lee has not wanted to exclude any one, and the last few weeks the rooms have been crowded. Mother knows that I stay over one night with Mrs. Lee every week, but as she has asked me no questions I have told her nothing more. I told Father and Charlie all about the meetings. Charlie is pleased, but father groans sometimes, and shakes his head and mutters, "I dunno, I dunno," and then again he acts real pleased. Some of the time he seems to be a firm believer in Spiritualism, and then through force of habit, I think,

falls back into the old way of thinking until something happens to rouse him out of it.

I believe Charlie is himself a medium. Several times this winter I have seen forms standing near him and he has looked so tangible I had no idea they were spirits until they vanished. One day this winter Charlie was sick with sore throat and seemed quite feverish and toward night he grew worse. We were in the midst of a big storm. The wind blew furiously and the snow was drifted over the top of the garden gate, and there was not a sign of a road anywhere. I took care of Charlie through the night, and about midnight he seemed so much worse I grew frightened. Then I remembered words spoken to me by one "unseen" some years ago: "Call to me in time of trouble. Love will answer to its name," and I called with all my soul and being; and yes, standing there by my brother's bedside with the tears streaming down my cheeks I prayed for help, not aloud, but mentally, until it seemed to me my cry must penetrate the farthest realm of existence.

After a few minutes I grew calm and sat down near the bed and waited but it was not long before the door opened and there floated into the room a lovely female figure clothed in pure white of some soft gauzy material. Her hair and eyes were black as night, and her lips were red as blood. She was dressed in "Peace, peace," and for the first time I understood the meaning of the phrase, "The peace that passes understanding."

The spirit floated to the bed and bent over Charlie. She did not touch him, but she looked at him intently. She then turned to the little table at the head of the bed upon which was standing a glass about half full of cold water. She passed her hands over the glass, then turned and glanced at Charlie, and vanished from my sight. At that moment Charlie awoke from his fevered mutterings and said, "Water, water."

I had always brought him perfectly fresh water, but this time I felt that I must give him what was in the glass. He drank it all and immediately went to sleep and in a little while he became quiet and slept peacefully until morning. When he awoke I went to him and he smiled and said, "I am better; I shall get well now. Poor little sis, how tired you look," and I went to my room and cried for joy and thankfulness.

At the next meeting I told this incident, and it got abroad and caused a good many remarks. Some said one thing and some another but so far as I know no one accused me of lying.

When I went into the next meeting I saw the pastor of the church among the number gathered. But at first I felt a little disconcerted, but it soon passed away. I said to myself, "I know that I am giving to those who come here something as pure, uplifting, comforting and helpful as anything this minister gives his people, and I will go ahead and pay no more attention to him than to anyone else. Mrs. Lee said afterward that I gave him a message from his spirit wife, and that he made no attempt to conceal his tears or to deny the truth of the message. The minister stayed until Mrs. Lee and I were alone, and then we three had a long talk. He said he had not been satisfied with his church career for many years, that it seemed narrow, cruel and selfish to him, and it seemed blasphemous to accuse God of doing things that the better class of humanity at the present time would shrink in horror from doing."

"I know the dead do return to us," he said, "for I have twice seen my wife since I laid her body in the grave, and once she spoke to me words of warning that saved me from disaster. I am not happy in my present position, and I do not know what to do. There has been a great deal of silly twaddle, fraud and disorderly conduct in the ranks of Spiritualism. Oh, I know what you want to say that there has been just as much in every religious denomination, but begging your pardon, Miss Weston, I have never known but very few pronounced Spiritualists who have always led perfectly upright lives."

"Pardon me, sir," I said, "how many church members have you known who have always led perfectly clean, wholesome lives?"

The minister was silent, and Mrs. Lee said gently, "It seems to me that human nature is the same the world over. I have grown into the belief that from the cradle to the grave all are subject to the same temptations, in different forms perhaps. Within each human being from the palace to the hovel, from the throne to the gutter lies all the possibilities of perfect manhood and womanhood of saintliness and crime, of holiness and degradation. I know that I have no right to look with scorn upon the vile wretch of the slums, for within myself lies undeveloped all that has permitted her to be what she is. I tell you, my friends," and Mrs. Lee's voice had such a ring of pain in it I felt my heart throb, "when we know the truth we know that erring humanity sins only through ignorance, and we ought to feel pity instead of contempt, and tenderness instead of aversion and disgust. We may subscribe to any creed or all creeds, but they will not help us from temptation, nor from sin."

And their results. If we desire to do wrong we will, and believe and disbelieve will not prevent us. The saviors of humanity are those who awaken within the soul a desire to do right and then point the way."

The minister extended a hand to Mrs. Lee and said honestly, "You have preached a better sermon than I ever did, and I thank you." Then turning to me he said, "If you will pardon me, Miss Weston, I will say that I think your people in general make a great mistake in being so aggressive. There is something in human nature that resents a hostile attack. It is no credit to anyone to tear down a building, unless he can construct a better one to take the place of it. In my opinion it is much better to construct the new one first and make it so much more beautiful and every way desirable than those who occupy the old will leave it of their own accord and demolish it themselves."

This made me think what you wrote about Mrs. Drury's sermon. No one likes to hear his hopes, opinions ridiculed, and I have made up my mind that hereafter I will give to everyone the respect I want given to me.

The minister went on: "Some of the most sacred memories of my life cluster around the Bible. I have seen the white head of my father bend over the pages which afforded him the only hope he had of a future life; I have seen the thin, toll-worn hands of my sainted mother clasp the book eagerly and heard her read as best she could through falling tears such words as 'I will never leave thee nor forsake thee,' 'As thy day is so shall thy strength be,' 'God is our refuge and strength, a present help in time of trouble,' and those words helped her bear the heavy burdens of life and comforted her in hours of trial and affliction. I tell you, child, he said, and his voice trembled, 'I know as well as anyone that there is indecency, absurdity and error in the Bible. It is not an infallible book by any means—but the word of God is in it also and it shows the way of life and peace to those who love it, and remember that love will win where ridicule and witicism will fail.'"

I was very much astonished at the man's words, but I felt that he had spoken truthfully, and I told him so and thanked him.

A few days after this a man drove rapidly into our yard and said he had come to get Miss Weston. He handed me a note and it was from Mrs. Lee. It was with a trembling hand she wrote: "Clifton has come home. He is dying and wants to see you before he goes. Come quickly, Martha, and pray God and the angel world to give you strength and light, for you will need both."

I changed my dress as quickly as possible and gave Mrs. Lee's note to mother, and went with the man who had been sent for me. I found Clifton propped up with pillows and gasping for breath. A chill went over me as I entered the room, and for the first time I sensed the precepts of Death. Clifton looked imploringly at me, and I went up to him and took his hands in mine. "Oh, Martha," he said gaspingly, "I am so glad you have come; you will forgive me, will you not?"

"I have nothing to forgive, it is you who have suffered," I said.

He shuddered and exclaimed: "Suffered! O God! Talk about hell—I have been in it, or it has been in me for months and months."

"Hush, dear," said his mother, "do not tire yourself. You will see things more clearly by and by."

"Lift me up—bring more pillows—there—now come closely to me, both of you. Do not interrupt me, but listen for I can not, will not die until I have told my story."

He spoke with a strength and determination that surprised me. Turning his lustrous eyes upon his mother, he said, "You remember that I came home just before my father died and took care of him two nights. The night before he passed away he told me that there were valuable papers in the upper drawer of the secretary and he wanted I should look out for them after his death. When I came to examine the papers I found that one was a will in which he had left to his sister Susan and her heirs the sum of three thousand dollars. There arose in me a feeling of anger and resentment. I had never liked my aunt nor her sons, and I wanted the money for my own use. Suddenly I remembered that father said that no one but himself knew anything about the papers. I noticed the name of the lawyer who drew up the will, and remembered that he had died but a short time before, and without stopping to consider I yielded to a spirit temptation and put the will in the fire."

After the funeral I went back to my studies feeling guilty and uneasy, and continually arguing to myself that I had done right. One day my room mate told me about a woman near by who had told him many remarkable things regarding his past and present, and he advised me to go to see her. That night I went and found a Spiritualist medium. She told me that the spirit of one recently passed out came to me, and she described my father accurately. She said the spirit called me 'son,' and seemed to be distressed about something. I had done, that he held in his hands a folded paper and she could read the words 'last will and testament of.' For God's sake stop," I shouted and I threw a handful of coin into the woman's lap, grabbed my hat and rushed out into the street. I was terribly frightened and from that time on I could not think of anything too bad to say about a medium, not because I believed all mediums

to be bad, but because I was so afraid my sin would be discovered that I could not bear to have anyone I knew have anything to do with one.

"When I got acquainted with you, Martha, through having to go to your home on business connected with the farm, I was struck with admiration of your innocence and purity, and I felt that if I could win your love you would be faithful to me through good and ill, through storm and calm. Oh, Martha, I thought you would prove a savior to save me from myself, but when I found that you were a believer in Spiritualism and yourself a medium—I paused and a look of pain passed over his face as he exclaimed, 'If suffering can atone for sin, surely I have atoned for some of mine. Can you, Martha, imagine my horror, remorse and consternation when you told me that my father stood beside me with a folded paper in his hands? I was desperate. Instead of doing as my father wanted and hoped I would do, I did the reverse and now—O, my father, my father, would to God you had never given existence to such a son.'"

The words were an agonized cry. Mrs. Lee was sobbing brokenly. I knew the time had come for me to speak.

"Clifton," I said gently, "your father is bending over you now, and upon his face is a look of infinite tenderness, and I catch the words 'my poor little boy.' You have nothing to fear from your father, Clifton, for it is with loving arms he will receive your freed spirit."

A look of peace passed over the face of the dying man and he closed his eyes for a few minutes and all was still. There came a light knock at the door, and I arose and admitted the clergyman I have previously mentioned. He pressed my hand without a word and went over and stood beside Mrs. Lee. She gave him a look of loving gratitude, which was returned by one of sympathy and tenderness.

I was very glad for the poor woman needs some one to love her and help her bear her grief. After several moments Clifton opened his eyes and said feebly, "Mother, Martha, where are you? It is so dark I cannot see you, but I can see that I am going out into the darkness. O mother, forgive me for the suffering I have brought you; I might have been a comfort to you, I might have been loved and respected, but now—Martha, child, I am glad now that heaven in its mercy shielded you and saved your pure young life from my possession. With my passion and exacting selfishness I would have crushed you like a fragile flower. I thank God that I have been saved from that slip."

For a little longer we sat in silence and then the dying man half sprang from his pillows and his face lighted and he cried joyously, "Father, O, father!" and fell back upon his pillow.

The minister bent over and closed the eyes that would nevermore look on earthly scenes, and dropping upon his knees prayed such a prayer as I never heard before.

While the minister prayed I saw a semi-luminous cloud form over the body of the dead man, and so intent was I in watching that Mrs. Lee took me by the hand, before I noticed she had arisen to leave the room.

Now as I look back and view my association with Mr. Lee I know that I did not love him. Aunt Laura spoke the truth when she said, "The mind that is sensitive enough to receive impressions from spirits out of the flesh will receive impressions and suggestions from spirits in the flesh, and must be very careful to do nothing hastily, but listen carefully to the guiding voice within." I always felt a doubt about its being right for me to marry Mr. Lee, and I now know that when I feel a doubt about any thing's being right, it is not right. The doubt is the testimony of my own spirit to the fact that it is wrong.

I have just had a letter from Aunt Laura saying that she is confining next month to make us a visit, and I am so glad. She says that she expects John—I mean Mr. Wilder—will come here and take her to visit you. We shall be very glad to see him, but I cannot imagine why Aunt Laura should ask him to take such a long drive when she has always been on the cars before. I hope the mystery of the Shadow Room has been solved before this. Be sure and write all about it. Lovingly yours,

MARTHA WESTON.

(To be continued.)

QUEER QUERIES.

"Bout sixteen hundred million plod through the world to-day, And every one is destined to a short or longer stay. Some mortals here are starving, while others roll in wealth; Some mortals are in bondage, while others they are free, And I have here some questions I hope you'll answer me: What was your avocation a hundred years ago? Had you immortal selfhood then, or don't you know? Or were you, in your castle or in a felon's row. And where do you expect to be a hundred years from now? You may have had experience with pen or with the hoe, Or plod, like you are doing now, a hundred years ago. You may have had experience at bar or on the bench. Where'll you be, kind neighbor, a hundred years hence? Moral: Birth and death are inevitable, with a short strut between; but the two extreme ends of eternity man is too busy to think about."

C. J. JOHNSON.

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"Science and a Future Life."

As Reviewed by a Prominent Lawyer.

Prof. James H. Hyslop's recent work, "Science and a Future Life," is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared in late years. It is scientific in its method, and in its logical deductions, and in its sympathetic to the truth whatever it may be and wherever it may be found.

The work is based upon the facts established by the investigations of the Psychical Research Society of the phenomena obtained through the mediumship of Mrs. Piper, who, however, Spiritualists well know is but one of a class of mediums for spiritistic phenomena the world over.

Perhaps the most interesting feature of the professor's book is its discussion of the telepathic hypothesis as an explanation of the Piper phenomena. That hypothesis is carefully weighed in the balance of reason and found altogether wanting.

"Telepathy as we know it," remarks the professor, "if we know it scientifically at all, is generally and perhaps always limited, in its access to other men's minds, to the present mental states." This is all that we have even ostensibly as evidence for. But such telepathy does not even approximate an explanation of the Piper and similar cases.

The professor goes farther and suggests that many a Spiritualist has long suspected, that telepathy instead of being incompatible with the spiritistic theory is really in harmony with it and one of its methods of communication. "Telepathy may be the very process by which the disincarnate, if it exists, communicates with the living. If thought produces vibration in the ether or other media between mind and mind, whether living or deceased, it will only be a question of the kind of facts supernaturally obtained to determine whether the telepathy is between living minds only or between the living and the dead." And, as said at another page, "The acceptance of telepathy between living minds establishes a possibility of communication with a supernatural world." * * * and hence the telepathist is precisely the man to admit the possibility of spirit communication with the living."

Finding the telepathic theory thus inadequate, and ruling out the supposition of fraud, of secondary personality, of coincidence, etc., as explanatory of mediumistic phenomena, the professor naturally falls back upon the "spiritistic hypothesis" as being "the best working hypothesis of rationality that can be claimed for spiritistic agency." "Others," continues the professor, "may think it is absolutely proved, but I shall not claim so much nor place myself where further inquiry and knowledge might embarrass a retreat, though I think that most intelligent men will agree that no other hypothesis presents half the credentials of rationality that can be claimed for spiritistic agency. We may hesitate to adopt it in the face of perplexities which are certainly striking and apparently incompatible with what we find many people expecting from spirits. We may wish to know more before committing ourselves to so important a belief, but this cautiousness is not a confession of conflict with the admission that the most rational explanation at present is the spiritistic. Our primary duty is to accept the hypothesis that best explains the fact and then to abandon it when facts are discovered that disprove or discredit it. I shall certainly not cling to the spiritistic theory any longer than the facts justify, but I shall not cherish it because it is not respectable when it is the most rational conception in the field."

Brave words and true to the scientific spirit, but Spiritualists who have a broader and fuller knowledge of the phenomena, and who know that no other hypothesis can ever explain the phenomena, have no fear that further investigation and discovery of fact will result in the displacement of the spiritistic hypothesis by any other—not at least so long as logic is logic and common sense and reason sway and govern the human mind. A fact once established is always a fact, and communication with spirits is established in the consciousness of the true Spiritualist by a long line of experience and can no more be shaken from his consciousness than can the consciousness of his communication with mortals and the external world be wrested therefrom.

Prof. Hyslop treats ably of the "Conditions of Communication" and sympathetically appreciates the difficulties which naturally should be expected to surround such a subject. His attitude in this respect is all the more commendable in view of the usual uncompromising and unreasoned position taken by both the scientific and non-scientific skeptics toward the phenomena. An interesting feature of the book also is that relating to the so-called triviality of the messages purporting to come from spirits. The professor denies that the messages are universally trivial, and excuses such triviality as he finds on the score of necessity for purposes of identification; and, curiously enough, demonstrates the necessity of resort to trivial circumstances to prove identity even in earth life, by engaging an intelligent and earned man to establish his identity to a friend who did not know who was communicating through means of the telegraph; in which case the communicator necessarily sought trivial circumstances by which to prove his identity in almost exact analogy to communicating spirits.

Not the least important is that section of the book which deals with the ethical import of a belief in, or better still, a knowledge of, a continued personal existence after death; and Spiritualists owe the professor a debt of deepest gratitude for placing before the public so profound and forcible a presentation of the importance of such belief and investigation. A brief quotation from this discussion must suffice. The professor observes:

"Our duties may lie, as I think they do, right in the present environment, but this does not prevent them from being as much determined by the future life, if it be a fact, as they are determined by to-morrow or next year. We cannot draw an absolute line of distinction to indicate when morality ceases to command, if we continue to exist and to retain our identity beyond the limits of bodily existence. Our physical duties may lapse but our

moral never, except with annihilation. The very essence of moral law in our physical life is that which looks farthest ahead. The man who lives only for to-day is irrational and may be a criminal. He does not look to the morrow is at least imprudent; and yet the talk about our morality being determined by the present may as well apply to the present hour or minute as to the whole of the present life. Indeed it is in a measure true that we have duties referring only to the present moment or hour and that do not extend beyond the moment. But there are also duties that have to keep an outlook on the future of the present life and to reckon with the lapse of time while conditions remain the same. The highest prudence and the highest virtues are connected with the prevision of the future. It is therefore only by awaiting the proof of a future life to make it actually imperative to take it into the scope of our moral law. The retention of personal identity after death implies the same moral nature and would carry with it the same conception of virtue and vice with such a being as we would find in its intellectual qualities. We are, of course, not to live only for that future, but to apply the moral law in the present so that its effects will not conflict with the larger outlook that the cosmos may provide."

While Spiritualism can and will, if necessary, do its work in the world without the recognition of scientific method and of scientific beliefs, it is well that such men and institutions should know and acknowledge the truth which it contains; and Professor Hyslop's work comes as a substantial recognition and as a most valuable aid to the cause for which the Spiritualist has for so many years so conspicuously and bravely stood alone. It is many and fair, able and convincing, and should be read by those who know and those who wish to know, as also by all who take any interest whatever in the subject.

A. M. GRIFFIN.

STATUE OF DEVIL.

Herman Menz, Avowed Infidel, Responsible for This Peculiar Action—Says "Old Nick" Is His Friend and Denounces Bible as a Pack of Lies—Infidel Shocks Church People—Some Think Statue to Satan Should Not Be Allowed to Stand.

Home non est Creatio, Evolutio; Deus non Fecit Hominem, Sed Homo Fecit Deos.

This Latin inscription is on the base of the monument to Satan, unveiled in Detroit this morning. Translated into English it reads: "Man is not created, but is developed. God did not make man, but man did make the gods."

Residents in the vicinity of Stanton and McGraw avenues, who are astounded at a remarkable stone structure in front of the residence of Herman Menz, a contracting stone mason, at 308 Stanton avenue, to-day.

Church-going people living in the neighborhood are particularly scandalized. Murmurs of indignation are freely voiced, and corrective measures are being taken to remove the monument.

People in the neighborhood knew that Menz was erecting something, but had no idea what it was until the canvas was thrown off this morning, when many threw up their hands in horror.

During the summer meetings in Tent Evangel, Menz petitioned the common council to either prohibit religious services in tents or else make them pay license "like any other hump show." He claims the sound of religious singing affects his nerves.

Menz is an infidel of the most pronounced type. He is serious about the matter, and avers that his monument will stand.

Asked as to why he put up such a sacrilegious structure, he said: "Isn't it as good as anything else in the way of an ornament? Would you have me put the statue of a saint up there?"

"He is my friend," declared the old man, pointing to the statue. "He spoke the first and last truth."

Doesn't Believe Bible. "I do not believe a word in the bible. It is a pack of lies from beginning to end, but Old Nick tells the truth."

"They tell you if you disbelieve one word of the bible you are damned. I disbelieve them and I will go to him," he continued, again pointing to the statue.

"Didn't God tell Adam and Eve in the garden of Eden that they would die if they ate from the tree of knowledge? Didn't Satan come and tell them they would not die, and didn't he tell the truth?" asked the infidel, waxing warmer in defending his unusual action.

"But why do you erect a monument to Satan?" again asked the reporter.

"Don't the devil rule the world?" he replied.

"But I don't really believe there is a devil," he went on. "I am a believer in the Darwinian theory as far as man is concerned. He was born of nature and to nature I will return."

"If there are such animals as God and the devil I would prefer to go to the devil."

The monument is quite an elaborate affair, about 14 feet in height from its foundation to its crown. Satan is shown in a crouching posture behind a pulpit. His infernal majesty is looking over the landscape with a fensish glare, with his horns protruding from the side of his head. Carved in the stone directly in front is the big, ugly fork with which he is supposed to prod sinners in his fire.

The structure is built on the lot line alongside of the Menz home, and from his elevated position Old Nick has a commanding view of the surrounding streets and houses.

Best Site in City.

"This is the best site in the city for that monument," said Menz. "He can see everything going on in all directions."

Around the neck of the statue, when it was unveiled, was a ribbon of United States flags.

"Why is that there?" Menz was asked.

"Because it is a Yankee devil," he replied with a twinkle in his eye.

"How much did it cost you to build the whole thing?" he was asked.

"I put the base and everything else

Thanksgiving Thoughts.

Canto I.
I am thankful, truly thankful, when the merciful law,
I have labor and warm clothing to protect me to and fro,
And have comfort where I labor, and a bed where I can rest,
And a bite to eat, and friendship; yes I do feel greatly blest.

I am thankful for the kindness that the world has shown to me;
I am thankful that true justice has from prison kept me free;
I am thankful I am healthy and with little ache or pain;
I am thankful I am thankful, and shall thankful ever remain.

I am thankful for the spankings that my mother offered me;
I am thankful I obeyed her and from spankings oft went free;
I can feel those mother kisses that will warm my heart to-day;
And I know her loving bosom never heaved for me in vain.

It should be a pleasant duty for each little mortal man,
To dispel the awful heartaches of his fellows when he can;
He should ever be quite thankful he is able to perform
Some good deed for fellow-mortals with a heart forever warm.

He should sweeten all the echoes of his true and honest words;
And be thankful to possess them, and attune them to mankind;
He should smother down no goodness for the fear of coming-want,
But be thankful for the blessing 'e'en through hunger's very haunt.

Canto II.
When the howling winds of winter blow the snow and fearful hail,
Let us all be truly thankful that such weather cannot last;
Let us raise our husky voices, not to rave and roar and curse,
But to say that we are thankful that the weather is no worse.

When the meat trust raises prices and the price goes up on silk,
Let us all be truly thankful for our rags and bread and milk;
For the evolving process only comes when people learn
That a few are not their owners and then make a sudden turn.

Let us hail each day with gladness and hold high and noble aims;
Let us be the real brother that the Christian brother claims;
Let us make each day thanksgiving in full meaning of the day,
And the world will be made better by our having passed this way.

Let us also be quite thankful for a sacred day of thought;
For a day of retrospection o'er the past and what it brought.
Let us each give thanks to others who are friends and helpers here,
And no God of love will chide us when we find another sphere.

Let the Christians worship turkeys, and the turkeys worship them;
Let each sing to the Jehovah of a Royal Diadem,
But the thoughtful should keep thinking Ere he passes from the mortal to the spheres beyond the blue.

E'en the turkeys should be thankful that the Christians love them so

up except the statue of the devil, but I had to have that carved."

"How much did that cost you?"

"It was a labor of love and one of my friends did it," he said.

Beneath the monument Menz has a glorified workshop where he does stone cutting, while overhead leading to the statue itself the structure is laid out something similar to the Hurib memorial at the water works, only not so much an extensive or expensive scale.

"Next spring the monument will be more attractive," said Menz, "about 200 turkeys will be placed and I will have the whole thing decorated with flowers."

While the neighbors and passersby gaped in wonder at the remarkable piece of architecture this morning, none of them molested it and the old man said he was not afraid of being bothered. He said, however, that school boys pestered him a little to-day.

"The old women are the only ones saying anything about it," he said.

This peculiar man was born in Germany but has lived in Detroit 21 years. He says his parents were infidels before him and that his wife and two daughters, who live with him, have the same belief.

He says he built the house he lives in with his own hands. It bears some striking reminders of his old characteristics, being decorated on the outside with fierce looking lions' heads and images of strange beings.

On the lot adjoining the house, Menz, who speaks with a strong German accent, has planted cabbage and other garden stuff. He was hard at work hoeing when the reporter called this morning.

"Do you think you will ever change your belief?" he was asked.

"No, never. I know I am right and I will die the way I feel now," he said.

Asked if he had been prosperous all his life, he replied in the negative, saying that he had lost large sums in the upper peninsula years ago. He appears contented with his lot now and takes extreme pleasure in his monument, which he says is an ornament to the neighborhood.

It was his intention to unveil the statue last Sunday and a party of his friends was there to assist him in the ceremony, but on account of the rain the function was postponed until this morning and there were no ceremonies.

—Detroit (Mich.) News.

A Boy and the Lord's Supper.

When about three years old, Edward Potter attended, for the first time, a communion service. With childish curiosity he inquired why the table was set, and was informed that it was the Lord's supper. During the service he fell asleep. When he awoke he immediately glanced toward the table. "Mamma," he said, "has the Lord had his supper yet?"—Boston Herald.

The man who overestimates the foolishness of others is himself the biggest fool concerned.—Selon Merriman.

That they set a day for feasting and for sacrificial show;
And the fattest and the plumpest should be thankful to the core,
For while others give some pleasure they can give just so much more.

But I'd hate to be a turkey in this mighty Christian land,
Where the preachers read the bible with a hatchet close at hand;
Where a day is named for people to be thankful once a year,
And to kill the fatted turkeys when as gifts they may appear.

Canto III.—From Turkey Heaven.
Oh, beheaded, lifeless body,
Since we parted, you and I,
I have found a land where turkeys for the Christians never die.

I have found a land where Saviors are a useless sort of thing,
And the greedy earthly Christians have conditions that they bring.
It is not the ax that severed you and I that Justice finds,
But the Christian who will murder for upliftment of the minds.

I just winked my eye up at him, As my head lay on the sod,
To remind him I would meet him, At the throne of Nature's God.
And I now can wink down at him, And can thank him for the blow,
That released my humble spirit Ere my rightful time to go.

I have naught myself against him, And shall always wish him well,
But must warn him 'gainst the horrors Of his own projected hell.
While he builds the hells for sinners And for self the mansions bright,
There are many sins in spirit that on earth ne'er come to light.

There are few remaining spotless When examined at the bar,
And though preacher or his hearers, All are measured as they are.
Though the hatchet of a preacher Fell upon my mortal flesh,
It did not bend my spirit.

Though my form he made a wreck, Yes, I'll watch for him a little,
'Round the doorway and the gate, And I'll wink down there upon him As he wrestles with Old Fate.

No, I've nothing laid against him, Though I laid it for the earth,
For old Nature has no measure, Only people's own true worth.

Now, good Christians, keep on thanking me, As the birds of all the land,
But remember there's a future, Where true Justice makes demand.

I deceived none with long sermons While upon the earthly plane,
I oppressed not any being, Nor exalted them in vain.

It is true I knew no bible, And no Savior who helped me,
And perhaps I should be thanked, On their hospitality.

As a living being, Nature Chose to fashion me a fowl,
And perhaps I should be thanked, That I wasn't made an owl.

My earth form was rendered useful For the appetite of man,
And who knows but he is highest In the evolving plan.

DR. T. WILKINS.

TO YOU.

You do not love me? Well, then, perhaps It is because you do not know me. If you could stand beside me this day And, looking in upon my brain Read the lofty sentiments and grand

That forever formulate themselves Into messages of love and hope, and praise

That flash like living fire along the wires Of my being for every living thing, You would understand and love me.

If you could sit beside me to-day As I ponder the words of the world, And, turning the tablets of my heart Read thereon the sorrow, the sadness, the indescribable sadness I feel

For the oppressed and suffering millions, See how the pains of each man, woman and child

In the great slave markets of the world Pierce my heart and leave their traces there,

How their woes become my burdens, How the tragedies of their pitiful lives Like tumultuous waves of o'ershadow me,

How the cry of the little children Rings through the corridors of my soul And reverberates from peak to peak,

From crag to crag, and up, and the valleys Of the perdition where I struggled with the strugglers

In a fierce contest for existence, If you could so read, you would at least not hate me.

Or if you could look back along the way I've come, See the awful nights of pain and anguish,

The Calvary I've climbed, the Gethsemane known, The storms I've buffeted and battles fought,

See the suns that have set behind mountains of despair, The flowers that have faded and fallen from my hand,

The unmarked graves where lie my buried hopes, The wrecks and ruins of the castles I have built,

The seas where my ships have gone down, The conflagration in which my joys were consumed,

You would know me better, and would pity me.

Again, if you could stand beside me to-day And look with me, out over the landscapes of Nature, See, as I do, the suns rising out of the East, and the stars of the East, To light a glorious and eternal day, The flowers bursting into beauty and bloom,

The resurrection morn of my buried hopes, The peaceful ports where my ships lie anchored, The glittering castles that tower above the ruins of my former ones,

NATURE OR GOD.

Some Reflections Thereon, in Connection With Points of Light.

To the Editor:—In a recent issue of your paper, T. P. Lee of Lakeport, Cal., describes radiating points of light (life entities) which he sees in the atmosphere and asks who has a similar sense of sight. I have often observed these innumerable, radiating, scintillating points or mists of light, surrounding not only myself but everybody and everything. These tiny mists of light are everywhere; the air is filled with them, but until I read the article I had never heard of anyone else seeing them, and like him, I had no idea what they were until I was enlightened by the spirit helpers. They tell me these tiny, and to most persons invisible, points of continually waving, changing, twinkling, scintillating light are life, or the source from whence originates all individualized life.

This is what they declare is Nature or God, omnipresent, everpresent, which is that infinite, incomprehensible, subtle, powerful something which the finite mind of man has never been able to grasp or define. This is the source of that so-called Invisible Presence, Infinite Intelligence, All Power, or wonderful presence which we have been taught to designate as the Creator of all things, sometimes called the Great Over-soul; of which man as well as everything else is a part.

We say so-called invisible, because, to most of earth's children this is an invisible quantity, while to others there is nothing invisible about it.

These same spirit helpers declare that Nature and God are one and the same thing; saying that what most people call nature is only the effect or manifestation thereof. They say that it is the proper understanding of and the proper use, not abuse of that indwelling Nature within ourselves which enable us to distinguish between right and wrong, and according as we ourselves cultivate our own individual nature by our daily lives for high or low purposes will we ourselves establish our own destiny, and whether that destiny leads us to happiness or misery depends entirely upon ourselves, each human soul being responsible for its own conditions and consequences.

Therefore all are responsible to their own souls for whatever they draw to or thrust from themselves. Life being made up of thoughts, words and acts, it naturally follows that each one is personally responsible for the same.

The highest manifestation of Nature being mankind, therefore when we behold the sunshine and the shower; The mighty stream or tiny rill; The opening bud or blooming flower; The mountain peak or lowly hill; The dawn of day or twilight hour; The stream from which we drink our fill;

The ocean depths, or skies which tower 'O'er peacelike landscapes. E'en our will.

Dame Nature guides by our soul's power.

This is only the manifestation of Nature or God, but the God principle remains unexplored. That invisible, incomprehensible, inconceivable, non-understandable something which we are unable to grasp, fathom or explain, Nature and its principles when understood by man, then will God be understood.

Thus it is that Nature's laws and God's laws are one and the same thing. The life germ within every living thing is the God principle or the Nature principle, for God is life and life is Nature within.

Thus Nature's laws are the laws of the universe, not only is this true, but Nature's laws are formed, not created, the universe.

Thus we find that by properly combining or uniting these life entities or radiating points of light according to Nature's laws in regard thereto, all things are formed and endowed with life.

Therefore we can see why it is that Nature's laws must invariably be complied with in order not only to form all things but to propagate all things. Hence we can easily understand how death, so-called, is only an event in life, or a broader expression and higher extension of the life germ or God principle within.

If we accept this version of the question we can readily understand how it is that God is all and in all; also how God forms all things and how nothing can be formed without him—or rather, it would be more appropriate.

Instead of Spiritualists calling their societies churches, and trying to ape the creeds and dogmas that have been the curse of the human race for centuries, and instead of a few trying to formulate a code of laws whereby they think to rule some, and exempt others from existing laws, it seems to me that Naturalists would be a more honest name and would fit them much better.

For my part I want neither church, creed nor dogma attached to my Spiritualism. The name as it is suits me quite well enough, but if we get where we are ashamed to own the name of Spiritualist, for pity's sake let us adopt some intelligent name. Instead of trying to stand forth before the world as some creed-bound, hampered sect, let us utilize our means, energy and time in declaring to earth's people the great truths and underlying principles of Spiritualism by teaching them the superiority of Spiritualism over any and all creeds known to earth.

MAGGIE NORTON.

Springfield, Mo.

My joys that leaped unmarred from the furious flames,

If you could behold the bright mountain of resolve

Whereon I have reared an altar and placed myself

A living sacrifice to human good (Unselfishly, if unselfishness to mortal be possible)

If you could see and know this as I do, Feel the strong motives that move me, You would rejoice with me in fellowship and good will,

Clasp my hand in the warm friendship of a grave.

Press me to your bosom in sympathy and blessing, Give me that which I am freely giving you, And for which I so much long from you,

LOVE. LAURA B. PAYNE.

Patience is the support of weakness; Impatience is the ruin of strength.—Colton.

Where love is there is no labor; and if there be labor that labor is loved.—Aeschylus.

Dr. Henry Slade.

The Truth About Him, by One Who Knows.

I have known Dr. Henry Slade for forty years. My acquaintance began in the year 1865, when he was practicing medicine in East Saginaw and went to New York for a course in the hospitals. At this time I was not a Spiritualist, but had done some investigating. Two or three days before I left Saginaw for New York, I was in Dr. Volland's office, whose home was in Ann Arbor. He was not practicing medicine at East Saginaw, being engaged in the manufacture of brick at that time. He said to me: "I wish you could see my wife," and went on to tell me how she was suffering from the nature of her disease. I gave him a prescription for her.

While in New York I one day started to find Dr. Slade's residence which was at that time on Thirty-fifth street, where he was paying three hundred dollars a month rent. Having made a mistake in the street car, I had to walk quite a distance. On reaching his house I inquired of Mr. Simmons, at that time his manager, for Dr. Slade, and was told that I could not see him that evening, as he was dressing for an entertainment. He was to receive Mr. Shepard, a great musical medium, who had just returned from Europe where he had played before all the courts of the old world.

I asked the privilege of resting a short time, and while doing so Dr. Slade came through the room on his way to the parlor, dressed in Indian attire and controlled by his Indian guide.

He spoke to me, saying, "I have seen you before; I know you."

I replied that it was not true or possible that he knew me.

He said: "Yes, I saw you in Dr. Volland's office in East Saginaw, Mich.," and gave the day and hour. "You prescribed for my squaw," was his next remark, "enjoy the evening, and stay with my child. He needs your magnetism, your life, and you can do him great good."

I did stay and heard some of the most remarkable music of my life, through the instrument and medium Sheppard, who was said to be controlled by the masters of the art.

At time for retiring I went with Dr. Slade to his room, located on third floor. On passing through the hall, which was dimly lighted, he would catch hold of me, and trembling all over he would beg me not to let them get hold of him. He would cling to me like a frightened child and say, "Don't let them catch me; don't let them get hold of me." In all my experience as a medical man, and I have examined thousands, I have never met so sensitive, so easily affected, so psychic a subject.

After retiring, when he was sound asleep, the chairs and table and other furniture, would move around the room. The covers on the bed were repeatedly taken from the bed and tossed upon the floor. Spirit hands would touch both of us and loud raps would come on the bedstead, walls and furniture.

During the night he woke under control and talked to me several times, and in the early morning he awoke under Indian control and told me to now go and leave his medium, as he had lots of work for him to do that day.

Many years after this he came to Detroit where I was living at that time and called at my office. He wanted a large table to use in his room at the hotel, and I sent my son out to a nearby furniture store to borrow one for him.

In the evening I called to see him socially, with others, and soon there were raps coming on the walls and furniture. He offered to try and get something for us. Said he did not know as he could get anything but would like to try. We took two clean slates with a bit of pencil between them, held them under the table, closed, and soon there was the sound of writing. When finished there was a loud rap and upon opening them there was a communication from my friends in spirit life with all the personal peculiarities of penmanship and thought. Then we held the slates high up, nearly level with our shoulders, between Dr. Slade and myself, and secured the same results. Some time after this he was again under test conditions received a communication from his grandfather, my father, concerning his last gift to him, made while on his deathbed.

In every case of slate-writing with Dr. Slade that I ever witnessed, the so-called expose of Dr. Lankaster would have been impossible, and in every case Slade himself alone, unaided by some force invisible and outside of himself, could not have produced these things.

This was the last that I saw of Dr. Slade until about six years ago, when some friends of mine found him in a hotel in Kalamazoo, Mich., partially paralyzed, and a victim to both liquor and morphine. I took him into my sanitarium and did all I could for him. Built up his poor wrecked nervous system and improved his health greatly, but he was very restless under the restraint of sanitarium life, and after a few months he left and was under the care of others who tried to have him go back to his old work.

After a time, about a year, I received an inquiry from the N. S. A. as to what I would take Dr. Slade for the rest of his life. I offered to take him and care for him at just one-half the usual price, or in other words I offered to take him or anyone else that the National was assisting and care for them at half price, thus giving almost an amount equal to the amount given by the society. This pledge I also made through the Spiritualist press and is still good.

I sent my house physician, Dr. Woodruff, to Grand Rapids, and

At this hour, in the fullness of the spirit, we have come, dear friends, to lay our tributes of love with these blossoms, upon the altar of this young man's life, to give unto him, even as birds that may follow him in his flight, the best and highest thoughts that are ours, and to strengthen and sustain the life that is left here, and that seems, from the human sight, so lonely. But she at this moment is sustained and uplifted by the strong light of knowledge and of the consciousness of his presence and ministration.

wealth: houses and lands, ships, states, railroads, money; these are part of the eternal possessions. Whatever was the wealth of love,

of the spirit; to-day the light of the immortal habitation is within every man heart that is uplifted with high resolves, with holy aspirations. Love-light abides whenever and

his couch, I saw a beautiful spirit of his guides—she always called her the Spirit of Hope—with Prof. Farrar (Prof. Farrar passed last May) in her room. This beautiful spirit carried

yourself may be done absolutely free of charge. Send your name and address to Dr. J.H. D. Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, and how to avoid without pain, also, how to cure sterility. **Free, but write today.**

furnished by the senses, either want
 concerning that innate monitor, con-
 science? Does it act in obedience to
 impressions borne to it through the
 senses, and if it exists at all, does its
 very existence not depend upon sense-
 transmitted data?
 And, in the light of deductions made
 from the French, With numerous
 illustrations. These lighter works are
 brilliant Frenchman, an invincible
 of any the Catholic church, are in
 of wide reading. Wit, philosophy
 are combined, with the a

ANCIENT INDIA,
Its Language and Religions. By Prof. H. R.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

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SATURDAY, DECEMBER 2, 1905.

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.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Eight Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

Our New Postoffice.

It is a delusion, a confusion and a snare! And there is a kick on all sides in reference to it.

All second-class matter is delivered at the chutes in Dearborn street, where each bag of mail is dropped about ten feet, striking the bottom of the shaft with more or less force according to its weight; then it is thrown one "hopper" and carried to another story where it is subjected to another drop of about ten feet. Here the operators take the sack in charge and deliver it to the "throwers." If in its transition from the basement to the floor above it should happen that any part of the sack or mail matter protrudes over the hopper, the part thus exposed is caught between the machinery and the whole thing is ground into an unrecognizable mass, and in consequence the papers thus mutilated never reach their destination. Where there are several large packages in one sack, it matters not how securely they are tied, or how carefully and firmly wrapped, they are sure to be more or less damaged by the baggage-smashing methods employed in the handling of this class of mail matter. The Regan Printing House, one of the largest in the city, says:

"We have been in the printing business for more than twenty-five years and are free to confess that during the last three weeks we have had more complaints in regard to this matter than we have had during the quarter of a century it has been our pleasure and privilege to cater to the publisher's wants. In view of the conditions stated above, we are bending our best efforts to obviate as far as possible the liability of the packages of mail matter that go out from our institution to break open, by the exercise of more ordinary care in our mailing department, but we fear, that until the present conditions are changed or modified at the postoffice, we cannot successfully cope against the wholesale slaughter of mail matter."

Complaints without number have been made to the postoffice department, and no doubt the evil will be remedied soon. In the mean time those who do not receive the paper, should send us a postal card at once, giving date and number desired, and the missing copy will be supplied at once.

Sage Brush Philosophy Aimed at Mr. Cleveland.

Sage Brush Philosophy, edited by "Bill Barlow," and published at Douglas, Wyoming, devotes several pages of its November issue to the discussion of Mr. Cleveland's recent article on woman suffrage. The whole thing is characteristically original and funny and the closing paragraphs are well worth quoting. They are as follows:

"Anent the benefits of woman suffrage, they may be summed up in the statement that she purifies politics. Though an enthusiastic partisan, she simply will not vote for a notoriously dishonest or immoral man if she knows it. Every convention is largely dominated by this fact—the possibility of influencing the vote is always considered when selecting nominees—the which means better men, and cleaner and more honest methods of nomination. But it is not because of this fact that we of Wyoming favor woman suffrage—rather upon the broad platform of right and justice to one who is our mortal if not our physical equal. Woman has outgrown the child's protection of the serf. She can vote and still be sweetheart, wife and mother. We shelve theory twenty-five years ago, and have been up against the real thing since. We know.

"Give her the ballot, you down-east ducks. Never mind, Grover; he's got a grouch, and is over-age, anyway."

A Step Forward in Catholicism.

News from Rome says Pope Pius X. has just issued an order to bishops all over the world, to compel all candidates for holy orders to pass an examination, and learn of their fitness to discharge holy duties. This is an innovation and would portend hope did we not know the "fitness" desired is ability to compete with Protestant divines. The curriculum of all denominations to fit for the ministry is very limited. Science, real knowledge, is not a requirement for a priest. Indeed, most of the schools where the clerics are educated are known as seminaries, that is, in fact schools of instruction. Theological seminaries teach theology, Biblical literature, ecclesiastical history, and little else. Its mission is to make half-educated preachers, of which there are quite too many already.

Joan of Arc and the Voices.

Last week we gave the readers a brief account of spirit voices heard by Socrates more than 400 years before our era. But these were not the only spirit voices which the historians have related, and which possess absorbing interest when viewed in the light of modern revelations.

The story of Joan of Arc is a wonderful confirmation of spirit intercourse with mortals. She was born at Domremy, France, in 1412. Uneducated, save in domestic duties, when about thirteen years of age she saw a flashing light, and heard an unearthly voice bidding her to be modest and diligent in her religious duties.

A war was pending between England and France, and the former were everywhere victorious. King Charles seemed powerless in the contest. He had not yet been crowned, and the throne was nearly lost to him.

When but fifteen years of age the "voices" told Joan to go and fight for the Dauphin, promising her she should be victor. She donned male attire, with much difficulty reached the prince, told him her simple story, was interviewed and opposed by the priests; but she was finally given command of the French army, first telling the king aside of a circumstance he supposed only known to himself.

The priests demanded a miracle to prove she was inspired. She replied: "I have not come to Polters to work signs or miracles. My sign will be the raising of the siege of Orleans. Give me men-of-arms, few or many, and I will lead them to victory."

Joan told where a sword was concealed in the cathedral, and demanded it for service. It was found as described and was given to her.

Every word of that wonderful history is replete with interest, and deserves a careful reading, but our purpose is only to relate the simple fact that "voices," similar to those which directed Socrates, guided Joan, and led her on to victory. The English were subdued, Charles was crowned at Rheims, July 17, 1429. While leading her forces to Orleans, she was captured, and at first successful, but having a bridge to cross, and remaining in the rear to cover a retreat, if necessary, the gates were suddenly closed before her, and she was captured by the enemy. The poor girl was sold to John of Luxembourg, for 16,000 francs. A prisoner for a time; then, at the instigation of Cardinal Winchester, she was charged with being a witch and a sorceress, and on the order of the Vicar of the Inquisition, was removed to Rouen. With threats of torture she firmly adhered to her account of the "voices." Placed in the tower, watched by her keepers, severely ill, and subjected to all manner of indignities, Joan declared an angel visited her to strengthen her in the night.

Placed on a cart, accompanied by priests, and surrounded by an English guard of 800 who were armed with sword and lance, Joan was conveyed to the scaffold, on which a throne was placed for the Cardinal. She was then exhorted to recant all she had said about the voices and of angels. But she earnestly rejected their demands.

With the stake before her, the fagots piled around, the torch ready to light the flame, the guards waiting to bind her to the stake, and damnable priests on either hand, and her life by burning contingent on her answer, she declared:

"THOUGH YOU SHOULD TEAR OFF MY LIMBS, AND PLUCK MY SOUL FROM MY BODY, I WOULD SAY NOTHING ELSE THAN I HAVE ALREADY TOLD YOU."

Brave girl! Noble words! She voiced the wishes of the immortals. On May 30, 1431, Joan of Arc was burned at the stake, in obedience to Bible teaching, a command of "the Lord": "Thou shalt not suffer a witch to live."

Most 600 years have gone by and the Pope of Rome has canonized Joan of Arc as a saint! No act of priest or pope can efface the infamy justly due the church for its crimes against humanity and the spirit world.

Prayer Was of No Avail.

Was not that a test of prayer, the protracted war between Russia and Japan? On the one side was a powerful Christian nation, dominating one-fifth of the world's domain. Her wealth and resources seemed unlimited. Her population was more than three times greater than that of Japan. In the field and on ship-board religious services were carried on, and appeals through chaplains were made to the Supreme God in the beginning and during every battle.

Opposed to these forces supposed to be aided by God, was a nation of diminutive people just emerging from barbarism. They had no chaplains, worshiped no God, loved Buddha and adored their ancestors. They met their godly enemies in deadly strife, both on land and on sea, and were uniformly victorious. If God responded to the prayers of their enemies and aided in the strife he, too, suffered numberless defeats.

Our own opinion is, the invisible powers took no more interest in the strife than they would had the combatants been denizens of an ant-hill. If, however, assistance came from without the adored ancestors of the Japs were more than a match for the feeble aid rendered the Russ.

Is It a Religious Trust?

A general conference of the various Christian denominations of Protestants, to the number of thirty, is in session in New York as we write, their ostensible purpose to unify, and bring all together in a common cause.

If the motive is to elevate humanity, to establish better morals, a purer faith, greater good, and break down the barriers which superstition has erected to divide the people into clans to antagonize each other, then The Progressive Thinker will cheerfully extend to them the glad hand. If, on the contrary, it is the purpose to reanimate and strengthen obsolete and worn-out creeds, to increase sectarian intolerance, to revive the feuds of a former generation against those whom they brand as heretics; then we earnestly view their movement as a sort of trust to magnify their own importance, to build up creeds at the expense of the general good, to revive the doctrine of hate so forcibly taught by the master, and so cruelly practiced before the church was divided. In division the church has prospered, intelligence has advanced, the humble have been secured in their rights. Enthrone any sect, or any combination of sects, liberty wanes, and is finally paralyzed. "Power corrupts whatever it touches."

Psalmody.

A psalmody convention of the United Presbyterian church has been in session in Chicago recently. This particular branch of Presbyterianism is addicted to the singing of metrical versions of the Psalms, in religious services. In their "metrical" arrangement they are very queer compositions, not to say, oftentimes positively ridiculous. But to the devout worshippers they are regarded as having a sanctity closely alongside the bible itself.

At the convention the Rev. W. A. Patterson severely criticised the famous hymn: "Lead, Kindly Light." As good a reply as we have seen in print is the following from the Chicago Chronicle, which is especially commendable from a Christian point of view:

If the psalmody convention of the United Presbyterian church now in session here has nothing better to do than to ridicule and denounce Cardinal Newman's celebrated hymn, "Lead, Kindly Light," it would better adjourn at once before it brings itself into universal contempt.

One of the criteria given of an inspired composition is that "it finds me," and this hymn has "found" more human hearts than almost any other that has ever been written. Though written by a man who afterwards became a Roman Catholic, the hymn is so simple, so reasonable, so expected to make it popular among some Protestants—it is found in every Protestant hymn book and in every Protestant heart. No modern hymnbook would be complete without it. Yet this is the hymn of which Rev. W. A. Patterson in delivering the address of the convention said: "It might mean, to the Christian, Pantheist or Buddhist."

In the invidious sense in which it was made this remark is absolutely false, but in a commendatory sense it is finely true. The very soul of all religion is dependence on God and particularly a sense of the divine providence and leadership. This sublime and comforting article of the Christian faith underlies the faith of the Pantheist, the Buddhist and the Mohammedan and is the foundation stone of every religion that is worthy of the name.

This is no disparagement to it. On the contrary, it is its greatest praise. It is really inspiring when one sings a psalm of David, and feels that universal humanity and—if the stars are inhabited—then the whole stellar universe is ready to sing a joyful "amen" to it. That is singing that is worth while.

The animus of Mr. Patterson's criticism lies in the fact that he and his people believe that Christian psalmody should be confined to metrical versions of the psalms of David. This is of itself an extremely illogical principle, inasmuch as they do not believe in confining modern prayers, sermons, poetry and history to those of the scriptures, but even on their own ground the hymn "Lead, Kindly Light," is especially defensible. It is a highly poetical development of the main idea of the twenty-first psalm of David which says: "He leadeth me in the still waters—He leadeth me in the paths of righteousness."

A Christian minister who could complain of such a hymn as this reminds us of the saying of Artemus Ward that there are some people so bent on kicking that rather than make no complaint at all they would complain that an angel's tail was too long for his body.

If Newman's hymn is liable to any criticism at all it is on the ground of its pessimism. Any Christian who feels that this world is a pitchy dark place in which he is far from home and stumbling over "fens and crags" is for the time being, at least, entirely destitute of the spirit of the Christian religion.

Loaded for Witches.

In witchcraft lore silver seems to have been accredited with great power to dispense evil spirits. In an old book on the subject one reads of a "valiant Souldier who had skill in Necromancy," and who always used "silver bullets to shoot away the witches." The evidences of such superstition are brought directly to the modern eye through the discovery made by a Pennsylvania farmer.

Mr. Vedderman is interested in curios, and purchased recently an old musket at a farmhouse sale. From its appearance the weapon antedates the revolution. It was in a deplorable state of rust, and in cleaning it the new owner discovered that it was loaded.

He carefully withdrew the charge, and to his surprise found it consisted of two silver shillings, dated 1781, tightly wadded with leaves of a Bible of ancient print. Beneath the coins was a small lock of hair and a piece of paper containing an illegible quotation. The gunpowder was coarse and undoubtedly of colonial manufacture. The whole looks very much like a charmed charge collected to demolish some world lady of the broomstick—Philadelphia Record.

Truly this rusty old smooth-bore musket is a fit symbol of the class of doctors of divinity and lesser clerical folk who pose as demolishers of Spiritualism, being loaded to the muzzle with antique bible attics, covered with cobwebs of superstition spun by the brains of the church fathers.

One difference is the bible ammunition is dangerous to use for such purpose—as it shoots both ways, and demolishes those who aim to demolish Spiritualism.

Destined to Perdition.

Some fellow in Washington claims he has statistics to show we have 21,018,170 swearing men in the United States. Had he pursued his inquiries further doubtless he would have found these victims of profanity, with scarcely an exception, are in sympathy with the popular religious faith and, sad to relate, they become acquainted with the curse words that come from the churches, the preachers' literature, and playing all that vile vocabulary in common use. It is a pleasure to know Spiritualists have eliminated all that class of expletives from use as vulgar jargon.

The Japs Are Spiritualists.

The following press dispatch from Japan shows clearly the victorious power of the Sunrise Kingdom are Spiritualists. If not, why do they worship their ancestors? Certain they would not do so did they not believe such ancestors have a continued existence and take cognizance of their doings:

Tokio, Nov. 24.—The Mikado, followed by premier, ministers and other court dignitaries, started in state this morning for Ise temple to offer thanks to his ancestors for the successful termination of the war and restoration of peace.

Every expansion of intelligence has proved of advantage to society. Gutzkow says: "People wish to be settled. Only as they are unsettled is there any hope for them."—Emerson.

The Isle of the Puritans.

Those who have visited the "shore" coast lying between Boston and Salem, most likely have heard the weird "voices" about the mystical island called "The Isle of the Puritans." A territory, not real, but shadowy and mysterious, it is not always visible, and but few have ever seen it. Only those whose souls are attuned to spiritual things, being made pure in the furnace of affliction, and quenching in heavenly resignation, have ever beheld it. It is most frequently seen in distinct greenness a few miles off the headland of Nahant. Fashionable people who visit this resort, absorbed in the sordid and selfish cares of the world, have ridden up and down the beach, trying in vain to get a glimpse of it.

There are various opinions concerning the inhabitants of this island. As it is near Salem, some think it is the dwelling place of souls of victims of the witchcraft. Others regard it as the place where the persecutors of these unfortunate people are doomed to remain, ever in sight of the place of their wrong doing. But the most prevalent opinion is, that here dwell for some good and pure motive the purest souls of the Puritans.

Many are the ghostly stories related about this mysterious isle. Fishermen and others sailing on the bay, in the mist of the morning or the twilight of evening, have heard bells tolling, as if from bellfries, and waited to them on the swell of the billows. Shadowy pinnaces have suddenly darted from some headland and as suddenly disappearing when they reach some sunlit shore. Just before they sink they appear as an ancient looking vessel, and on the bow was distinctly seen the form of Martha Umberfield.

Very few have ever seen the island. But it is believed one visited it during his life. Sumnerfield when on earth went there easily, possibly because of his highly spiritual nature and tentative sympathy with the dead.

When on his flight he often rowed far out into the bay to quiet his overworked nerves. One day while floating quietly in the still water, his hand on the tiller, the mysterious isle suddenly appeared before him. Beautiful emerald turf rising to mountains. From bellfries floated songs heard only in Paradise. As his boat with careless prow touched the shore, many voices greeted him. One taking him by the hand as he stepped from the boat, said, "Of the earth, but henceforth thou art not quite earthly. Of life, but thou shalt see and hear more than the living."

"Now the boundaries of earthly things vanish," said Sumnerfield; "I who was a Methodist, and a Methodist no more. You who were Puritans, are Puritans no more. Yet even this is not the supreme change, for that must be until the flesh has fallen from the spirit. This land is a symbol showing what earth might be were men worthy. This is not heaven, but a different heaven! But we have left it, willingly, for angelic is our mission."

"What is your name?" asked Sumnerfield.

"I was Henry Vane. He of whom men said, he went to his death like a king. For strong and lovely spirits walked beside me, as they have always walked by the side of those who for the sake of truth have gone to the stake and scaffold."

"That is the land of my labors," said Sumnerfield, pointing to the low green American shore, as it lay opposite them.

"That is the land of my refuge," replied one of the Puritans. "My name was Edward Kelley. I was my name in good faith to the death warrant of Charles. Well do I remember the red hills of New Haven, and the cave where I found shelter. Pursuers often came over the plain that skirted the base of the cliff, but always went away disappointed. We watched their ships as they sailed away, and it led our thoughts to dwell on England that had driven us into the desert, and to wings that are ever ascending and descending between this world and the gates of pearly whiteness."

They turned and went up a turf slope, and entered what seemed to be a village. Sumnerfield says nothing more of it in his letters, than that the houses were of ancient architecture, gabled and with latticed windows. Many people came out to meet them. Men with halos of light on their brows, not actual light, but of glorified expression. Women of saintly beauty, and children lovely as the cherubs of Raphael.

"Do you see that tabernacle?" said one, "the image of one in which my father lived, and his earthly life of sorrow and gladness. Often it was closed, the windows broken, and its dilapidated appearance an object for wicked laughter. But a silent but terrible witness of the tyranny that oppressed us. Well do I remember one Sabbath in summer, a holy peace filled the air, from which seemed only kind and loving thoughts could flow. But a band of drunken soldiers surrounded our home, forced an entrance, and commanded my mother to tell where they could find my father. She did not reply, only bowed her head over the family Bible which she was reading, never to be raised until in saintly beauty it stood among the blessed in heaven. My sister and I fled from the terrible scene, and heard brutal laughter and oaths from an upper room, and a voice saying, 'Lord receive my spirit.' When we returned at night, with other weepers, we found blood and gray hairs every place. And on the steps of the sanctuary, which he had often gone into the divine presence, lay our father dead."

"Some of us," said another, "found refuge in an early death. Others fled through storms, over the sea that lies before us. I stood on the deck of the Mayflower when it anchored off the New England coast, then bolsterous with winter. The wind drove the snow in our faces. Dusky forms flitted through the West door, and funeral hymns were heard among the pines, to which we replied with songs of cheer. It was a long fast of want, cold and sickness, that we kept that winter, and when spring came, flowers blossomed above more than half of our number. I with many others bore the seeds of death that bloomed early."

"Let us go inward," said a venerable man, with serene, triumphant eyes, addressing Sumnerfield. They walked forward, the mortal and the immortal, but what the young man saw he never told anyone. In his letters he alludes to "mysterious revelations beyond the power of language to portray, and sights it was not lawful to describe." This was all apparently he dared say of his strange voyage, and allowed his most intimate friends to think he regarded it as a delirium or dream; and in silent patience he waited until an early death bore him away to witness the reality of that mysterious visit.

MRS. D. L. BURROWS.

Gibson, Pa.

There is nothing grander than to rescue from the lap of sloth and the reputation of a great and splendid man—Ingersoll.

the room was entirely her own, but Luke's wife told her she could retain it, else, started out for board some place else. But upon submission, she was forced to submit. Not very strong at first, she grew rapidly. She spent most of her time from home and was often seen at night rowing far out into the bay. Her treatment by Luke and his wife came to be generally discussed and excited great indignation. And as Luke had been elected deacon, they thought his character should be cleared of such conduct.

One day it was rumored that Martha had disappeared. Many were engaged searching for her, when it was reported she had been last seen in a boat rowing out toward the ocean. It was an autumn night. The black clouds in the sky gave promise of a heavy storm.

"What does this mean?" asked the minister of Luke Umberfield.

"God only knows, for she is innocent, but I will find her, if she is to be found." And springing into a boat and taking his son with him, he started out in the dark waters of the bay. An old fisherman who stood by leaped into the boat with them and the frail bark went out reeling, tossing and tumbling amid the fierce billows and was soon lost to sight.

Many hours later the watchers in the Umberfield home were surprised by the appearance of the fisherman who stumbled into the house, and fell on the floor unconscious, from fright and exposure. Being revived he said the Umberfields went down, but the boat floated ashore. Just before they sank they appeared as an ancient looking vessel, and on the bow was distinctly seen the form of Martha Umberfield.

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"Do you see that tabernacle?" said one, "the image of one in which my father lived, and his earthly life of sorrow and gladness. Often it was closed, the windows broken, and its dilapidated appearance an object for wicked laughter. But a silent but terrible witness of the tyranny that oppressed us. Well do I remember one Sabbath in summer, a holy peace filled the air, from which seemed only kind and loving thoughts could flow. But a band of drunken soldiers surrounded our home, forced an entrance, and commanded my mother to tell where they could find my father. She did not reply, only bowed her head over the family Bible which she was reading, never to be raised until in saintly beauty it stood among the blessed in heaven. My sister and I fled from the terrible scene, and heard brutal laughter and oaths from an upper room, and a voice saying, 'Lord receive my spirit.' When we returned at night, with other weepers, we found blood and gray hairs every place. And on the steps of the sanctuary, which he had often gone into the divine presence, lay our father dead."

"Some of us," said another, "found refuge in an early death. Others fled through storms, over the sea that lies before us. I stood on the deck of the Mayflower when it anchored off the New England coast, then bolsterous with winter. The wind drove the snow in our faces. Dusky forms flitted through the West door, and funeral hymns were heard among the pines, to which we replied with songs of cheer. It was a long fast of want, cold and sickness, that we kept that winter, and when spring came, flowers blossomed above more than half of our number. I with many others bore the seeds of death that bloomed early."

"Let us go inward," said a venerable man, with serene, triumphant eyes, addressing Sumnerfield. They walked forward, the mortal and the immortal, but what the young man saw he never told anyone. In his letters he alludes to "mysterious revelations beyond the power of language to portray, and sights it was not lawful to describe." This was all apparently he dared say of his strange voyage, and allowed his most intimate friends to think he regarded it as a delirium or dream; and in silent patience he waited until an early death bore him away to witness the reality of that mysterious visit.

MRS. D. L. BURROWS.

Gibson, Pa.

There is nothing grander than to rescue from the lap of sloth and the reputation of a great and splendid man—Ingersoll.

LOOK OUT!

LOOK OUT, or some of your previously formed opinions may be completely wrecked, or badly disabled or crippled, as you survey the SPECIAL THOUGHT CHANNEL and the ideas floating thereon, which will be given forth by leading minds in a few weeks. While other Spiritualist papers are worn threadbare by a monotonous channel traversing the old humdrum, channel So look out for the SPECIAL THOUGHT CHANNEL to be inaugurated BRANCHING OUT into new fields, into new environments, into hitherto unexplored fields, and is creating a NEW VIBRATION ALL ALONG THE LINE, and to such an extent that the one who doesn't read it weekly will be simply left completely in the rear of the advancing column, and become lean and impoverished for want of proper spiritual brain nourishment. 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THE OPINION OF A PROMINENT LECTURER.

He Critically Examines the Present Condition of Our Cause, and Asks Some Important Questions—The Fraudulent Weaver of Lace—An Earnest Plea for a Step in Advance.

In the Progressive Thinker for Nov. 28 is an article from the pen of Dr. G. B. Warner, reviewing Dr. Funk's latest message upon the subject of Spiritualism. Both the item under consideration, and Dr. Warner's article are thoughtful-provokers. Personally, I am glad the crisis is coming, and that the gauntlet has been thrown down; it means that somewhere in the not very far distant future the people who call themselves Spiritualists will get their eyes open and make a stand as a body for the genuine spiritual phenomena in preference to all of that which is palmed off as the genuine.

There is a strange defect somewhere when men like Dr. Warner cannot give their voice for more thorough and scientific phenomena without being defamed and denounced as "Fraud Hunter"—having applied to them even more appropriate titles. I find myself wondering what there is about the simulated phenomena that holds people so thoroughly in their thrall that they can not see when a man is striving for the betterment of the cause, and that most people who are interested in Spiritualism claim to have an absorbing love for it.

It would seem to me the great trouble is that many who have espoused the belief in the conscious continuity of life, and the possible communion of the denizens of both expressions of life, have been so carried away with a contemplation of the phenomena of spirit return, and consequently of the channels through which such phenomena may come that they capitulate entirely—giving up all the powers of reason and everything concomitant thereto.

Repeatedly Spiritualists revile and ridicule our so-called more orthodox brethren because of their statement that "they would not attempt to reason on religion"; at the same time the ridiculers are in the same position exactly. The man who will not reason upon spiritual phenomena and mediums, seeking to find the exact truth, is in my estimation as thoroughly and blindly orthodox as the most devout believer in the extra rib story.

Why should we not question mediumship? Why should we not question the intelligences that come to us purporting to be some one of our departed friends? Why should we not demand proof that the person posing as a medium is actually a medium, and not the victim of peripatetic chills, or worse still, a dealer in and dispenser of grise pains and filthy words?

Are we as Spiritualists to become so dogmatic that we will exorcise the man or woman who would dare question the infallibility of those individuals who hold the same relationship to Spiritualists as do the priests and preachers of all other denominations? If this keeps on there can be no other thing than the thimble-race and rack for the male-factors who question our media. I would question a medium as quickly as I would any other common individual. I would question exorcise men as quickly as I would incarnate men. Why should I not?

Now, here is the question I want answered: How many of us have some little understanding of the delicate conditions required for the production of spiritual phenomena can really believe that, say materialization and physical phenomena, and all other phenomena for that matter, can be produced night after night irrespective of the physical and mental condition of medium and audience? How many of us believe that the medium can hold two and three seances a day and have forms and manifestations galore at each session? I rise to a point of information—will someone explain how all this is done? Is it genuine? Can it be genuine? Is it reasonable to expect that anyone shall have sittings on the spirit world to give things that can be brought forth in forty different seances the same night, the same hour and almost the same moment?

Let it be written large, Brother Francis, that I am a believer in phenomena, genuine spiritual phenomena; but let it go down just as large that, I most thoroughly believe that a very large percentage of the people who are presented to the public is made of whole cloth, and not always of one piece either, for I distinctly saw the seam in one piece of lace woven (?) in a seance some time since; evidently the spirit (?) was not able to weave the lace all in one piece so he sewed two pieces together to make it large enough.

What is the outcome? The Spiritualists will take to the study of phenomena and mediumship in a thoroughly scientific way, and will thus delve to the very bottom, or top as the case may be, and be able to say to the world we have at last found untainted phenomena. Brother Francis, the simulator of phenomena—the man or woman who deceives the public with our most sacred relationships is lower than a forger, more cruel than a thief! Aye, the person who would trifle with our heart longings in relation to our departed friends is a ghoul of the basest type.

Either, I say the Spiritualists must take hold of this matter in a systematic, scientific, consistent manner, or, otherwise Spiritualism will eventually become a thing of the past. I am too optimistic to believe that the latter will be the case. Surely the bright intellects that enabled the masses to escape the thrall of the superstitions of the ages will come to the rescue, and will emancipate them from this other slavery.

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Dr. Isaac K. Funk.

Dr. I. K. Funk is a typical investigator of Spiritualism, and a man of broad, liberal views, although he does not claim to be a Spiritualist. His work, "THE WIDOW'S MITE," is a vivid and comprehensive portrait of the true character of the man, and as we judge the work, it exhibits a LEARNING OF THE AUTHOR TOWARDS AN ACKNOWLEDGMENT OF THE TRUTHS OF SPIRITUALISM.

The Doctor is a typical investigator, from the simple fact that he examines the phenomena with the eyes of a scientist, and with the calmness of a philosopher, his only aim being to arrive at the truth, the whole truth, and nothing but the truth.

To overcome that "stupendous inhibition," as he calls it, which separates this world from the realm of the unknown is the earnest endeavor of the Rev. Dr. Isaac K. Funk. Once he was interested in prohibition of spirits, and now he seeks to overcome the long existing prejudice against having man in touch with the hereafter while yet resident on earth.

It must not be understood that the Rev. Dr. Funk is himself a Spiritualist, for at present he calls himself merely an investigator of the psychic phenomena which have come under his notice. He goes to seances in order to learn as much as he may of the region of the next phase. He talked this last week to the Presbyterian ministers on the relation of the wraiths and specters to theology, and in a few days he will do as much, if not more, for the Congregationalists. The Federation of the Disembodied knows no creed.

If Spiritualism can make good its assertion that its priests are actually in communication with the persons who have passed beyond the veil, the Rev. Dr. Isaac Funk will be very glad. Then, perhaps, too, the way will be opened for the theological seminaries to give more definite instruction to the candidates for orders as to the kind of a future state they will be justified in preaching to their congregations. At the present time, even the Rev. Dr. Funk does not know about it, much as he would like to make it the subject of an entertaining brochure. Whether the world beyond is modeled after the plans of Jonathan Edwards or has a more peaceful outlook, the psychological researchers of even the most advanced investigators have not been able to determine. Information of this character would tend to make many persons who are at present rather uncertain about their status more thoughtful in their conduct, and then again it might not. In the language of the Mexican philosopher, "Quien sabe."

Sees Great Possibilities.

There are possibilities in Spiritualism, if it really does attain reliable information about the state of the unknown, thinks Dr. Funk, although he is no avowed believer in the cult. Suppose, for instance, that men should find out that they really have the power to communicate with each other by thought waves. They might save tolls, stifle a telephone monopoly or two and send messages from brain to brain for thousands of miles. If all that might be so of the undiscovered mental forces be true, one sitting in his office could lift a spiritual can until an inhabitant of Mars could mentally sight his visual. Such inquiries as "Is Mars inhabited," and "Have you a canal scandal," or "Is there a Funnerville on your sphere," could be answered off-hand by any well informed Martian.

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Altogether a kindly man is he, and even the most timid shade need have no fear in his presence. The youngest and most inexperienced spook finds in him a sympathetic listener. Psychics speak to him in confidence; visitors from other worlds do not hesitate to ask his advice through the proper mediumistic channels, and even Presbyterians are sitting for instruction at his feet.

Searcher for Thirty Years.

The Rev. Dr. Isaac Kaufman Funk has been engaged in spirit trapping for at least three decades. He was born sixty-six years ago in Ohio, where the inhabitants seek office and other material things. His Alma mater is Wittenberg University, which was named from the city where dwelt an eminent German theologian who hurled an inkstand at what he thought was the embodied devil. After preaching for a few years, the Rev. Dr. Funk became an editor and founded several magazines and compiled a dictionary. Probably he numbers among his acquaintances more eccentric persons than any man in the United States. He knows scientists, mediums, clairvoyants, table rappers, slate writers and Spiritualistic handy men of all descriptions.

One medium in whose revelations the Society for Psychical Research was much interested was Mrs. Piper, and Dr. Funk, who is several learned societies in himself, has selected Mrs. May S. Pepper of Aurora Grata Cathedral, Brooklyn.

"Once for all," said the Rev. Dr. Funk, when I saw him last week, "I wish to say that I am not in any sense a Spiritualist and I do not think that the truth of Spiritualism has been demonstrated."

"I think none the less that there is much about the world unseen which should be investigated. It has only been in recent years that it has been possible to get the attention of men of science to these interesting phenomena. I would not have anybody over credulous and would warn all who seek truth along the lines of Spiritualism to take good care that they are not imposed upon, yet at the same time I think that it is an error equally grave to be too materialistic. It is in line with the mental attitude of the man who declined to hear anything about meteors, saying that it had been demonstrated to his satisfaction that there were no stones in the sky. When the Edison phonograph was shown before the French Academy a savant rushed forward, seized the operator by the collar and exclaimed, 'We will not be the dupes of a ventriloquist!'"

An Unanswered Question.

"Will Spiritualism ever be proved? Who can tell? That is a question which must be determined by scientists, and by them alone, for the mediums themselves are not capable of conducting such an investigation. Those who really have gifts often do not understand their own powers. Some of the best equipped minds in the world, however, are giving this subject their earnest attention. I might mention Sir Oliver Lodge, Sir William Crookes, of England; Professor Barrett, of Dublin, and the Hon. Arthur Balfour, the British Premier. Alfred Russel Wallace indeed is committed to the Spiritualistic hypothesis. The study of these phenomena has reached such a stage that an eminent scientist exclaimed that we were seeing a new science in the making. There are enough of ascertained facts to convince us that this subject is worthy of thorough examination."

"Will you explain, Doctor," I inquired, "what good there is in this new science?"

Dr. Funk paused for a moment and looked intently out of the window.

"Such a question as that, he said, might have been asked fifty years ago about magnetism or electricity. It might be asked now about radium. Let us first gather all the ascertainable facts and then perhaps we may judge. With the investigation of the nature of radium it is found that numerous uses for it are developing. Is that not true?"

Searching for Truth.

"Will Spiritualism," I inquired, "if it has any real basis, be of any assistance to the theologian; to a Presbyterian minister, for instance?"

"Just now," said the Doctor, "I am not interested in it from that point of view, but I am studying entirely from the scientific side."

"If there is a communication between the two worlds," I asked, "why is it that the spirit messages are of such a trivial nature?"

"That," was the reply, "is easily explained. The spirits which communicate through mediums were foolish when in this life, and after they have passed out they remained so for a time at least. That is why some of them come back, and prompted largely by curiosity or by the wish to minister to their own inclinations and passions, make themselves known in seances. Perhaps in a thousand years or so they may undergo a change. A transformation in the nature of any one cannot take place all at once."

"You refer to a communication which was given by a spirit in a seance last Sunday night in Mount Vernon. The spirit warned somebody to tell mother not to stand too much on her feet because she was too heavy. Perhaps that spirit in life thought only of the material things,

ing but the truth. Besides, he is genial gentleman; nothing pretentious, arrogant or haughty in his make-up. He is one that any medium would feel in an instant AT HOME WITH. He is a cultured gentleman—an author, a publisher in one of the leading firms of New York, founder of the Literary Digest, editor-in-chief of the Standard Dictionary, and famous as an IMPARTIAL INVESTIGATOR OF PSYCHIC PHENOMENA.

Mrs. May Pepper, the great medium, endorses his methods in every particular. We cordially invite him to continue his investigations, for we know that, in his only aim being to arrive at the truth, the whole truth, and nothing but the truth.

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"I think none the less that there is much about the world unseen which should be investigated. It has only been in recent years that it has been possible to get the attention of men of science to these interesting phenomena. I would not have anybody over credulous and would warn all who seek truth along the lines of Spiritualism to take good care that they are not imposed upon, yet at the same time I think that it is an error equally grave to be too materialistic. It is in line with the mental attitude of the man who declined to hear anything about meteors, saying that it had been demonstrated to his satisfaction that there were no stones in the sky. When the Edison phonograph was shown before the French Academy a savant rushed forward, seized the operator by the collar and exclaimed, 'We will not be the dupes of a ventriloquist!'"

An Unanswered Question.

"Will Spiritualism ever be proved? Who can tell? That is a question which must be determined by scientists, and by them alone, for the mediums themselves are not capable of conducting such an investigation. Those who really have gifts often do not understand their own powers. Some of the best equipped minds in the world, however, are giving this subject their earnest attention. I might mention Sir Oliver Lodge, Sir William Crookes, of England; Professor Barrett, of Dublin, and the Hon. Arthur Balfour, the British Premier. Alfred Russel Wallace indeed is committed to the Spiritualistic hypothesis. The study of these phenomena has reached such a stage that an eminent scientist exclaimed that we were seeing a new science in the making. There are enough of ascertained facts to convince us that this subject is worthy of thorough examination."

"Will you explain, Doctor," I inquired, "what good there is in this new science?"

Dr. Funk paused for a moment and looked intently out of the window.

"Such a question as that, he said, might have been asked fifty years ago about magnetism or electricity. It might be asked now about radium. Let us first gather all the ascertainable facts and then perhaps we may judge. With the investigation of the nature of radium it is found that numerous uses for it are developing. Is that not true?"

Searching for Truth.

"Will Spiritualism," I inquired, "if it has any real basis, be of any assistance to the theologian; to a Presbyterian minister, for instance?"

"Just now," said the Doctor, "I am not interested in it from that point of view, but I am studying entirely from the scientific side."

"If there is a communication between the two worlds," I asked, "why is it that the spirit messages are of such a trivial nature?"

"That," was the reply, "is easily explained. The spirits which communicate through mediums were foolish when in this life, and after they have passed out they remained so for a time at least. That is why some of them come back, and prompted largely by curiosity or by the wish to minister to their own inclinations and passions, make themselves known in seances. Perhaps in a thousand years or so they may undergo a change. A transformation in the nature of any one cannot take place all at once."

"You refer to a communication which was given by a spirit in a seance last Sunday night in Mount Vernon. The spirit warned somebody to tell mother not to stand too much on her feet because she was too heavy. Perhaps that spirit in life thought only of the material things,

and what was spoken therefore could not be of any more importance than thoughts that were being entertained in life.

"However, there is a wide difference in mediums. I have gone to seances which were attended by persons of refinement and culture, and the language used by the mediums was of the most exalted kind. The communications from the spirits themselves were about the conditions in which they lived. They described life as it was on their plane, talked of their surroundings and of those whom they knew, and even spoke of going to school and attending lectures. They knew each other as by some subtle instinct, and it would be only natural that those who on earth were given to the material would not be able to recognize those who age departed in the spirit life, as they were in existence here, to higher standards.

"There are many persons, both connected with the Christian churches and out of them, who will not accept anything which they cannot reach with their five senses. Yet every year we are finding out things about this world of which we never knew before. New forces are constantly developing and we are discovering that which is so subtle that it escaped the understanding of our ancestors. Take, for instance, the discovery that there is an ether which transmits waves of light, and now Sir William Crookes tells of a still more subtle fluid. Is it unreasonable to believe that thought waves may not travel through some means of which we know little or nothing. A mother dreams that her son is in trouble and though he be a thousand miles away it will be found that her belief concerning him is true.

"It is not improbable that we may yet communicate with one another sitting in our chairs, though separated by great distances. None would have believed a few years ago that the wireless telegraph could have been effectively used. Yet now we have messages without wires. There are those even now who seem to be able to transmit and to locate waves of thought.

"Spiritualism teaches that this world has planes which we cannot discern by the material senses. It teaches that the earth itself is in a vortex. The spirits have a plane of their own, just as mortals have. Here we know little except the material—the earth and the ocean—yet it may be that there are other oceans, of which we know nothing. I give this only as what the Spiritualists think, for as yet nothing has been proven concerning this unseen world.

"There Are Many Mansions."

"The Scripture records say that 'In my father's house there are many mansions.' Can there be communication, then, between this spirit plane and the world known to the material sense? Are we at present prevented from the knowledge of this other life by some stupendous inhibition? The human race may not yet be sufficiently developed to understand these things, which are so subtle that they escape the ordinary sense. Suppose that the knowledge of the uses of electricity were suddenly made to some savage race. It might by the use of this powerful agent, of which it knew nothing, soon destroy itself. As the human race improves mentally and spiritually the time may come when it will learn much concerning the life beyond, and possibly will be able to communicate with those who are part of it. Such a knowledge would demonstrate without question that the soul is immortal. We would be scientifically sure of an existence beyond the grave.

"Now, do not understand me to say that spirit communion with us through our five senses does actually take place. But what I do maintain is that it is not entirely absurd that it should take place. And I say to those who believe the Scriptures that the presumption is in favor of such communication, not against it."

As to the form which spirits may have in another life the Rev. Dr. Funk could give no details. He cited the case, however, of a man who left his own body in a dream, called upon a friend a thousand miles away and then returned to his own form, which he saw lying on a bed in a trance. He said that he himself had confirmed the truth of this occurrence, for the man who was visited had written to his caller, asking why he had so ungenerously departed into thin air. The figure which had been seen corresponded in every respect with the real body, Tale Undoubtedly True.

"There is no question of the truth of this," said Dr. Funk. "How is it to be explained except that the spirit exists independent of the body and can at times make itself manifest to the physical sense of another in a form like it was known to occupy in the flesh. A sufficiently large number of experiences of the kind would scientifically make certain that we also have spiritual bodies of which our physical bodies are but the coarse shadows. It might show that each ego has the power, when both spiritual and physical conditions are favorable, to crystallize individual atoms about each ego in harmony with some divine law of crystallization not now recognized by science."

Dr. Funk was asked how manifestations of the presence of spirits in the surrounding planes might be obtained and if truly reliable mediums were available.

"It is difficult," he replied, "to tell from one's acquaintance with mediums as to how much truth there is to be derived from their experiences. After much careful investigation over a period of years I think I am within bounds in saying that nine-tenths of what passes as psychic phenomena is fraudulent, and that coincidence, telepathy and clairvoyance would explain some of the remaining tenth. The balance of that tenth to great scientists gives pause.

"There is so much of fraud that it is difficult to find out what is true and what is false," he continued with emphasis. "There is the dark room, the distance between the medium and the persons who witness the seance, the difficulty of touching anything. Such conditions give opportunities for fraud. Then, again, it is difficult to tell what the power is which these mediums, so-called, possess. They may have no communication with spirits whatever, but they mistake the manifestations of their own subliminal consciousness for the promptings of spirits. What the medium himself may be sure is a direct communication from spirits may be nothing more or less than clairvoyance."

"There are undoubtedly persons so endowed that they can read without the aid of the vision of the eyes. Molly Fancher, in her old age and practically blind, could read pages from a book which you held in your hand without ever having seen it. There are persons who accomplish what appear to be feats in communication with alleged spirits who have merely hypnotized themselves from one personality into another. Many such instances are on record. You will remember the woman mentioned by a French scientist, who was greatly troubled with indigestion. She was hypnotized and became another personality and was thus cured of her malady. On resuming her original personality the indigestion returned."

Concerning Mrs. Pepper Dr. Funk said that he has as yet reached no definite conclusions, but he felt sure that in none of the tests which she had undertaken for him had she ever misled him.

"Perhaps she may have fooled others," added he, "but she never fooled me. Mrs. Pepper is undoubtedly a psychic of unusual power, but just what that power is I am not able definitely to tell. That she has such gifts, however, there can be no doubt. In the tests to which I have subjected her every possible precaution was taken to prevent deception. Letters which she was to read without opening were written on sensitized paper so that had they been opened the admission of the light would have produced a discoloration which would have demonstrated that the letter had been tampered with. Black paper was also used on the inside of the envelope, so that there could have been no means of deciphering the contents by holding the missive to the light. I have seen some manifestations of her power which incline me to believe that she has clairvoyant ability—that she is actually able to read what is within a sealed letter, just as Molly Fancher did. Recently I received a letter from a man in Chicago which he asked me to send to Mrs. Pepper. I did not myself know the contents of it. The letter was placed on the table at one of the services held by Mrs. Pepper. 'She picked it up and asked who it was who had left it. I told her that I had placed it there.'

Giving Excellent Test.

"But you yourself do not know what it contains," said Mrs. Pepper. She then said that the pearl necklace concerning which a person whose name she mentioned was disturbed had not been stolen, but was lost. On opening the letter she found that she had given the name and address correctly and knew the whole contents of the communication. It would have been impossible for her to have opened that letter, owing to the means which had been used to prevent such a thing.

"Another case of unusual interest was brought to my attention. A boy at the age of two years had lost his mother and his father wandered away. He had reached the age of twenty-nine years when he attended one of Mrs. Pepper's meetings and sent in a communication to his mother asking the address of his father. Mrs. Pepper gave an address in London to which he wrote. The firm there answered that Mr. had been there three years before, but had left his employment to go to Glasgow. The young man sent a letter to his father in Glasgow, to which he received a reply. I investigated this case myself, and I am thoroughly convinced that there was no collusion.

"There are many facts which lead me to believe that there is a faculty of the human soul which enables it to communicate at great distances without the use of the ordinary senses. It is for the scientist to investigate these psychic phenomena and to ascertain if Spiritualism can prove itself."—New York Herald.

THEOSOPHISTS IN ERROR.

The Experiments of Col. De Rochas Taken as a Text for Some Critical Thought.

The Annals of Psychical Science for July, 1895, publishes what Mr. Stead calls the most startling and amazing paper published in a long time, describing experiments by Colonel De Rochas in France, who, by mesmerizing a girl at the suggestion of Mrs. Besant, was able to throw her into a trance and induce her to recall all the events not only of her present life to the earliest infancy, but her life in previous reincarnations, before she entered her mother's womb, in her present incarnation. The curious thing is that, whereas Theosophists have publicly taught that it takes 1,000 years between one incarnation and another (Mr. Sinnett in Esoteric Buddhism, distinctly said that none returned under 1,200 years. Pray, on what authority?). Here we have a French girl describing her experiences in two incarnations during the past century—the last being as the wife of a French fisherman in Brittany, and previous to that as a man in the time of Louis XVIII.

Thus, if this be true, we find the teachings of theosophy about the period between one incarnation and another entirely disproven, being the height of wickedness because the people of the times of ancient Rome in the days of Nero were going to be reincarnated.

As a matter of fact, if Col. De Rochas' experiments are at all reliable, the spirits of the time of Nero have been reincarnated hundreds of times since, and have had time to forget all their wicked habits of 2,000 years ago.

Again it would lead us to suppose that the supply of disembodied souls is infinitely smaller than would be the case if we assume that we wait 2,000 years on the other side digesting our earthly experiences in "Nirvana." Supposing there are 1,500 millions of human beings on this globe and they reincarnate as fast as they pass out, the supply would necessarily be only a thousandth part of what it would be if we have to wait 1,000 years on the other side.

Again other questions are raised. If the people on the earth 1,000 years ago only numbered 100 millions, and to-day number 1,500 millions, obviously a fresh supply of spirit is constantly being evolved (presumably from the animal world, from our domesticated animals, dogs, horses, cows, etc.) who take their turn at being incarnated as human beings, thus gaining new and more progressive spiritual experiences and making greater spiritual growth.

All this seems quite reasonable and consistent with the philosophy of life which teaches that we are here like school children to learn a lesson and progress onward and when we have advanced sufficiently we pass upward as Spiritualism teaches, and do so without return and pass through another earth experience, but our places are taken by spirits from the lower animals whereas, if we fail to learn our lesson, we have to come back to school again.

One startling and puzzling conclusion seems to be that there is no sex in spirit life, because the reincarnated, at present a girl, describes her life as formerly a man and may have been alternately man and woman.

Notwithstanding this, it would be contrary to all the teachings of Spiritualism and contrary to all human aspirations to suppose there is not a female as well as a male element in the spirit world, and that the ultimate union of male and female spirits forms the highest happiness attainable and that the beautiful doctrine of soul affinities is a veritable truth.

This may be quite consistent with the teaching that spirits progressing from the lower animals into man, pass alternately through male and female earthly bodies so as the better to develop the male and female elements of character which are needed to make a perfect man, a man who combines the intellectual power, wisdom and will of man with the tenderness and love of a woman.

I merely offer these as speculations. If, because spirits pass through earth experiences alternately as man and woman, we are to come back as men and women in the spirit world, then we should have to reject most of the spirit messages and teachings of the last fifty years. Of course, if we can be supremely happy without calling ourselves men and women, being all alike, it matters little, since we can't wish for anything higher than to be happy. Our present lives as men and women are based entirely on our earth experiences as human beings. If, therefore, God made man in His own image, we shall continue to feel pretty much as we do now, simply realizing our highest expectations and aspirations one step at a time.

Some time ago I mentioned to a leading Theosophist at Point Loma, home-stand the fact that spirit messages through a medium confirmed much of their teaching; that I had a book entitled "Eon and Eon," describing the various life experiences of two male and female spirits (now dwelling in the higher spheres) in their various incarnations upon earth, and amongst others they lived in the time of the Mesopotamians, and described their life there. This was apropos of the fact that Mrs. Tingley believes thoroughly in Atlantis, and continual references are

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style is necessarily terse and descriptive, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space available, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letter will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Eliza Jane Snodgrass. Q. Many years ago, when I first began to see spirit forms, a great many who came were colored, but now only one in a while does one appear. Why is this?

A. The correspondent furnishes the key to this mystery by saying that at one time her family owned slaves. Her clairvoyance or spirit seeing began soon after the close of the war. It is probable that there were many more spirits of negroes than whites.

If one should visit a city where nine-tenths of the population were colored, he would expect to meet a great many more than whites.

Madam L.—Q. Where can I obtain What is Spiritualism?

A. This is published by the National Spiritualists Association for missionary work. It is sent, with several other valuable tracts to those who request them for distribution. They are furnished without cost, but postage will be enclosed, and such a small writer feels it a privilege to give in support of the publishing fund. Address Mary T. Longley, Secretary, 600 Pennsylvania Avenue S. E., Washington, D. C.

G. W. Goodman. Q. Will you please give me an opinion as to God's likeness. I have read that we were made in the image of God, and believing as I do, that God is universal spirit, I am puzzled. As universal spirit manifests in different forms, birds, animals, flowers, etc., how could the likeness be confined just to man?

A. Questions of God, his character and the mutual relations of man and God have been constantly sent to this department, showing the intense interest the subject awakens in the minds of all. It has been since man first began, in reason, on the procession of generations of mortal systems, revolving in the orbit of aether never satisfied, and the gods evolved by the various systems of religion, to the thinker seem impossible from their human character and limitations. The materialist discards all these dogmatic beliefs, and rests on "matter and its potentialities." That word "potentiality," "force," "energy," means all that is called spirit. It covers the unknown, the infinite borderland beyond matter.

It appears strange to me that the scientist standing on the headland of this earth and with telescope looking out into the abysses of space at the countless millions of stellar systems, revolving in orbits which are absolutely adjusted to mathematical laws, can see nothing but matter.

Strange that the biologist when he beholds the evolution of life from protoplasm through the endless series of living forms to man, can see only the changing expressions of matter.

Material scientists take as their fundamental axiom the existence of matter.

Is it not even a more fundamental axiom that there is also mind?

Is it not transparently clear that there is a Cosmic Mind?

Then man alone is not in God's likeness, but every world and sun, and every form of life are his expression.

But this subject is too vast for answer in this limited space. For nearly my whole life has its consideration taken a portion of my time. The study and inspiration of these years has crystallized into a book of about 300 pages entitled "The Evolution of the God-idea." This idea begins with the fear of the savage for the invisible forces of nature and is traced through its evolution in India, Egypt, Greece, Rome, Judea, Christianity, to its last final phase, of spiritual science, the Cosmic Mind. Feeling that it was as complete as I could hope to make it, by the inspiration received, I am arranging for its publication.

A Minister: Q. At a seance, the mediums of a cousin and mine, developing mediumship, spirit said through her that an uncle was dead. Not feeling sure, I went to another cousin's also developing, and the spirit of my son came and assured me it was true. I at once wrote to this uncle, and he replied that he was in feeble health and had been extremely ill, and had just passed and made to him of the argument of evil spirits. I had so much confidence, it was a comfort to me, but how can this be justified and explained?

A. When belief becomes blind credulity, and the spirits are taken as infallible authority, it requires a rude shock to cause it to change. It has come into the experience of almost every Spiritualist. The lesson first has to be learned that the spirits have limitations to their knowledge, only a little broader than our own. They are not infallible, or all-knowing. When they find other measures fail, they resort to the heroic statement.

Sometimes, however, a suggestion is made by a member of the circle, which overcomes all others, and having established itself, of course is repeated.

Thus in regard to the death of a certain person. When the question is asked, the spirit may not know, but have means of knowing except as it has come into the experience of almost every Spiritualist. The lesson first has to be learned that the spirits have limitations to their knowledge, only a little broader than our own. They are not infallible, or all-knowing. When they find other measures fail, they resort to the heroic statement.

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The Light Among the Hills.

A Charming and Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 835.)

New Light Cottage.

My Dear Martha:—You will be surprised to learn that our family has nearly doubled since I wrote last, but it is a fact. One day mother looked out of the window and exclaimed, "Goodness!" It was very appropriate, for much goodness has been required of her ever since. Aunt Jane then went and looked out and exclaimed, "Gracious!" This was also appropriate for graciousness was required for the occasion. These two unusual exclamations brought John and me to the window, but our remarks will not look well on the pages of history—yet they were right to the point. What we saw was this: A sled drawn by a large black ox in thills, upon the sled a quantity of hay and two boxes. Upon one box sat a tall, thin man with long white hair and beard. He wore a very large coat that saw its best days long before, and a stove-pipe hat, and he carried a long whip which he flourished occasionally by way of encouraging his beast. On the other box sat a young girl. She wore a dark print dress, an old blue hood and a red plaid shawl. The stage turnout drew up to the front door and John went out to meet our guests.

After some minutes of suspense John came in and said: "The man says his name is Abraham Freewill Smith and he is cousin to Aunt Jane and as he reckons it, third cousin to me through you, mother. Mr. Smith has buried his wife and been burned out of house and home, and he and his daughter and this one ox alone are left to tell the story and the Lord told him to come to us and we would take him in."

"What did you tell him, John?" asked mother.

"I told him if the Lord said we would take him in, we would, of course, and—"

At that moment Mr. Smith came in, bringing one of the boxes which he placed in a chair. He then went to Aunt Jane and kissed her upon the cheek. "Scripture saith, greet one another with a holy kiss," he said and turned to mother. Aunt Jane wiped her cheek with the corner of her apron but I did not stop to see what mother did, for I had to fix the kitchen fire, after which I peered through the door. "You have not greeted me with a holy kiss," said John, but Mr. Smith did not hear.

"Daughter," he cried, "why do you wait without the gate? Enter and receive the blessing."

The girl came timidly in and taking her by the hand, Mr. Smith said, "Cousin Helen, dear Cousin Jane, this is the child of my old age, Diadema Seraphena Victoria, which means that if she lives in accordance with the blessed Word she may sometime be a victorious seraph crowned with a diadem."

The young lady thus introduced, flushed, hung her head and trembled visibly. A look of tenderness softened Aunt Jane's face and she took the poor girl in her arms and kissed her. It was a glimpse into Aunt Jane's soul I never had before, and it surprised me.

Mother took the girl into the kitchen and introduced her to me. At first she was so timid she hardly dared move or speak and she seemed painfully conscious of her style of dress. After I had taken her to her room, which is a little one opening out of mine, I got her to talk.

She told me about her mother and cried so I could hardly keep from crying with her. She said her father would not let her braid her hair or have any trimming on her clothes or wear anything really pretty because it was wicked. It made me think of your experience, Martha. She said she could not say or do anything to please the Lord even when she tried her best. I asked her how she knew, and she said she didn't know only what her father told her, and he said she was very weak and sinful and if she did not repent, the Lord would destroy her.

"Sometimes wish he would and have done with it," she said with consideration.

Even if an untruthful spirit makes the communication, it evidences spirit return, and the investigator should always give a wide margin for the difficulties in the way of absolute correctness. He should be grateful for the true, and not magnify the errors.

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able spirit; "I don't see what there has to be such an awful God for."

"There isn't, only in people's imagination," I said.

The girl stared at me in surprise. "The Bible says 'God is love,'" I added. She shook her head. "Perhaps it does not mean what you think it does—the best things don't according to father," she added vaguely.

I repeated our conversation to mother and she said, sadly, "The poor victim—the poor little victim," and by that name she passes into our family history.

That night after our guests were safely in bed, we talked over the situation. John said, "I am real glad of the ox to put with one of mine. It is an ill wind that blows no good—but as for Father Abraham, I don't know as I know. I need a hired man, but whether a prophet can be induced to work or not remains to be seen."

"Try him, John, for the sake of the poor victim, if for no other reason," said Aunt Jane earnestly.

"Yes, John, for the victim's sake," said mother.

"All right, if you women can stand it I guess I can," said John cheerfully, and so the thing was settled for a time indefinitely.

Mr. Smith had not been in the house an hour before he informed us that the end of the world is at hand. He said the Lord would surely come upon the seventeenth day of April and he urged us to be ready to meet him. He said God had plainly declared that at the time of the end the wise should understand.

"Do you understand?" said I.

"Certainly; there is not a prophecy in the whole Bible that I cannot explain to you," he said decidedly.

The next morning Mr. Smith began where he left off the night before. He used the Bible to prove everything he said, which was a good deal. He described the Judge upon his great white throne and the awful terror and despair of the wicked and the rejoicing of the saints, until the victim went from the room sobbing, and I wanted to shake the man.

In sheer desperation mother came to the rescue. "A man of your ability and intelligence must surely be fond of reading," she said insinuatingly. "I suppose you noticed at once that we have a fair supply of books. What sort of reading do you like best?"

"Well," said Mr. Smith, after a little hesitation, "I can usually get quite a little comfort out of a real pious story that is very sad."

"Most pious stories are very sad," said mother, "but I do not have one handy, so I will offer you this," and she handed him Fox's Book of Martyrs which we found in the house. It proved a happy hit, for it seemed to afford him great satisfaction ever since, and yet Mr. Smith seems to be a real kind man and will sit up all night with a sick animal. How queer some persons are! I wonder if I am queer.

In less than a week after the Smiths came, mother got a letter from her father's sister Ann, asking if she might come and stay a few months with us and get rested. Mother had never seen Aunt Ann but once, and knew little about her except that she was engaged in some sort of missionary work somewhere, but she wrote her to come and stay as long as she could be contented. There was but one unoccupied room in the house beside the guest chamber, which mother declared she would not give to anyone who was to be a member of her family, and that one opened out of the Shadow Room.

Aunt Jane said she was not going to have any missionary woman a trapezoid through her room, so John locked and bolted the door between the two rooms and cut a new door opening into the hall and we made the room ready for Aunt Ann.

She came at the time appointed and we like her real well. She is past middle age. Her hair is white as snow and soft and fluffy. Her face has a strong and determined look and a calm, kind and happy one as well. Her keen gray eyes seem to look straight through everybody and everything and arrive at a correct conclusion. Her speech is plain and forceful but always pleasant. I think her a very fine specimen of womanhood. She makes me think of a rock upon the hillside which no storm nor tempest can move. I do not admit woman weak, wobbly women. I think a woman ought to be as brave and self-reliant as a man and I know she can be and still be lovable and womanly, and John thinks just as I do about it.

When Aunt Ann came down to breakfast the third morning after her arrival she said to mother, "Do you understand the meaning of the spiritual man's affections you have in this house?"

"No; we only know they exist and have ever since we came here," said mother. "What have you seen?"

"I have seen that locked and bolted door open and close and shadowy figures pass in and out," she answered calmly.

"Are you accustomed to such sights?" asked John, with some curiosity.

"No, I cannot say that I am accustomed to such things, but I have seen too many to feel either alarm or surprise," was the cheerful answer.

Mr. Smith had by this time dropped

of his breakfast and began to quote Bible excitedly. He said such manifestations were among the signs that were to precede the coming of the Lord, and God had plainly warned the world against that terrible principle of Satan known as Spiritualism, which the Rev. Father saw coming out of the mouth of the dragon in the shape of a frog.

"If it looked like a frog," I cannot for the life of me see how he knew it was Spiritualism," said I.

The prophet looked at me with evident displeasure, and said sternly, "Very likely you do not; the deep things of God appear as foolishness to the carnal mind, but the wise comprehend all mysteries."

After the man had gone to his work John said to Aunt Ann, "I wonder if the mind of man is capable of conceiving any theory that cannot be proved by the Bible?"

"It never did," was the brief reply.

One day shortly after this Aunt Jane said to Mr. Smith, "Abraham, your daughter will have to have new clothes before she can attend school this spring, and it is time the material was brought, so we women can be at work upon it."

"My daughter will have no need of clothing or school, for upon the seventeenth day of next month at the midnight hour the world will be startled from its slumbers by the solemn cry, 'Behold, the bridegroom cometh, go ye out to meet him,' and all who are ready will enter in to the marriage supper of the Lamb, and I trust my daughter will be one of the chosen few. God's bride will need only her pure-white robe of righteousness," was the impressive reply.

"What's that you've got in your mouth?" said Aunt Jane sharply. "A pretty bride you'll make with the tobacco juice drizzling down your white robe—perhaps you think the Lord will be proud of you! I can tell you that you better take the money you waste on that vile stuff and get your poor child some decent clothing; but if you won't do it some one else will buy it for her."

Mr. Smith stared after the retreating figure of his cousin in evident dismay. A week later John said, "I wonder what has come over Father Abraham? He has not used any tobacco for a week, and when I spoke to him about it he said it had been revealed to him that tobacco was filthy and God had commanded his people to put away from them all filthiness, therefore it should pass his lips no more."

Aunt Jane stared fixedly at the wall as if trying to read something on the other side of it. Aunt Ann said decidedly: "Abraham-Smith as living up to all the light he has. Honestly and sincerely command respect wherever they are found. The fact that what Mr. Smith considers to be wisdom seems to us little less than lunacy does not lessen our obligation to be patient and kind and respectful. If we will not treat the opinions of others with respect, we have no right to demand respect for our own."

I felt quite anxious to know what Aunt Ann would think of Mr. Dale. We all think so much of him; I hoped she would like him and she did. He is a strong, pure-minded, honest young man, but he has not found himself yet—when he does the world will hear from him," was the remark she made regarding him.

Mr. Dale comes here often and ever since Aunt Ann came, for he is as much interested in her accounts of city missionary work as I am. Neither Mr. Dale nor I ever heard before of such destitution, suffering, brutality and sin as Aunt Ann has told us about.

When I went to the depot to meet Aunt Ann I saw Mrs. Drury for a few minutes. She was on her way to meet with a charitable society of some sort which she told me is composed entirely of church members with the single exception of herself. "Thus far they have treated me with kindness and respect and yet they all know what I am," she said, smiling.

I asked her if the Spiritualists as a whole were given to doing charitable work. There was a touch of sadness in her tone as she replied, "As far as I know they are not—I am sorry to have to say it, for it is my earnest desire to see them take a prominent place among those who devote at least a portion of their time, talent, strength and means, to the betterment of humanity. The true way to help another is to teach him how to help himself, and of all people the Spiritualists ought to be the best able to do this. But you know, it is easier to preach two religions than to practice one."

Mrs. Drury's remarks made a strong impression upon my mind, which has deepened as I have listened to Aunt Ann's conversation. I feel a strong desire to make of myself the very best sort of woman it is possible to make out of the material I have to work with. I want to get where I can help others and then help them. When I get where I know myself I can help others to know themselves. I want to feed the hungry, rescue the perishing, care for the dying and show them all the way of life and do it for humanity's sake under the name of Spiritualism. I will let others preach the beautiful and helpful things and I will practice them.

I know you and Mrs. Drury can do both, but I will not try to do but one, but I will try and do that one real well.

Aunt Ann said to Mr. Dale one day, "A theory is of no use unless you use it. If it works good it is good."

He made some remark about the great wickedness of the people among whom she worked.

"Yes, but back of the wickedness is ignorance," she said. "They know not

what they do. They are conceived and born and reared in gross ignorance. From their birth to their death they in their home lives see nothing, hear nothing, know nothing but what we call sin; the very air they breathe is polluted with it, and every suggestion they receive tends to wickedness. It is actually expected and required of them to be wicked. I tell you there is not one of us present who under the same conditions would not be the same as they are. All the possibilities of wickedness developed in them lie undeveloped in us—all the good developed in us lies undeveloped in them. Sin is only the result of ignorance—remove the cause and a cure is wrought. Evil disappears correspondingly with the development of good. This is the doctrine taught by Christ, but his professed followers have always ignored it. In place of the 'glad tidings' he told them to proclaim, they have substituted the saddest tidings ever given to the world. We who have had the benefits of an education however faulty, who have always received suggestions of purity, nobility and honesty, who have had more or less goodness expected and required of us cannot estimate how great the debt we owe to such things, neither can we comprehend a life devoid of their help. O that those who profess to know the way of life might receive a baptism of divine love—the love that is long suffering, merciful, kind and tender."

We were silent for a little while, and then mother said, "Of all the religions, what one do you consider the best adapted to human needs?"

"In the broadest sense of the word and strictly speaking," said Aunt Ann, "there is but one religion, never has been and never can be. If it rested with me to name that one I would name it Spiritualism."

We all stared at her, too surprised to speak. She sprang to her feet and confronted us. I never saw her look so strong and commanding before. Mr. Dale said she seemed clothed in majesty.

"Yes," she said earnestly, "the one religion the world needs may appropriately be called Spiritualism. By that name I do not mean simply the knowledge that the so-called dead return and communicate with the living, although this truth is of vital importance. I do not mean that every individual who possesses this knowledge and who knows that immortality does not depend upon a belief in any person or thing shall call himself a Spiritualist and immediately go to work to break in pieces and destroy everything held sacred by others, and ridicule and abuse others who, perhaps just as honest as himself, do not see as he does, 'Tut I mean instead 'a knowledge of spirit and spiritual things. I would teach man that he is a spiritual being now and the necessity for spiritual development and understanding the law governing it. Spirituality means growth, progress, knowledge, power, happiness, peace, purity, goodness. It means everything that makes life desirable and is the real rather than the material. I would teach man that his future destiny rests entirely in his own hands, and as he sows so shall he reap. I would teach him that his body is the temple of the living God and must be cherished and well cared for, and the cleaner and stronger the body the better divinity can express itself through that body. All this is Spiritualism, but a person has to be educated to a certain point before he can understand all this. Some so-called educated persons have no more spirituality than a barrel of pork. All reformations begin with the inner life of the individual, and the first step to be taken is to awaken in the individual a desire to be something better than he is; but it is useless to preach to a starving man, the only religion he can appreciate is the religion of good deeds."

(To be continued.)

Letter From Tacoma, Washington.

I write you a few lines to let the friends throughout the country know what we are doing in far away Tacoma. I have been here now almost one year and still working away. I believe the good work is going on nicely here, but now it seems to look much brighter, and the future seems already cast its benign influence upon us.

The Occult Band of Harmony of which I am the pastor, is doing well, and their influence is being felt more and more with each succeeding meeting. The lectures that the dear teachers give us are indeed food for thought such as seldom our good luck to hear. It is indeed inspiring to look into the faces and see therein the expression of intelligence that is shown; then we sometimes hear people say the intelligent and thinking part of humanity is not looking for such things.

I find that if we furnish the thinking people something to think about they are apt to be present and look into the truth of what is being said. I am in sympathy with all, but with the higher teaching in particular. Let us have the very best, then we will have the power to draw the best people to us to listen to the grand words of comfort and consolation the angels have for us. I would like to hear from some good medium who would like to take up the work here.

Mrs. Grace Williams passed to spirit life at the age of 33 years, Oct. 30, at Tacoma, Wash., after one year of suffering, she leaves a husband and two sons and two daughters. He was forty years a Spiritualist. The funeral services were conducted by Rev. Dr. Dickey.

Mr. Young S. Hughes passed to spirit life at the age of 32 years, at Tacoma, Wash., Nov. 10. He leaves wife, one son and two daughters. He was forty years a Spiritualist. The funeral services were conducted by Rev. Dr. Dickey, also being a soldier was in touch with that.

REV. DR. DICKEY.

Tacoma, Wash.

"The Jesuits." By Rev. B. F. Austin. A. M. B. D. An excellent pamphlet. Price 10 cts.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

The Demonism of the Ages. Spirit Obsessions so Common in Spiritism, Oriental and Occidental Occultism. By Dr. J. M. Peebles. Cloth bound. Price \$1; postage, 19 cents.

The Descent of Man. By Charles Darwin. Price, 75 cents.

The Development of Spirit—After Transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson. Price \$1.50.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.

The Fairy Land of Science. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price 50.

The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price \$2.25.

The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents.

The Great Psychological Crime, which claims that subjective mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonies of Evolution." Price \$2.

The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. "An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been yet."—Literary World, London. Paper cover, 15 cents.

The Kingship of Self-Control. Full of most helpful ideas, and bound in white covers with pretty floral design. By William George Jordan. Price 30 cents.

The Life of Jesus. By Ernest Renan. Translated from the original French. Price, cloth, gilt top, 75 cents.

The Life Radiant. For every one in every walk of life. By L. Wh

The Progressive Thinker.

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

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NO. 837

AN EXCELLENT PORTRAYAL.

Illustrating the Beauty, Grandeur and Value of Pure Spiritualism.

"What is Spiritualism?" It is revelation; it is knowledge derived from spiritual sources. Spiritualism is the stepping stone to that divine and innermost light whereof spirit and its knowledge stands revealed to you.

Spiritualism forms an atmosphere to produce its own manifestations; it is a wonderful system of philosophy and religion. Spiritualism is of untold value to man and brings him in accord with the infinite laws of progression.

Twenty years ago I was led to visit Onset Bay and there Spiritualism was revealed to me, unsought. It changed the tenor of my life; it held me in my home and taught me my duties to others and made me of more value as a human being; it unfolded me spiritually and resurrected the divine in my nature.

Had it not been for Spiritualism I should have drifted through life a superficial woman living in the external only. Had it not been for Spiritualism I could not have borne up under the burdens and griefs an earthly existence brought to me; and still, had it not been for Spiritualism I would not have been called upon to undergo many of them. But to-day, standing upon a firmer basis, I feel no regret for the burdens and the bitter tears; I could not afford to have lost the discipline each trial brought. Spiritualism has proven to me that true happiness consists in doing one's duty to our fellow-men. It is a great lesson to learn and I cannot portray the blessing the faith has been to me. Within the haze surrounding the Spiritualism which came to me, I always see the faces of W. J. Colville, Cora Richmond, Clegg Wright and Mrs. Longley; they were the teachers who gave forth the spiritual pabulum I craved during my early investigations and they have made their impress on my life for all time.

"What does spiritualism teach that Spiritualists believe in common?" I have met with many who believe in common that our religion simply exists in order to cater to their incessant demand for knowledge concerning the moves they want to make in their daily lives. Shall they marry again? Will certain ventures bring them much money and how can they best attract a sweetheart or a lover? These are questions hundreds of Spiritualists make use of the faith to answer; they relegate it to the fortune-telling plane but never ponder on its divinity or the stupendous revelation it has brought to the world or its great value in showing men the path of progression. But the true Spiritualist is interested in the power which lies beyond the manifestation; he aspires to learn from Spiritualism the psychic laws.

Dr. Caird speaks of organization but some of us have had enough of superficial organization in the past. It is not what we make of Spiritualism, but what it is. Organization on the mortal side has no power to affect the workings of spirit on the spiritual plane. Spirit is continually manifesting among every class of mortals; it does not belong solely to Spiritualism. Some of our spiritual societies ARE WHITED SEPULCHRES; their leader wishes to pose as a successful president of a successful society and aims to put the most sensational medium on the platform without regard for his genuineness. What attention is drawn to his unworthiness, the president says, "Never mind; he is a big fake but he draws a crowd."

There is to-day in Boston a man of the above order; a fine lecturer, yet he stoops to the level of the charlatan and reads folded ballots by trickery. He creates a sensation and fills the Spiritualistic halls by his blindfold trick and is eagerly sought by spiritual societies. To organize to protect fraud is criminal; in such a case it is better to quit organizing and let spirit do its work, unaided from the mortal side.

"What does Spiritualism teach?" What does it not teach? It teaches how the kingdom of the spirit works for the purpose of expressing its greatest power to suffering mortals. It comes straight home to our individual lives and teaches us divine mercy and charity to all. It teaches us through spiritual aspirations to overcome influences of an adverse order. It teaches us to attain the psychic condition for soul development and unfolds the nobler qualities—unselfishness; a desire to do good by helping the fallen. It is constant and living pressure toward the unfolding of the spirit within and we are more able to transport our thoughts, our lives, our aspirations toward divine knowledge and goodness. True Spiritualism sheds the white light of spirit over its followers and illumines the path toward progression. It teaches us how to free the powers of the spirit for expression in the natural world, and shows us that it is not our clothes nor our bodies that make humanity but it is the thought, the spirit which lies concealed in our hearts and minds; it is thought, feelings, affections, aspirations, hopes and spirituality which constitutes the real man and woman here on earth. Its rays penetrate to the light of the world; its rays penetrate to the very darkened corner of the universe, speaking the word of cheer to the despairing mortal, bidding him look up higher, teaching him how to evolve the best elements in his nature and make the most of the blessings and gifts which are his natural heritage.

EVA A. CASSELL.

WHEN YOU WENT HOME.

Where did you go, I wonder,
Home to that beautiful shore;
In the sunny, gladsome springtime,
Or when summer days were o'er?
Was it when leaves were falling,
And the brook sang soft and low;
Or when fields and sleeping blossoms
Were covered with robes of snow?

Within the early morning,
When bird-sons filled the air;
Was it then your soul went outward,
To those golden shores and fair?
Perchance the stars of evening,
Hung low in the crimson west;
When you passed the silent portal
And entered eternal rest.

Did you see angel faces
In those far lands on earth?
Faces familiar, yet holy,
With the light of spirit birth;
Were hands held out in greeting
From across death's narrow sea;
Did they whisper words of comfort,
As you whispered out to me?

ALICE M. WARREN.
Proctorville, Vt.

Natural religion to-day means what the most enlightened reason reads in nature.—B. P. POWELL.

SOUTHERN CASSADAGA.

W. F. Peck Writes His Appreciation of the Camp.

The season is here when "The frost is on the pumpkin and the fender's in the shock," and delightful, bracing, invigorating the days are, too. The year in our northern clime would not be complete without this crowning season of harvest, this ripening, mellowing period when Nature sums up her months of steady labor in teeming fields and overflowing granaries. When she celebrates her achievements by filling the air with wine and the blood with tingling electricity.

But, alas, there is a fly in the amber of our delight, a spot upon the sun of our rejoicing; these white mornings, hazy noons and yellow evenings are ominous of greater changes to come. For months Old Sol has been stealing his way toward the Southland so slowly and quietly that only the shortening days, lengthening nights and falling leaves gave indication of his going. We know that he has gone on his annual visit to his Antarctic subjects and that already away up in the trackless wastes of the Northland Old Boreas is marshalling his fierce battalions for a descent upon us and that soon his icy breath will sweep every stream and cover field and town with snowy fetters.

Months must pass before the Lord of Day shall return to rescue us from our frosty chains and drive the invader from the land and we must either resign ourselves to our icy bondage or follow the example of the sun and go south—36 hours behind the panting iron horse will carry us from January to June; six months of latitude in a day and a half of time.

On the narrow peninsula, shaped and pointed like prophetic finger to the lowest latitudes covered by Old Glory in this continent lies the Promised Land, a spot selected by the angels on which to erect a spiritual Mecca, a refuge not only from the frosts of winter, but from the coldness of dogmatic theology and barren creeds. The Southern Cassadaga camp grounds, situated on beautiful Lake Couchy and near to the little village of Lake Helen, Florida, is that chosen and favored spot. To this haven each winter increasing throngs wend their way to enjoy together the good things provided for bodily and soul comfort. Here the balsamic odor of the pine fills the air with healing, while the perfume of the rose, the glint of the golden orange and the song of the mocking-bird unite to satisfy every natural sense.

To these attractions of nature are added all the social delights obtainable anywhere. The people whether resident in hotel, lodging-houses or in the many lovely cottages are as one great family, gathering together daily and nightly for lectures, séances, dances, card parties, concerts, theatricals, etc., almost without limit. Those who find sport in depriving other creatures of life, have, in the chain of lakes stretching away to the St. John's river, a vast number of the finny tribe and not a few alligators to practice on. Excursions to Orange City, Blue Springs, Deland, Stetson's Groves, Fonce de Leoni, Fountain of Youth and other points of interest are of almost daily occurrence.

On the way to Lake Helen from the North are many places of interest which the tourist may visit without extra railroad fare. Quaint old St. Augustine, oldest town in the United States, Daytona, the Beautiful, Smyrna with its wonderful beach and striking history, while, if the visitor has the time and means, he is in easy reach of the Florida Keys, Cuba, Porto Rico and the Bahamas.

Living at the camp is as cheap or cheaper than at home, while reduced rates by rail and steamer bring the cost of the journey down to a very moderate figure.

The attendance each year is increasing rapidly and new cottages are constantly being erected. Although the regular program of meetings does not begin until the first Sunday in February, yet many people spend the entire winter in this delightful community and enjoy every hour of the time.

All the indications point to a record-breaking attendance during the present season. Those who wish to go by rail can learn all particulars as to routes, rates, etc., at your nearest railroad office. Those who prefer to go by ocean steamer should address H. A. Budington, 91 Sherman street, Springfield, Mass.

SPIRIT PHOTOGRAPHS.

An Experienced Photographer Gives His Views.

To the Editor:—Will you through the medium of The Progressive Thinker, allow me to ask, Have any of your readers copies of genuine spirit photographs? Now and then I come across an advertisement of photographers who say they can take the spirit with the sitters or from old photos.

When in England, I was often in company of Mr. A. Glendenning, the late J. Trall Taylor, J. Hay Taylor, Dr. Hall Edwards and several others, all of us practical photographers and intensely interested in phenomena, and all anxious to get some evidence, but although we had at our disposal some of the foremost mediums, Mrs. J. J. Moore, Miss F. Mrs. Thompson, Mrs. Gray and others, yet we never obtained a single spirit photograph out of hundreds of trials.

Hundreds of faked photos have passed through my hands, and since I have been so-called spirit photos, and have been assured that they are genuine; but, alas! my professional eye detected the double printing at once. And I am afraid that I have spoiled the faith of some (previous to this) believers in Spiritualism.

Now, if there are any genuine, let us have the evidence.

ALFRED H. SAUNDERS.

He who seldom speaks, and with one calm, well-timed word, can strike dumb the loquacious, is a genius and a hero.—Lavater.

Whatever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.—Shenstone.

EXPERIENCE.

It is the Most Successful of All Teachers.

Sunday, October 29, 1905, a spirit came into my presence and spoke as follows:

Earth's people are being tutored at present by that most successful of all teachers—Experience. In common with nature's science, human science has its unfoldment and solvent. It is said by some of the world's students, that creation rests upon and is propelled in accordance with the numerical calculus of the cosmos and its laws concerning spirit and substance. These are worthy eyes in progression toward gaining a true knowledge of universe, creation, but, be it borne in mind that in the study of natural and human science, the intelligence back of it all and coursing through it all, is not of it, but is supremely above and beyond it.

Intelligence per se does not originate in numbers, but numbers are used by the intelligence to make manifest its purposes. Intelligence does not originate the human mind or brain, and its system auxiliaries, but they serve as receivers of intelligence and again as transmitters to so increase knowledge by which works are launched and propelled onward for man's and world's improvement.

Therefore, to become the recipient and custodian of large shares of spiritual intelligence, it is necessary to be pure in heart, prayerful and faithful in the performance of all duties that lay claim to our strength and time in their specific domain of public and private usefulness.

There is a marked difference of many degrees between the present day influx of general intelligence from spirits in the outward immortals worlds to the minds and spirits of this mundane sphere. True spiritual intelligence requires special preparation by the recipient to thus come in rapport with the higher vital currents which establish vibratory connections and maintain them so that the influx of such special spiritual intelligence becomes possible.

Such higher truths when received and dispensed become a world blessing and a strength to all minds, because by hearing these higher truths thought is stirred and the minds are agitated so that vibratory attachments can be made by which process the higher raising of the individual, also the masses, is accomplished.

Various special spiritual manifestations are levers for the world's upliftment.

It is a grand privilege, enjoyed by great numbers, viz: to see the forms and hear the voices of ministering spirits, as it is your present and frequently enjoyed privilege; but all the intelligence so imparted belongs to the world and to all the people for their blessings in many ways.

We behold with joy the awakening of the truly scientific consciousness of humanity; the cognizance of the worth and utility of all nature's substance in its degrees of service to mankind is pleasing to us who labor for these results. Gradually men's minds are opened to spiritually behold and discern the co-operative necessity of spirit and matter or spirit and substance; the latter word embraces all crude and refined matter molded by spirit in accord with nature's rules, for world's and man's improvement.

Perceive the point, thought or sense activities for the mere gratifying of hunger and appetites only is not a co-operative process of the spirit and intelligence that distinguishes the man from the beast, but is rated as on the beast level, because it is the instinctive intelligence contained in the matter of their composition, which is very different in quality from the divine intelligence which is the true heritage of all human souls.

To all who pursue life's journey in the light of instinctive intelligence only, immortality is a sealed book. They have no sense development that can receive or comprehend life's true import. They are therefore the truly poor who have need of the world's pity, patience and help to change their mental and general status. In this consists the reconstruction of worlds, governments and general man or of culture for humanity's true improvement.

MRS. M. KLEIN.

Van Wert, Ohio.

Commercialism vs. Covetousness. Commercialism in Spiritualist societies and mediums seems to have been under consideration at the late N. S. A. convention; and this condition appears to be a matter assailing the interests of orthodox churches. The commercialism under consideration appears to be what Jesus called covetousness. There is a need for churches—including the Spiritualists—of their ministers and mediums to have proper remuneration for services; but a covetous spirit that seeks to get wealth possessed by others without giving an adequate equivalent, would seem entitled to be called vicious, selfish commercialism. This latter should be condemned in all who may so apply their acts, whether Spiritualists, Christians or Pagans. Such covetousness is the severe condemnation of Jesus; and no doubt equally so of the spirits to-day using mediums for human good. All good works must have an unselfish basis in order to achieve lasting results.—Banner of Light.

NOTHING LOST.

There's nothing lost, why so much care
To save the trifles we prepare?
There's nothing new that can be said,
Nothing alive that can be dead.

Life is life forevermore,
Talk not of death as heretofore;
There is no death, is now well known,
The Reaper reaps what has been sown.

There is no Time, apart from Life,
Whatever theories are life;
Apart from things, there is no space,
For every thing there is a place.

Does Nature ever falsify?
Who ever caught her in a lie?
Her promises she does not break,
Nor does she ever make mistake!

MRS. C. A. SMITH.

San Diego, Cal.

The consciousness of the divine presence in the idea of abnormal and capricious action; in a scientific age with that of regular and unbroken law. The one conception predisposes most to prayer; the other to reverence and admiration.—Lecky.

The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

BRIGHT POINTS OF LIGHT.

Further Particulars in Reference to Them.

To the Editor:—It is pleasing to learn that quite a number of persons can and do see those bright points, life germs, or life entities, that are constantly in motion in the atmosphere and described by many on pages of Oct. 14. The more evidence there is brought to bear upon the subject, the more likely will the scientific minds of the thinking world be made to investigate in that direction, and try to prove the correctness or falsity of this living, surging sea of life around about us; for many affirmative replies surely shows that there is no imagination and there must be some truth for the statement.

It is a subject that one dislikes to mention, save to some close friend, for fear of being ridiculed or laughed at by others. When a little sympathy and confidence are exhibited, then people are more willing to tell that which seems to be peculiar to themselves.

If these bright points of light are more talked about and the attention of the people drawn in that direction, more evidence will be had of their existence.

Mrs. Carlyle Petersen is one who describes them fully in The Progressive Thinker of Oct. 28. She says, "They are the spirit life entities or life germs of all things that exist upon this earth; and there can be no life without them."

Since my letter appeared in The Progressive Thinker of Oct. 14 I have received some personal letters telling about these bright points. F. M. Katzung, of Pasadena, Cal., writes: "In Chicago, in the park across the street from The Progressive Thinker office, I noticed that these points of light were less in number, slower in motion, and their trail of light shorter, and not so bright as in Los Angeles or here. The Rosicrucians and other mystic cults of by-gone years knew these points of 'light' or 'life' as the elements of 'fire' to which they gave the name of 'Salamander' and claimed that by the control of them they produced some of their occult feats."

Dr. Agnes Willeaux-Brackett of San Francisco, Cal., writes how she came first to see these bright points: "I was quite young when I first remember seeing them. It was during a heavy snow storm. I was looking through a window at the great big thick falling snowflakes, and admiring their many forms, when I became conscious of seeing those lights. It certainly was a most beautiful sight, and I wondered what it was I saw. Since then I have always seen them at will; in the dark as well as in the light, and of late with my eyes closed, I have been able to tell a few of my friends just how to look to see the bright shining lights, but I find that only a few can see them, however."

I have been told by the spirit side of life that these bright points are magnetic life, and supported by the magnetism of the earth and the magnetism of the sun.

Lakeport, Cal.

THE OPTIMIST.

The Optimist is he who looks on life—
With eyes of love on all that he can see;
He knows of sorrow, sickness, toil and strife;
He knows how cruel time to some must be;
He knows of knavery and lies and sin;
He knows of cheats who flourish in the grin;
He knows how easy 'tis the game to win—
Who trickily consents the course to run—
And yet he keeps the shining inward light,
That somehow says with hope, "our life is right!"

'Tis right to-day in showing mighty plan—
That works from good to good and then works on;
It from the germ did dream to bring a man—
With noble promise of a better one;
There is to be a new uprising race;
The chosen of the higher type we know,
Embodying each virtue, strength and grace—
That man as man in triumph seeks to show;
And so he keeps the path of joy and light,
And still believes as man that life is right!

Of all the possibilities of bliss—
In what below us with the worlds above,
The present unto us is best in this—
'Tis the training ground of all we love;
We must take steps to gain the good we seek,
We must have time ourselves, in power to find;
We must outgrow the foolish, vain and proud,
And come by youth to man's expanded mind,
And so the heart of love in this doth rest,
This life of ours so far for us is best!

The Optimist works with the ages old,
He is a worker for the time to come;
By such grand hope his fortune has been told,
And earth arranged as our abiding home;
He is a part of this the up and ward race,
The onward movement of the tidal tides,
He hears great nature conquest proudly preach,
And sets it in his life as poet rhymes;
And working with a new inspired might,
He feels the best is best, and life is right!

There are destroyers out on all the seas,
And soldiers fighting on each field of wrong,
The Optimist hears battle on the breeze,
And takes it to his heart as Love's own song;
In quiet ways without a fear or fret,
He follows on the flag that goes before;
On distant mountain heights the signal set,
Gives him his aim and keeps him evermore;
But in his follow he has all daylight,
And in the world, for life to him is right!

Who knows the secret source of all in all,
Yet present is so clear for eyes to ken,
And courage, truth, and love, we noble call.

FROM ANDERSON, IND.

Illustrating the Good Work Going on There.

Possibly a word from this section of the vineyard may be of interest to some of your readers. The Madison Avenue Association of Spiritualists is in a healthy condition, and enters upon its thirteenth year with good prospects. We have always begun our lecture season the first Sunday evening in September, and continue until June, holding services every Sunday evening.

Brother J. N. Smith of this city has been our regular speaker for the past eight years with the exception of a few brief intervals when we have employed foreign talent. Brother Smith, who is an Englishman, and who began his work some years before he came to America, is a trance speaker. His lectures are of a scientific character, and highly instructive to those who are advanced in the philosophy of Spiritualism. In all these years he has served our society without pay. He absolutely declines any compensation whatever. Brother Smith promised his guides years ago that he would give his services to the grand cause of Spiritualism gratuitously. It is purely a labor of love for the cause of truth. He is a mechanic, being employed as an engineer in an iron mill. There have been times when he forfeited a day's wages in order to fill his appointment in our temple. This is certainly a rare instance, where we find a man so truly devoted to a cause that he cheerfully gives it his services without pay.

Robert H. Bragdon is the present president; Sylvester Louisa, secretary, and Mrs. A. Hoover, treasurer.

The Ladies' Aid Society, a valuable auxiliary of the temple society, has been running for the past twelve years, meetings being every week during the entire period with the exception of the summer season. The society is practically out of debt with \$100 or more in the bank, earned and placed there by the workers of the Aid. Among the active workers may be named Mrs. Louisa, Mrs. Simpson, Mrs. Hoover and Mrs. Wert, the latter having served the Aid society as president for several years.

Ours is one of the few temples built and dedicated to the cause of Spiritualism. We have had our share of persecutions and petty troubles in the past, but we are going along quite harmoniously. For December Mrs. Crossfield of Muncie, will assist Brother Smith with the services. This lady drew full houses during her engagement in October.

For several years in the past we had a young ladies' auxiliary—the Joan of Arc Club. The president, who served for a year at a time was Joan of the club. The young ladies gave entertainments from time to time and realized considerable sums of money for the benefit of the temple.

Unfortunately a number of Spiritualist families have removed to other localities. Among the latest to go was C. A. Gaines and his family. They live now in San Jose, California. They will be sadly missed in our entertainments the present winter.

We have had a mid-winter mass-meeting every winter for a number of years, and one is being planned for the coming winter. We have, moreover, observed the anniversary of the advent of Modern Spiritualism regularly for the past twelve years. Our motto is to live within our means and keep mortgages off our temple property. An effort is to be made to revive a good many well-meaning Spiritualists, and once more get them into the harness as of old. We have more Spiritualists in the city than ever before but many of them seem to care little for lectures.

J. A. WERTZ.

And look for them to be in men as men,
Then brave and strong a man performs his part,
And has in hope a friend to make him blest;
With such refreshing tidings in the heart,
He looks from good for better and the best,
He keeps his vision to the growing light,
And holds somehow that life in Right is right!

WILLIAM BRUNTON.

Child Labor. "At least two million children under sixteen years of age in the United States are employed for wages, most of whom ought to be in school, but laws lack uniformity in different states, and many of them are only crude beginnings at legislation. Nearly all are poorly enforced."

The above is an authorized statement of the national child-labor committee. The condition is more appalling than most people realize. These little toilers become dwarfed, diseased and imbecile automatons. Their greatest joy is when they early pass to the great beyond. Child-life is unknown to them. Green fields, flowers, trees, birds, sunshine, are parts of the fairy world and unrealized in their world of toil. Such dwarfed soul egos are sent to spirit life untimely, and there abide their only prospect for love, home, education and freedom. Thank God for the angels of mercy and for true Christian spirits in the soul-land. When, oh when, will there be Christian charity under the sun for the earth-dwellers? Answer, O human souls!—Banner of Light.

ONE DAY.

I live back in the sixties
With the shades who went away,
And whom I hope to meet again
One day.

In all the glorious panoply
Which will their forms array,
The blue they wore and fought for
One day.

I will hear again their voices,
I will hear the breezes play,
And the drums will beat rejoicingly
One day.

When I shall join my company—
There's one to lead the way—
Under the Stars we love so,
One day.

I will see "Old Glory" shining!
I will hear the reveille!
And the battle will be over
One day.

Oh, I long so for the meeting!
It isn't far away!
And I'll meet a tender greeting
One day.

Los Angeles, Cal.

PHYSICAL PHENOMENA.

The Work of Spirits Who Belong to the Lower Conditions of Spirit Life.

It is a little amusing to see the different correspondents quarrel over the reliability of various materializing mediums, some claiming that they get genuine manifestations while others declare that they give only fraud. Now both are correct, and there should be no dispute between them. The spirits who produce physical phenomena belong to the lower conditions of spirit life, and most assuredly do those who are able to produce materialization. The higher class of spirits who have become more refined and etherealized cannot handle unrefined material things, such as can be seen by the ordinary human eye—only those who are very near the earth condition can do so, therefore materialization and other physical phenomena, such as handling moving gross material bodies without physical contact can only be performed by those who have just gone over and those who have but very little spirituality and are yet upon the earth plane.

Scientific research has shown that people who were very spiritual-minded have been able to materialize as well as seen by the ordinary human eye just as they were leaving the human body; and while they are hovering between the physical and the spiritual condition, but never afterwards.

As we are compelled to rely upon those spirits of a low moral and gross spiritual nature for all of our physical phenomena, we should expect fraud where fraud is possible, and we should not fool away any time with physical mediums except under fraud-proof conditions; for all spirits who produce this class of phenomena will give you fraud as often as the genuine when it is possible to do so.

When we get to the genuine physical phenomena we must not think that the medium is fraud-proof or when we get fraud we must not think that the medium gives no genuine, for all give both. Materializing mediums are often forced while in an unconscious condition to present themselves to a credulous audience as materialized spirits, by their materializing control, even when the medium might be averse to such a practice, but no medium is proposed to practicing fraud who will in his normal condition carry around tatters for the express purpose of deceiving his audience.

After understanding what class of spirits produce the physical phenomena, and becoming familiar with that universal law of life attracts like, and birds of a feather flock together, we will not be surprised at the amount of fraud practiced by the physical mediums and their controls. Neither will we look upon the fraud thus practiced as so disastrous to Spiritualism, as we will all understand that it all occurs according to natural law, which we all should understand, and that the ill effect of such fraud is the result of our ignorance and the lack of proper caution. All this will be remedied when the philosophy and phenomena of Spiritualism are separated and the phenomena relegated to a branch of science and the philosophy only held as a religion.

JAMES L. DOW.

Manhattan, Kansas.

PAST AND FUTURE.

Tell me, daisies, are you dreaming,
There half-hidden in the grass,
Of a life you lived before this?
Do the hours now lonely pass?

You look up to me as pleading
For a recognition there,
In life's long and lonely journey
Have we met before, somewhere?

Does a soul dwell in your beauty
Who to mine is closer kin,
Who in some other life incarnate
Lived in form less free from sin?

You from lips may once have spoken
Lying in another sphere,
And again thy silent brethren
May return to give us cheer.

Far back beyond the cycling seasons
You may have another known,
A fuller joy of life's expression
Than beside a wall of stone!

Let no ruthless hand destroy thee!
May we guard with jealous care
Thy little life, and all around thee,
Nestling 'neath the terrace there.

We shall closely cover o'er thee,
When the wintry winds will blow,
Mercy's mantle to protect thee
From the chilling cold and snow.

Loving hearts may thrill with gladness
When the springtime warmth and rain
Lifts the veil that hides earth's sadness
And the daisies bloom again.

And who can say thy petals plead
Only dumb through all the years,
And that dewdrops do not glisten
A kindred tie to human tears.

J. W. NIGH.

Washington, D. C.

THAT'S THE USE.

A soul we have to mar or mould
To God's most perfect plan,
We strive for years not without fears
To make a perfect man.
Though by and by the body dies
The soul it never can.
So that's the use.

To make our souls more like pure gold,
So when we pass away
We find our soul in rapture rolls
And filled with love for pay,
So by and by, if we but try,
We'll reach that brighter day—
So that's the use.

If love we crave, then love will come,
A love so fondly true
For eyes that shine, we strive, we climb,
And sing with Cupid's crew,
Though by and by we up and die,
True love will take us through—
So that's the use.

Then care we naught for social place,
But hope at last to shine,
And spend our time to some account
With those on the same line.
Though by and by we up and die,
We're filled with trust divine—
So that's the use.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

The destruction of Christianity is essential to the interests of civilization.—Bacon.

MRS. DELANA S. DRAKE.

A Prominent Spiritualist Passed to Spirit Life.

One of the pioneer Spiritualists in the state of Maine, mother of Mrs. Mary Drake Jennie and grandmother of the well-known Coy and Jennie Coy of Monson, Maine, has taken leave of earth. Her husband, Elhanan Drake, with whom she lived most happily for forty-six years, passed to the higher life one year and ten months ago. Both of them were ardent Spiritualists, and were never weary to proclaim the truths of their religion to the world. At the time this devoted woman embraced Spiritualism, she stood alone, and bitter persecution followed her acceptance of the then unpopular faith. She lived to convert many to her own sunny philosophy, and to see all social ostracism and persecution disappear.

Mrs. Drake was the mother of nine children, two of whom preceded her by many years in their entrance upon the life of the Soul. Five devoted daughters, two stalwart sons, and eight loving grandchildren survive her. She had been ill for more than a year, and at the last, submitted to a most painful operation, which her doctors said, would take only a matter of saving her life. It did no good, and on Sunday Nov. 5, just as the winter's twilight was softly settling down upon the Monson hills, her spirit took its flight. All of the seven surviving children were by her bedside as she took leave of earth. Her only expression for several days prior to her transition was, "Oh, I am so tired!" and on Sunday Nov. 5, her lips she entered into that realm of peace, where she has found that rest which her physical suffering denied her here.

DARK SEANCES.

An Answer to a Reverend Opposer of Spiritualism.

There seems to be a disposition upon the part of some Spiritualists to condemn dark seances. There is no doubt whatever that seances of every description are far more satisfactory, less liable to be fraudulent and suspect, so to to be, when given in the light, but this fact does not prove that all seances given in the dark are therefore fraudulent. There are no phenomena in Spiritualism better established than those appearing in trumpet seances which are usually held in the dark because more successfully than held then in the light for some reason not yet known.

However true it may be that "men love darkness rather than light because their deeds are evil," the darkness itself should not in reason be held accountable or share in the general condemnation. Darkness per se, is just as natural and just as important in the economy of nature as light, and every whit as respectable, pure and praiseworthy.

A prominent Presbyterian clergyman in a sermon against Spiritualism spoke as follows:

"When any person invites you to the investigation of any phenomena and begins by turning down the lights on you, you may be right there. It is prima facie evidence of fraud. It is precisely the same as tying a bandage over your eyes."

But this utterance will hardly bear logical analysis. If the phenomena were intended to be investigated by the light, why would the investigator be asked to turn down the lights? It is precisely the same as tying a bandage over your eyes. But if the phenomena are intended to be investigated by the light, why would the investigator be asked to turn down the lights? It is precisely the same as tying a bandage over your eyes.

What, by the way, is the object of a dark seance? Is it for the purpose of seeing phenomena? By no manner of means. Although lights are occasionally seen in these seances, their sole object is for the hearing of whatever may be heard by the ear, and to determine whether or not that intelligence was in the possession of and emanated from the medium or any other embodied person present. Our critics seem to display a peculiar tendency to get the phenomena intended for the ear confounded with those intended for the eye.

Again, our reverend friend remarks: "Spiritualists tell you that spirit voices speak through trumpets or sing songs. They invite you to investigate the truth of this for yourself. And the first thing they do is to shut off all possibility of your ascertaining the truth by turning out the light." Neither will this utterance bear close scrutiny. Is it, I ask in all candor, a fair statement in the first place, of the facts in the case? Is it necessarily true that turning out the light shuts off all possibility of ascertaining the truth? What right has the reverend gentleman to rule out as incompetent, evidence received by the ear, even though it be received in the dark? What difference does it make when the sense of hearing is appealed to for the proof of the reality of the phenomena presented, whether it be in the light or in the dark, except that in the latter the hearing is more acute? The fact that it is necessary for some reason or other, that what we hear from the invisible sources must be heard by the ear, or is better heard in the dark, is no evidence at all, "prima facie" or otherwise, that a dark seance is a fraud. There is not a court in the world that would dare convict upon such evidence as that, unless it would be an orthodox ecclesiastical court similar to the one that tried and convicted Michael Servetus.

Again the reverend gentleman asks: "And now how are you going to investigate it? You cannot see with your eyes." No, nor can we hear with our eyes. Does the reverend gentleman mean to imply that the only investigator about man's anatomy is his eyes? Does he mean to insinuate that no dependence is to be placed upon the sense of hearing? Is it not a fact that the sense of hearing is less liable to be deceived than the sense of vision? Are auditory illusions as common as optical illusions? Does the judge of the court charge the jury to bring in a verdict in accord with the evidence seen or heard? Evidently the latter. So the circle of investigators hear the evidence and almost invariably are enabled to return a verdict before leaving their seats so overwhelming is the evidence imparted to their sense of hearing.

Let him that hath ears to hear, let him hear the voices of his loved departed and converse with them upon matters self-evidently unknown to the medium and his associate sitters, and that settles it. He does not need the sense of vision to confirm or corroborate the glorious truth that he has been in communication with the so-called dead. Some of the most convincing, satisfactory, incontrovertible proofs of a future life I have ever received, came to me while sitting in a dark trumpet seance. As long as I cannot get the same or similar proofs in the light I am willing to accept them in the dark.

H. V. SWERINGEN.

Fort Wayne, Ind.

TO A LITTLE BOY.

I will not wish that wealth with all its
May be for you some day;
I will not wish that in the large affairs
Of nations you may sway;
I will not wish that you may rise to
claim
The decent pride which follows well-
won fame.

I wish for you the splendid strength of
heart
That he must have whose fate
It is to play a common, toilsome part,
Unmolested by the great,
Yet close it with the brave wish in his
breast:
To serve mankind where he may serve
the best.

—S. E. Kiser.

SOME COGENT THOUGHTS

In Relation to Heaven and Happiness.

You don't have to pass over to get
into heaven. You realize your greater
worth here as long as you can hold on
to the first plane. It will be quite nice
when all find their own down here in
this seed world.

I fancy you are having many a good
laugh all to yourself to see how you
manage and spin your religious-philosophic-
scientific college equipment.
I am far enough progressed to see the
folly of living to be happy. I think
those who live for happiness are all of
men the most miserable.
Spiritualism will hold its own. There
are plenty of wise men and women on
the right side of it.

True Blessedness

An Address Delivered by Mrs. Helen L. P. Russegue, at Minneapolis, Minn., at the Convention of the National Spiritualists' Association.

It has been told us that there is something in life greater than happiness—it is blessedness. It is well to contemplate what blessedness implies, and to, if possible, trace to its source the uplift that it may bring to the world, if we pursue the thought of conduct that leads us into that clearer realm.

There are always laws that enlighten and overshadow action. There are foundations and summits from which and to which we must climb. We believe, yea, we know, that in human life the aspiration that leads us to loftier heights than those to which we already attain are the principles that carry us closer to the great ark of God, and if we stop to contemplate that thought, that the great love that is in humanity is but the pulsing of that great heart of divinity. It is the voice of the infinite that sounds in and through human souls. It is the love of a man or a woman that tells how close he is to the divine spirit. It is the rejoicing of the human soul that brings to us happiness, and the satisfaction of having done well the duties assigned to us is what brings to human consciousness true blessedness.

Dogma and creed are passing away, and the pure warm blood of religious and spiritual life is coursing through human veins, and is causing the heart-throb of humanity to become more real, and there is one life, one truth, one spirit, that pervades the universe that belongs to the lower and to the higher; the one not unfolded as the other, but there it abides.

Dogma has misled the race. It has created disbelievers, or it has inspired a degree of both. It has fettered aspiration, enchainned intelligence, and thrown the confines of bigotry and superstition about human thought. Until its fetters are broken, until the idols are shattered, until human thought and reason are emancipated, the souls of men can not grow in wisdom.

In the retrospect we see what the church life of man has accomplished, and it becomes the prospect for the eternal to-morrow.

In the world the man who has seen and made himself acquainted with the higher truths—who has come into the closest relationship with human needs, is the man who has ascended highest upon the ladder of progress; his heart is the one that beats responsive to human needs; his thought is the revelation that brings him within the rights of human sympathy, and all these are but the attributes and the spiritual unfolding that belong to humanity.

Dogma has stood as an accuser. It has blasphemed God and it has denied to man the glory of his presence, save through the instrumentality of its chosen channels. Once, when plague and pestilence beset the land it was deemed the curse of the almighty, but intelligence and reason have asserted their supremacy and we have discovered that what we have heretofore deemed God's punishment was our ignorance, and we have discovered that when we have established better sanitation and made the conditions of human life purer and sweeter the world is better and God is nearer.

The spiritual nature of man stands fettered by creeds. The knowledge that men believed in God was but the shadow of that truth that he is in every human life, that brings God home, that imprints him upon human intelligence. It may rob him of the personality that caused men to build for him a throne and make for him a heaven, but it has brought him in contact with human consciousness and men stand up and look within. Why? Because the spiritual nature of man has apprehended his presence and has comprehended his love.

All religion is that power which helps, enriches and nourishes life, the power that reigns in us; that good to the human race is the result of a just interpretation of what that good implies. Religion is the power that uplifts thought, exalts thought, that ennobles human nature, and religion is but the output of reason and love. It is the foundation of charity, the tie that holds human races together, the power that wields an influence over mankind and brings to human consciousness the fatherhood of God. But what has that to do with our interpretation of religion? What has that to do with the interpretation that Spiritualism has placed upon religion?

Spiritualism interprets religion as the highest expression of the spirit of man, but you tell me that Spiritualism implies that the door is open between heaven and earth, and that the angels are passing to and fro and communication is established between men in the body and men out of the body material; but is that all that Spiritualism implies? By no means; it is but one of its testimonies, but one of its evidences.

Spiritualism not only encourages, but demands of those who accept it a higher uplifting nature; a higher unfolding truth; a richer, sublimer, more blessed life. Your standards of living become spiritual. Your relation to each other commands you to be spiritual to those who are upon the same earth plane you are on—not only to those who are upon the same level that you are on, but to the lowest in life as well as to the highest and show to all the spirit of the brother or sister that binds you to the angelic world.

Spiritualism is telling its story over all the earth. It is bringing to the world a new revelation. It is evolving the capacities of the human mind. It is unfolding to the world a different creed, the voice of aspiration, and it is expressing to the consciousness of man the sweet reward of comprehending true blessedness.

Spiritualism is God-nature, and according to the interpretation of today, it is omniscient. There is no religious form or belief that can imply all there is of truth any more than there is in the expression of one phase of the series of law that binds you to the infinite.

The unit of life is God. Every particle of matter, every human body, every spirit, every individual, it matters not who or what he or she may be; every blossom or leaf, every grain of sand, every drop of water, every globule of air and every star, are all required to make God in his expression. He has written himself upon everything that is, and his voice is heard throughout the universe.

Spiritualism by no means denies the infinite presence. Spiritualism does not say I do not believe in the bible, I do not believe in religion, I do not believe in death, or I have all there is of knowledge; but it does say I do not believe in THE God, but IN God.

The Spiritualist believes in death as the inspiration that brings him to the door of truth. He believes in the bible, in the great bible that God has written, in writing, for his God is still writing his spirit upon and into everything that is.

Spiritualism, in its modern phase of manifestation teaches us that it matters not how the communications received may vary; it matters not how different the expressions may be that are given from the other life, there is one enlightening basic principle that it gives; one definite truth which it proves, that man continues to live, unfolding the possibilities of his life, enlarging his capacity of knowledge and wisdom of all things when he drops the earth life for the spiritual which overles and underlies his nature; it gives assurance of the fact of greater unfoldment, of larger usefulness, of greater glory in the world to come, and it never tells the story of death. It has inspired man and woman to know that man can not die.

The Christian church has only faith upon which to build its hope of eternal life, in a life to come. It has faith in immortality, but the knowledge of immortality is secured only by the religion of Spiritualism.

Spiritualism has only come as a fulfilling spirit, fulfilling the law, answering the prayer of the past ages, the wonderful revelator that tells us the story of life after death; that life on this world but prepares us for a greater world to come, for a larger life beyond. Spiritualism comes to tell the story that we are still bound by ties that time nor change can alter. It proves to us that there is a continuity of life, and does away with the thought that there is such a thing as completed creation. It takes away from human thought the idea that the world has been made in six or seven days. The world is not yet finished. It is now in a process of moving on, a process of evolution. It has not finished its commission any more than the will of man, nor will he be done until the great idea of scientific energy has acquired all there is to be acquired of this and of the other worlds.

No man is so ignorant in spirit as he who believes he has reached the summit of wisdom, for he has never gone beyond the mountain top. There are greater heights and a more clarified sunlight to reach. You have never reached the highest summit. There is always something beyond your vision of yesterday. The world is growing larger; religion is sweeter; humanity is more loving; life is fairer simply because we are learning more of the spirit of human nature. We are learning how to respond to the great needs of the world.

Time and again we hear of cities that have been razed to the ground by sickness or disease, and we find that the cause of this disease can usually be traced to some error of mankind, and we hasten to supply the needs of the afflicted people and overcome the error. It is not the belief in his God or your God, or a God of any kind, that he resorts to

to come to your aid; but he hastens to supply your needs, for it is the expression of the God within; it is the God in your own souls that is bringing you into diviner touch with human souls.

Spiritualism has something more than this. It teaches you of all the conditions of life, however undeveloped they may be; however sinful they may have appeared, it teaches you to seek the causes that have induced these conditions. Sin is undeveloped good. Evil is disease, and Spiritualism commands its believers to seek the causes of these conditions.

You do not hesitate for a moment if a man is mentally disordered to attribute this to disease of the brain. When he is morally disordered, what then? You know that his brain is not in harmony with that which is best, highest and truest in his nature, but is he at fault because the light has not entered into the dark places?

When you consider that inheritance, ignorance and environment, all contribute to the moral, mental and spiritual conditions to which humanity are subject, then it is time that you should enter into a careful investigation of the causes of disorders of any and all kinds.

The scientists have learned in their investigations, that sin is transmittable as well as virtue. We are told of a criminal, one engulfed in the lowest of crimes, from whom was born a child, and from her child and her children's children two hundred and eighty-six were finally accounted as generating from this woman, and all tending to evil.

What is the remedy? Seek to unfold that which is of the highest type. Purify thought, that the highest spirit of mankind may assert itself and the supremacy of the race to loftier standards will be the result.

Suppress evil. When you go into a home of sickness and sin, when you have visited the criminal, the morally insane as well as the physically disordered, remember you are not to condemn; if you are a Spiritualist seek not the evil, but the good, the true, the beautiful, the holy, the God love that is fettered in that soul and help him so that the light may shine forth and glorify that person.

Spiritualism also teaches that there is no attribute of divinity which man has not the right to possess. That there is no wisdom or truth in divinity that should be denied to his reason or to the careful investigation of his intellect. Spiritualism teaches you that the dividing line between God and man is so close that whatever is of truth, it is expressing itself to the understanding of the human mind as the revelation of God which is within the human soul.

But the phenomena is that which puzzles the world. They forget that man in the life to come is as he is in this life. They scoff at chicanery and pagism, and wonder that the ascended spirit should refer to the earlier conditions of life; but the diversity of the manifestations from the other side of life but proves the perpetuity or continuity of life beyond the grave, and that every attribute of human nature, is carried with you into the other life, for we are only laying aside our outer garments when we cross the threshold from the mortal to the immortal. The religion of Spiritualism is the religion of growth. It is a religion that can always remain the same. It is a religion which tells you that ignorance is the cross upon which to crucify sin, and that glory, truth and knowledge is the child that stands in your doorway beckoning you to loftier heights and holier wisdom.

Spiritualism does not teach of human depravity. It does not teach you of injustice; it teaches you of a better condition of human life; it teaches you to respect and honor the rights of man everywhere, and the rights of woman too. It comes to tell you that heaven is here in your souls and that hell is of your making. It comes to tell you that there is no escape, that there is no possibility of wandering away from your own consciousness, and the results of your earth life. You are carrying yourself step by step up the heights. You are responsible to yourself, and to God for what you are and for what you make yourself. You cannot shirk your responsibilities, so be men and women, true to the highest mandates of your spiritual nature. Live upon higher levels. Look to higher and holier realms of action and of conduct. Seek that which is of the best and you will find that the happiness of righteous living embraces a life of blessedness.

THE ANGEL MESSAGE.

So Considered From the Standpoint of Wm. Strong, Hamilton, Canada.

The most perfect instrument rendering absolute obedience to divine law can get the highest inspiration.

Every shortcoming or deviation reduces the power of the medium. There is no absolutely perfect instrument. The command has been given through the Great Master of the ages, "Be ye therefore perfect even as your Father in Heaven is perfect."

Absolute perfection belongs only to the infinite. Spiritualism in all its phases will become more and more a subject for the people. Its chief instrument, the unseen forces, are touching earth's vibrations, and putting on, more or less, earth conditions that the people of earth may be redeemed. These standards again before me a life-size statue, the figure I see is that of the poet and dramatist, Shakespeare, standing in front of the great theaters in London, the index finger ever pointing to the marble scroll on which are the memorable words, "There is no darkness but ignorance."

Knowledge of God, knowledge of the mission of Jesus to earth, knowledge of the brotherly relationship of the whole race, knowledge of the laws of nature, the key to all knowledge, this is the great emancipating power, and this is in harmony with the truth of the ages. All truth must harmonize. Truth can not contradict itself.

Jesus said: "Ye shall know the truth, as the same shall make you free." "What ye know not now, ye shall know hereafter." This is the "hereafter," and the knowledge is coming as quickly as the people can accept it. Again there is whispered the words, "Give them the little things."

When we look at truth and error, side by side, we can see the difference. "So ye shall know the truth," says the Lord, "as the same shall make you free." "What ye know not now, ye shall know hereafter." This is the "hereafter," and the knowledge is coming as quickly as the people can accept it. Again there is whispered the words, "Give them the little things."

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All the forces of nature are polarized. The elements of nature are all powerful in their sphere. Oxygen and hydrogen in combination, one to eight, with a spark of electricity, are omnipotent to make water.

The man who understands the elements of nature (so far as discovered they are 72) and their affinities in all the apparently countless adjustments possible, can again astonish the world and become a subject for the people's worship.

And after all, is not each man a God in embryo?

A being with infinite powers of unfoldment is simply limitless in his thought forces, and in his wonder-making achievements.

Now, just a word on dematerialization. Reverse the polarity and the water returns to its original elements.

Why?

On the principle that action and reaction are equal.

"Have dominion" are the words spoken to the primitive man.

Obedience to this command and knowledge of natural law places in man's hand the true power of a king. Disobedience and darkness have kept man weak and consequently a slave to every passion and prejudice—a subject for superstition and worship of false gods.

Knowledge is the hope of the race. If I have transgressed the divine command, and have given you anything that is not little, it is not so intended, for truly I am keeping the great things back from the people, knowing that they are not yet ready for them. The man who has come into line with Divine law has truly touched the fountain of knowledge.

Man's thought was made so free, Professed far to rise.

To lift all mists from off the earth, Sweep cobwebs from the skies.

Hamilton, Canada. WM. STRONG.

THE CELESTIAL CITY.

Some Reflections as to Our Progress Towards the Same.

I have been reading the article entitled "The Celestial City," in No. 830 of The Progressive Thinker. From the initials given, I inferred that it is one of the editor's articles, brought to light again and renewed from the long ago.

Such sentiments are spiritual and elevating to all persons who have the right mental attitude to receive them, and practice such noble deeds and actions in their lives.

I have been acquainted with some of those "Aunties," like Aunt Martha, who were attentive to the sick and afflicted in the midst.

She was truly a noble woman and hero, and there are thousands of such grand people in every generation.

They sacrifice their lives for the good of others.

My mother was like those dear creatures in many respects, as she spent days and nights ministering to the needs of suffering mortals.

I realized when I was a boy that mother was earning a ticket that would take her through every station on the spiritual railway to the Celestial City, and I have desired to so live and act as to reach the same destination.

My thoughts go out in love to all persons who are doing good for suffering humanity everywhere. Words of cheer, with a helping hand to all discouraged souls who may be suffering in mind and body, will have a reward to all persons so acting and doing.

On account of bodily affliction for many years, I have considered myself one of the humble creatures of creation.

I draw a pension from our great government for gunshot wound and resulting disease. Our nation is good and kind to the veterans who have helped to save and preserve the Union of States in times of its greatest perils.

The soldiers of all our wars for freedom and independence have been treated with honor and grateful remembrance by the American people.

Soldiers' homes have been built, and furnished with every convenience and comfort necessary, for the old, decrepit and afflicted heroes of our wars, and when they die, there are beautiful cemeteries in which their bodies are buried.

What a blessed privilege it has been to live in glory and generation.

It has been a time of stirring events, and much progress has been made in science and government.

Everywhere, the people are becoming awakened, and aroused to seek higher living and action, and I hope the time is not far distant when honesty and morality will prevail in all governmental affairs; also among mankind generally.

This world would be more like paradise, if the people were more kind and loving in their dispositions toward each other.

All true Spiritualists would rejoice if the ranks of Spiritualism could be purified, so that fakes, frauds and impostors could not live or flourish in its sacred cause.

What we need is pure and undefiled mediums, with earnest and sincere people, seeking to know the whole truth about our immortal principles.

All persons who love Spiritualism, should expose and battle against spiritual phenomena in public, without they are sure it is genuine.

In times of distress, sickness and death, spirit come to all true believers in the principle of immortality, as ministering angels to soothe their feelings of anguish and sorrow while struggling for existence. They cheer all aspiring souls with the hope of reaching the blessed state of peace, love and righteousness now and hereafter in the eternal future.

The genuine spiritual philosophy calms the mind, and creates cheering thoughts, under all emergencies of life and trying circumstances.

All should unite with the pure and good in our sacred cause, and depart from these mediums or persons who are making money by dishonest methods. Give the people the true philosophy without the fraud phenomena, and the glorious cause will prosper under the banner of truth.

The fall and winter campaign has commenced in earnest, and it is interesting to read the progressive ideas of so many talented correspondents.

The twelve-page issue of The Progressive Thinker, October 21, will be remembered as a wonderful document, as it contained thrilling thoughts and startling facts. There is so much excellent reading in The Progressive Thinker that it takes considerable time to read it thoroughly and digest all of the important principles discussed and analyzed. I wish that thousands and millions of readers could be added to its subscription list every year.

It is a difficult task to get the common people to read and study spiritual things of a high order. In many communities the citizens are generally or what is called worldly-minded people.

Most individuals of our day read stories and fiction, and give but little attention to history and stubborn facts.

W. S. FRANKLIN.

Bedford, Iowa.

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FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

Roscoe Conkling. Memorial Oration, by Robert G. Ingersoll. Price 3 cents.

It comes forth with the weakest defense ever presented to the public, and pays no attention to the charges of L. O. Hull and W. S. Channing, and insinuates that they are Fraud Weeders, and have no business to interfere with the management of the Camp, forgetting that the honest, conscientious Fraud Weeders, desiring to promote the whole truth, are the Saviors of Our Cause, and forgetting also that they are simply the Servants of those who elected them, and Not Autocrats, like the Czar of Russia.

Board of Trustees

We are glad that we have aroused interest sufficient in the Chesterfield camp to bring forth a statement for its officers. In order that our readers may thoroughly understand what led to this controversy, we republish the articles by Messrs. L. O. Hull and W. Channing, to show how the Chesterfield management skip over or ignore the main issue, and dwell principally on the Innocent Progressive Thinkers.

Now, in conclusion, permit me to state that our camp-meetings are regarded by some of the wisest and best men and women in our ranks, and if the public cannot go there and find genuine mediumship—and nothing else—God's name where can we go for it? I hope to see the camp-meeting "Mecca" of Spiritualism, where we make yearly pilgrimages to commune with our loved ones, knowing in our hearts, that there at least we shall find genuine mediumship pure and unfilied.

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rank of a "would-be fraud weeder and the management completely ignore him, brush him aside, because they in essence did not see what Mr. Hull says he saw. He "thought" he did, but the cruttite management decided he did not and give him to understand that as a "fraud weeder" he is not a success and they will not listen to any such person.

The management have not a word to say of the bogus materialized hand-

As to the speakers at the camp the most of them were splendid specimens of intellectual ability, but some of them were grossly mistaken as to the actual condition of the camp, as the large deficit shows, as the presence of Mrs. Bliss demonstrates, and as the statements of Messrs. L. O. Hull and W. S. Channing prove conclusively. The management in linking Willard

"Spirit Echoes." By Mattie E. H. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents. Cloth, \$1.

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the truth of the manifestations recorded above; but I have always felt sure I should never have found my self but in the way and manner described and to the truth of which I am now and willing to make affidavit.

REUBEN ALBERTSTON
Sitka, Alaska.

"The Kingship of Self-Control."
Wm. George Jordan. It treats of crimes of the tongue, the Red Taxy, the supreme charity of the v revelation of reserve power.

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SATURDAY, DECEMBER 9, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may be a dozen times safe, 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.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Eight Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

Saul and the Witch of Endor.

A third article in the series relating to spirit intercourse as anciently related, was contemplated, founded on the Bible account in I. Samuel 28, but as the facts are accessible to everyone, and are frequently recounted by our platform speakers, we have thought best to pass it, premising that susceptible persons in all ages seem to have been able to communicate in some manner with the immortals. There is scarcely a family that has not a list of "ghost stories" connected in some manner with such family. Churchmen very frequently credited the appearance of such visitors to the Devil, and the ancients called them demons, or, if serviceable to life or limb they were credited to God.

The Witch of Endor is a plausible story in the light of present knowledge. The spirit of persecution was rampant then as now, and the same command: "Thou shalt not suffer a witch to live," seems to have been in force. That the story was of comparatively remote origin there can be no question. Some very learned scholars who have had opportunities of investigation but few possess, are of the opinion there is not a chapter in the Bible which was written prior to the 8th century of our era, and they marshal a large array of facts to support of their claim; but whether Samuel was written twelve hundred years before the beginning of our era, or a thousand years after, the fact as there related of spirit intercourse with mortals, and the return of Samuel from a long silent grave to give desired information to King Saul, agreeing so closely with well authenticated cases in modern experience, makes it more than probable the story had a foundation, in some particulars, at least, in a real occurrence.

Necromancy, from the Greek nekros, dead, and manteia, divination, was the art of revealing future events by means of pretended communication with the dead. Its practice seems coeval with history. In modern times it has been treated as an imposture; but was it really a fraud? We incline to the opinion that there were sensitive persons in all the past as now, who were susceptible influences from without, that possibly, there were fraudulent pretenders, but the system may have had a truthful foundation.

Modern science, with modern education and research, joined with modern spirit revelations, have illuminated all history, and given us new ideas of antiquated thought and action; while they, in turn, contribute their share in interpreting and making intelligible many otherwise obscure recent events.

Scholarship Not Wanted.

Prof. Hinckley G. Mitchell has long filled the Old Testament chair in the Boston University School of Theology, under the supervision of the Methodist Episcopal church. An advanced scholar, he made himself familiar with the subject he was teaching. The learned Doctor published a very instructive book entitled "The World Before Abraham." Of course he found evidences of man's occupation of the earth thousands of years before creation; that populous cities and an advanced civilization antedated that fabulous narration. He only related that which the spade and shovel have revealed to us, and which sophistry cannot deny. He did not hesitate to tell the truth as he learned it.

The Washington General Conference in session, referred the application of Prof. Mitchell for reappointment for another term of five years, to the Board of Bishops. They were unanimous in rejecting the Doctor, because of his repudiating the early narratives in Genesis, declaring his position "unwarmed and objectionable," and having a tendency to invalidate the authority of other portions of sacred scripture." President Huntington, ex-President Warren, and Dean Perrin urged the retention of Dr. Mitchell. They affirmed he was loyal to the deity of Jesus and to evangelical doctrines generally; they referred to his high standing as a teacher, and claimed the trustees, faculty and students by an overwhelming majority sustained him. But he was dismissed, and others were charged with his duties.

The doctrine of the fall of man and total depravity, with the need of a Savior to restore the race to its primal condition, is based on that portion of the Testament literature which Dr. Mitchell repudiates. With

"One link between the great chain of destroyed,"

so they determined to save that broken

link to retain the whole.

How it is possible for Dr. Mitchell, or any other person of common sense to deny Jesus is more than we can comprehend. The whole story of his parentage by any other personage than Joseph, is based on a dream. His divine parentage was not recognized by his mother, and is a physiological impossibility. His position can only be accounted for on the proposition, that the Doctor, like thousands of other learned men, has given no thought to the subject. His childhood teaching has probably never been called in question.

What Will Be the Result?

An interchurch conference on federation, representing twenty-four religious bodies and numbering among its members 600 delegates, began its sessions Nov. 15, in Carnegie Hall, New York City. The chairman, J. Cleveland Cady, in his opening address said: "Today we stand on the threshold of what is greatly hoped will be the beginning of an era of brotherly co-operation and of a united effort for righteousness in which the church of God will put forth its mighty strength."

The past history of "the church of God" is not entirely of a character to inspire great confidence that its "mighty strength" will be used solely for "righteousness," in the ethical meaning of the word.

Persecutions because of variant dogmatic beliefs; bloodshed and slaughter; dungeon and stake; prison and confiscation, these have marked the highway of past church history.

Today a remnant of the olden pious savagery is manifest in the outcome of Sunday laws and other machinery for the persecution of both Christian and non-Christian people, who do not come up to the standard of "righteousness" that accords with churchly ideas of the orthodox stamp. Witness the petty and disgraceful persecuting prosecutions of Seventh-Day Christians, who in obedience to their conscientious convictions of bible teachings, keep Saturday as their holy day of rest and worship, and regard Sunday as a day for secular work.

For this obedience to their conscientious religious convictions, they have been haled into court, arraigned as malefactors and criminals, branded as breakers of the laws of the land and of "righteousness," and subjected to fines and imprisonment, under the investigation and "mighty strength" of "the church of God."

This is one sample of present-day persecution—for righteousness' sake as viewed from the standpoint of orthodox bigotry.

When the now disintegrated integers that comprise "the church of God" shall have become consolidated into one machine, there is reason to fear that its vaunted "mighty strength" will not always be used with due regard for human freedom of thought, belief and action; that it will gradually "put on the screws" to coerce people into the observance of the lines of life and conduct that coincide with the views of the priestly expounders who do the religious thinking for their flocks.

However, the growing spirit of liberality that characterizes the age is against them, and sooner or later they will fall in any such undertaking. The "mighty strength" of the church cannot overcome the great principle of human freedom, and persecution finally dies of its own meanness.

There is a strong probability that one especial item of the "effort for righteousness" which "the church of God" will put forth its "mighty strength" to accomplish, will be the "God-in-the-Constitution" principle, on which the seat of certain religious leaders is based. That this would in principle contravene the established principle of our government to keep church and state separate, does not weigh so much as a hair, in the estimation of those who seek to accomplish their purpose to foist "God" and the "Lord Jesus Christ" into the Constitution. Church federation on liberal and humanitarian lines will be welcomed and a blessing to the world; but for proscription and persecuting purposes, it can only be a curse.

Cause for Tears.

Two weeks ago we published from Hammond's Atlas of the World, the populations of the earth, as classified by geographers. There has just come under our observation a classification made by the London Missionary Society which increases the number of "heathen" from 140,000,000 to 856,000,000, more than half the population of the globe. To make this large number all Buddhists, 460 millions of them, are rated as heathen; as are all Brahmins, 220 millions; all Mohammedans, 170 millions.

What a frightful showing! Nearly 2,000 years of continuous effort, with the wealth and the power of the civilized world, aided by the dungeon, the gibbet, the stake, and the torture chamber, to which may be added a hell of sulphurous flame, sustained by an angry God and his immaculate Son. But gloomier still, there are only 380 millions all told of Christians, as given by the Missionary Society, divided into 190 millions Roman Catholics; 84 millions Greek Catholics; and 116 millions Protestants.

More than one half of the reputed Christians in all countries are unbelievers, which include Spiritualists, Agnostics, Infidels, Jews and the Indifferent. This reduces the number of Christians, one-half of whom are infants, to 190 millions.

Great God! Is this the reward for all the toll, the sacrifices, the cruelty, the sectarian abuse, and sacrifice of liberty and life for 2,000 years? Let us weep. Prayers so long and unsuccessfully employed avail nothing.

Fraudulent Bible Armor.

A Philadelphia book dealer keeps a stock of pocket Bibles with bullet holes and knife cuts in them. These are fine things to show when telling stories of close calls. The book dealer makes the holes himself.—Bx.

All have listened to accounts of hairbreadth escapes of soldiers whose pocket Bibles, given by fond mothers on going out from the paternal roof, received the ball or bayonet thrust designed for the possessor of the book. These cases were so frequent in wartime many a soldier placed this fetish over his heart to receive or ward off the deadly missile. Possibly some lives were saved by the device, but would not any blank book of equal size and thickness be as good a protection as the Bible?

As our industry will do more to produce cheerfulness; suppress evil humors, and retrieve our affairs, than a month's mourning.—Aeon.

IMPORTANT!

What Means the Present Great Search for a Satisfactory Religion?

A Vivid Portrayal of Present Conditions, Illustrating the Search for a Suitable Religion to Fit One's Aspirations—A Practical Illustration of the Idiosyncrasies of the Human Mind—Spirit Return the Only Demand of the Rational Mind.

"One of the most amazing things in New York to me," said a woman who came here from the state, "is the hunt for a religion which is going on all the time among a certain section of the population."

"I came to New York two or three years ago with such a variety of hayseed clinging to me as grows in an inland city of some 175,000 inhabitants. We had a great many people there who had quietly shed all church connections and no longer accepted the miraculous in revealed religion. They seemed to get along quite comfortably without any religion at all, and to feel no necessity of searching the remote corners of the world to find some new faith which should satisfy their souls."

"The first of the religion seekers whom I encountered in New York was a woman who was preaching a new and refined variety of Mohammedanism. I went to see her on business, and she began immediately to try to convert me."

"The new religion, according to her, was fitted and destined to unite the Christian and Mohammedan worlds. Christians would accept it because it was not Mohammedanism. Mohammedans would accept it because it was not Christianity. It had been promulgated, I gathered, by a Mohammedan reformer and prophet whom she called 'The Master.' The Master was at that time languishing in jail somewhere in the Sultan's dominions."

"I gazed at the woman. She seemed to be sane. There was nothing to distinguish her from any educated woman in the upper walks of life. Her home furnished evidence of wealth and refinement."

"And yet she was stark, staring, plumb crazy on that subject, and her husband too, and they were spending a great part of their time and substance in endeavors to proselyte. It was a new phenomenon to me, and I couldn't make it out."

"Next I encountered a woman I used to know in our home town. When I first knew her she was teaching a Bible class in an evangelical Sunday school. She went over to the Unitarians, but that didn't satisfy her, and when the Christian Scientists arose she joined them."

"Soon she went back on Mrs. Eddy, and I heard of her in connection with a schism, a group of scientists who retained the principles, but repudiated the founder. After a while she got out with them, too, and as our little town afforded no further variety she was left stranded without a church."

"But here I found her living in a club-house, high priestess and manager of a club, composed of so many different kinds of religionists that it made me dizzy. I went there to a lecture one night. It was all about colors."

"A woman stood up and displayed color maps or diagrams of different people's souls. She had a map of President Roosevelt's soul and of Miss Alice Roosevelt's. There was a great deal of red in the President's, I remember. That was the strenuousity."

"She could tell you how to diagram your own soul and other people's at \$5 a lesson. She had her business cards there for distribution. She prophesied, too, and taught how to prophesy."

"This was just after the President was elected, and she prophesied that night that he was going to be shot and have a long and painful recovery from his wound before he was inaugurated. And there were two parlors full of apparently cultivated and intelligent persons, men and women, who listened to this stuff with the greatest attention."

"I met my friend the other day and asked her how it was that the shooting never came off. She said they had held the President and saved him from harm."

"How did you hold him?" said I.

"We held him in our minds for safety, health and peace," said she. "We met daily till the period of danger was past and held him and warded off the danger. Don't you know that the mind is the greatest power in the universe?"

"I met one woman in New York whom I admired extremely. She was an artist of power and talent and had worked her own way up amid great difficulties."

"She was a little, fragile, delicate, poetic creature, who looked like a pre-Raphaelite picture. The wind might have blown her away. It was a pleasure to me to visit her lovely studio and listen to her talk of art and the celebrated people whom she had met here and abroad."

"One day our talk went into the philosophy of life held by each of us. Now, my own philosophy of the progress of the race is a very simple and practical one. It is summed up in one word—environment. I believe that the only way to modify heredity and improve mankind is by environment. I haven't any religion, but I am interested in every movement in the world that makes for better environment, and I help them along when I can."

"To my astonishment I found that this little, gentle, delicate, cultivated, artistic creature cared nothing about any of these things. She took no interest in tenement house laws or school reforms. She remained unimpressed by statistics showing the infant death rate of the slums."

"These people, she said, had all of life and its enjoyments, that they were capable of appreciating. If they were capable of properly using more they would have more."

"Every soul, she thought, had passed through many earthly existences, and each time it was born it deliberately chose the body and environment it was to go into, because it needed the experiences to be gained in just that stage of existence. So, of course, it was getting just what it needed and wanted, and there was no reason for interfering with it."

"This naturally knocked in the head the whole modern scheme of social betterment. Never mind the environment. Just take care that your own precious soul is getting all it can out of life, so that it can be born higher up next time. In fact, it referred the whole matter back to the souls in the astral, considering the matter of their next reincarnation."

"The higher souls, she thought, acquired in time the power consciously to leave the body and travel the astral. She thought her own soul took little journeys of this kind at times, but she was not sufficiently advanced to remember where she had been after she woke up."

"She lived in hopes of acquiring this power. Her life was completely bound up in this hope. Toward all practical plans for amelioration of economic conditions she was hardhearted as a stone."

"I confess I left her presence with a revulsion toward the old fashioned religions. They at least inculcate humanity. I never want to see her again."

"I have found this invariably the state of mind of devotees of Oriental religions. I knew a woman once who had inherited a fortune. She did a lot of good with her money."

"She helped a training school for orphan boys. She furnished a lodging house for working girls. She paid a district nurse to work in the slums."

"Her house and her time were at the service of every useful movement. Then a wandering Orientalist, who wore a turban and a toga, got hold of her."

"She was converted, and gave over her whole time and money to propaganda, with the wandering Swami as propagandist. The last I heard of her she had gone to Europe and was devoting her fortune to establishing a branch of her new religion in a country there. She has completely severed her life from all her old friends and associations."

"I know two sisters in New York who have established a business of their own, bright, up to date, successful women. Yet they are quite insane over the teachings of another dusky Swami."

"They are paying him money regularly for enlightenment on the ways and habitat of the soul, and they seem to hate and despise any sort of work for the poor. They even resent the presence of the immigrant and negro children in the public schools."

"I wonder if the women who flock to the classes of these Oriental teachers know how the latter talk about American women behind their backs? But the thing that puzzles me is this: Is it necessary for a religion to get along so comfortably without any at all. The survival of primitive superstitions is a curious thing."

The above from the New York Sun is certainly a vivid portrayal of present conditions. Spirit Return has within it the necessary qualities to satisfy the human mind. One can make a religion or a philosophy out of it. It alone will finally redeem the world from the deleterious effects of religions' hash.

CREMATION OF A NOTED ACTOR.

His Brilliant Career Outlined—He Was an Excellent Medium and Converted With Those in the Higher Spheres—He Was an Intimate Friend of President Lincoln.

The readers of The Progressive Thinker must remember well the very interesting articles that have frequently appeared in its columns from the pen of E. W. Hulburd, Descanso, Cal., a man giving us spirit communications from glowing and other distinguished personages, through that very superior medium, Justin Hulburd, who, said to say, has just put off the sandals of mortality to walk over the evergreen shores of a deathless existence.

Arriving in California about ten days since, and arranging to soon go up into the mountains to spend some time at Descanso in the calm sunny residence of the Hulburds, I was shocked last evening to hear of the sudden death of this Justin Hulburd, whose stage name was Justin Robinson. This morning I accompanied his remains from the undertaker's establishment to the railway station, where his body was to be borne to Los Angeles for cremation.

The San Diego Evening Tribune says, in speaking of this event: "The theatrical world has lost one of its best known celebrities, and San Diego county one of its best known characters. Members of the profession, and to the theatrical world, Mr. Hulburd was known under the name of Justin Robinson, a name which he had assumed for stage purposes. Though a number of years have passed since he has appeared behind the footlights, his name is still remembered by the older members of the theatrical profession; in fact up to the time of his retirement in 1879, he was considered one of the foremost actors on the American stage."

Mr. Hulburd came from Scotland when but five years of age, and he adopted the stage as his profession when but ten years of age, commencing his profession with dancing and eluding, but later he took up the phase of impersonating characters. From this he grew and graduated into some of the greatest companies in America. For years he was the leading support of such distinguished actors as Edwin Forrest, the two Booths, Barrett, and Joseph Jefferson. Jefferson and himself were the very warmest friends, for they were both outspoken Spiritualists. Later he was started at the head of a theatrical company of his own, and though unassuming, was one of the most successful of American actors.

Retiring from the stage, measurably because of his health, he came to California, and for the past twenty years has been a resident of Descanso, with his cousin, E. W. Hulburd. Justin was acquainted with the most eminent actors of this country and Europe.

During the Civil War, Mr. Hulburd gave up the stage to become a private spy for President Lincoln. Many were the cabinet reports that came to Lincoln's ears from Justin. Stanton, the secretary of War, was exceedingly fond of him. His remarkable powers as an actor stood him in good stead when a spy, and helped him out of many tight places. President Lincoln esteemed his services very highly. He was during all the early years of his life, up to forty, dwarfed in stature, being only four feet and two inches high. But after forty, his growth renewed, and before his death his height had increased fourteen inches. This while astonishing his friends, was rationally accounted for by his mediumship. There are many cases on record of the elongation of the human form. If given the conditions, I know of no limit to spirit power.

In connection with the above, it is well known to intelligent Spiritualists that the wonderful acts wrought by spirits—that the human organization has been elongated; that keys, manuscripts, divining rods, head-dresses of Egyptians, ancient Roman manuscripts, Babylonian cylinders have been brought through the air long distances by spirit power, and that human forms, as in the case of D. D. Home, E. C. Dunn, and others, have been made to float in the atmosphere. A case of this kind is recorded in the "Acts of the Apostles," where, while Philip, the evangelist, was on his way to Gaza, one of the frontier towns of Palestine, about fifty miles southwest of Jerusalem, "the Spirit of the Lord caught him up," and transported him to Azotus, otherwise Ashdod, which lies on the sea-coast, at least five and twenty miles distant from Gaza. No sectarian truthfulness of this narrative. And yet, when scientists and eminent scholars testify to similar occurrence, transpiring today, churchmen doubt or deny them.

Indeed, an alleged fact has to be two or three thousand years old, and biblically recorded before it is got through the thick skin of the sectarian bias.

After the Civil War, Justin Hulburd returned to the stage and essayed more important positions than before. He was what has been termed an easy, natural actor, greatly admired for his career and for moral integrity. He has been for many years an impressionable, insipid, and uninspired medium. He had at the time of his transition communications and spiritual essays from distinguished actors, and others now in spirit life, which he intended to soon publish in book form. It is to be hoped that his earnest and royal-souled cousin E. W. Hulburd, will soon put this pure volume in print, for the edification and advancement of spiritual truth.

I am requested to deliver a funeral address appropriate to his great life work. This address will, as desired by his cousin and friends, be delivered in the Spiritualist Temple, San Diego, Cal.

J. M. PREBLE, M. D.

A Poor Excuse Better Than None.

The editor of the Christian Advocate, a Methodist organ, gives as a reason for introducing Christianity into China: "Because we believe our religion to be immeasurably purer, loftier, better adapted to man's needs than theirs, and that our institutions—so far as they are effected by religion—are far superior to theirs; therefore we wish to teach them, being assured when they shall have accepted Christianity they will thank us for our sacrifices in their behalf."

The robber undoubtedly thinks he can make a better use of his neighbor's money than he, hence the reason he demands it. Every criminal, of every character, justifies himself for the crime he is about to commit.

It would seem the better way to set the unbeliever a good example, and let him be his own judge whether our religion is better than his, and leave him to exercise his own choice in their selection. We all think a republican system of government greatly superior to a monarchy; but should we send missionaries into any country on a proselyting expedition, but now infidels, they would meet with experiences similar to the Christian missionaries in China. We well remember the treatment, temperate lecturers and anti-slavery agitators met with in our own

Surging Ahead!

THE PROGRESSIVE THINKER is Surging Ahead! Its weekly receipts are large, and it was never in a more favorable financial condition than at present. It has been crowned with sixteen years of unparalleled prosperity. It is the Head Light of a Pure Spiritualism and Honest Mediumship! It is the STANDARD BEARER OF TRUTH. Its editor is in close touch with the spirit world, and the higher denizens thereof are in harmony with its work. It is a breezy paper, a stirring paper, a paper that makes vibrations wherever it goes, a paper that is never in the rut, never standing still, but ever on the ascending plane; ever dispensing the higher thought. When one important movement ends another opens, and its readers ask, "What next?" Yes, what next? It will come like a meteor, and will, perhaps, dazzle you with a meteoric display. LOOK OUT FOR THE "SPECIAL THOUGHT CHANNEL!" It will astonish you as never before! It will be educational. It will give your mind new vibrations. It will teach you something of the mysteries of the Dark Cabinet, and show some of the rank deception carried on there in the name of "Spirit Return," one of the grandest truths that ever came to the world.

The Spiritual Phenomena of the Bible.

Materialization.	Healing: New Testament—Jesus the Healer.
Genesis iii:8. Genesis xviii:1; xxiii:24. Exodus xxiv:10,11. Ezekiel xi:9. Daniel v:6. Luke xxiv: 15, 16, 29, 30, 31. John xxi: 30. Luke xx:30, 31.	Matt. viii: 5, 13. Matt. xii: 10, 13. Luke xii: 2, 4. Mark iii: 2, 5. Luke v: 17, 25. John iv:47, 54. Luke ix:11.
Spirit Writing.	Gifts of Healing.
II. Chronicles xxi:12. Daniel v:5.	I. Cor. xii:9, 28.
Independent Spirit Writing.	Healing by Magnetized Articles.
Exodus xxiv:12. Exodus xxxi:18. Exodus xxxiv:16. Exodus xxxiv:1. Deut. v:22. Deut. ix:10.	II. Kings iv:29. Acts xix:11, 12.
Trumpet Speaking.	Independent Spirit Voices.
Exodus xix:13, 16, 19. Exodus xx:18. Revelations i:10.	Deut. ix:12, 13. I. Samuel iii:3, 9. Ezekiel i:28. John xii:28, 29, 30. Acts 7:30, 31. Acts 9:4, 7. Acts 11:7, 8, 9.
Trance.	Spirit Levitation.
Genesis xv:12, 17. Daniel viii:18. Daniel x:9. Acts ix:3, 9. Acts xxii:17. II. Cor. xii:2.	I. Kings 18:12. Ezekiel 3:12, 13, 14. Ezekiel 8:3. Acts 8:39. Possibly also Matt. 4:1.
Healing—Old Testament.	Spirit Tests.
Numbers xxi:8, 9. II. Kings v:1, 14. I. Kings xviii:17, 24. II. Kings iv:18, 37. Disciples Charged to Heal the Sick. Matt. x:8. Luke ix:2. Luke x:9.	Genesis 24:14, 19. Exodus 4:14, 21. Judges 6:36, 40. I. Samuel 10:11, 17, 26, 27. I. Samuel 10:2, 6, 9, 10. Spirit Communications in Dreams. Job 33:15. Joel 2:28. Genesis 28:12. Genesis 31:24. Genesis 37:5. Genesis 41.
Disciples Heal the Sick.	
Acts xiv:8, 10. Acts iii:1, 8.	

America from Christians in their original efforts to introduce those great reforms. The bludgeon, stones and rotten eggs were in great abundance in those days.

Strategy, My Boy.

A very successful device has been projected to secure the attention of parishioners during pulpit exercises. It consists in placing a clock in the rear, and just above the head of the dominie. By this ingenious arrangement every eye is turned towards the speaker throughout the discourse, however long protracted.

Suggestive.

Say the daily papers: "Ninety per cent of farmers have farmers for fathers; forty-two per cent of bankers, forty-one per cent of lawyers, and thirty per cent of physicians continue the work their fathers began; but only eight per cent of the ministers spring from clerical stock." There must be a reason for not perpetuating the clerics.

AN IMPORTANT SUBJECT.

The Cultivation of True Mediumship.

Since the publication of our last article on the above subject we have received many letters from different parts of the States asking for further information. These letters we have personally replied to and have had grateful acknowledgements of help received.

By request of a lady reader of The Progressive Thinker and with the editor's permission, we will further elucidate the subject of mediumship.

True mediums, like poets, are born, not made, and much time and needless expense would be saved if the discovery was made at the beginning what likelihood anyone had of developing.

We are sorry to state that many mediums keep people on a string, just like the medical fraternity, and pull that string whenever they want a few dollars. We have recently heard of two ladies sitting in a circle formed by a medium for over eighteen months and having received absolutely no results in return. Wasted time and money, and disappointment received by two trusting souls.

Truly one requires to be wise when investigating the subject of mediumship.

We will tell you one particular reason why a developing circle formed by a commercial medium is bad, and it is this: These circles are usually formed to make money out of the sitters, and they are galled into the belief that by sitting in such a circle they will receive development. Again, no attention is paid to the necessity of not altering the condition of the circle, but now infidels are continually admitted, providing they paid the necessary fee.

A circle to be properly formed must have only congenial sitters, and no new elements should be admitted until the

spirit guides give permission. Money should not enter in consideration at all. All mediums are not developing mediums; therefore those who set themselves out for this particular class of work and have associated with them the right spirit assistants, are capable of helping people to unfold. If mediums are specialists on other lines of work, then they have not the force or the spirit assistance for developing.

The ignorance displayed by spirits and psychics about developing work is to be deplored. There are spirit chieftains on the other side of life who are particularly instructed and adapted to the work of development, but being specialists they stick to their class of work. Do we expect also that these spirit chieftains are at the beck and call of every person who desires to develop mediumship because they have paid so much to the medium? If spirits are from the condition of a person's organic structure that they are unqualified for mediumship, they are not likely to waste their precious time over trying to develop them.

Special psychically endowed people have been chosen from among humanity during this present era, to demonstrate to the world the power of spirit. Such have the aid and co-operation of spirit chieftains to help in their unfoldment whether they sit in a circle or not. When we have such whole-souled thinkers as Prof. Henry Frank, Ellis Wheeler Wilcox and Prof. Henry O. Walters, "Salvatore," writing men, the large percentage of unreluctant mediums, we see the need for instruction.

Over and over again we meet people who desire to develop mediumship to make a business of it. They are attracted by the possibility of utilizing the gifts of the spirit for commercial purposes. Be warned, ye who would desecrate and drag

EXPLAINS HIS VIEWS.

The Problem of Obsession—A Rejoinder

To the Editor:—I am sure you will permit me through your hospitable columns to set myself straight, if possible, with our venerable friend, Dr. J. M. Peebles, who first met me in London in my childhood during 1877 (28 years ago), the year in which I first appeared before a public audience. Dr. Peebles kindly described me as "mediculous and arrogant," and I think I may fairly say I have remained so ever since, and am the same to-day.

Now as to the quotation from a lecture of mine delivered inspirationally in Washington, D. C., October 1, and reported in *The Progressive Thinker*, November 4. Dr. Peebles has inaccurately made one serious false inference when he imagines that the phrase, "victims of their own stupidity," referred to himself or to any of the distinguished literary men and women whom he enumerates, and from whom he says I have had opportunities to learn important lessons regarding "dika phenomena."

These erudite men and women, many of whose contributions to literature are valuable and standard, may entertain certain views which I cannot fully share, but it would be the height of arrogance and impudence on my part to class them with the poor sensitives to whom reference is made in the lecture under consideration.

When Dr. Peebles sent me a copy of his work on "Spirit Obsession," I wrote a review of it which appeared in several papers, and for that review I received from him an extremely kind and cordial letter thanking me for the fair treatment I had accorded his book in contrast with vituperative criticisms which other reviewers had heaped upon it.

Let me state my views briefly and succinctly as I can on this moot question which is discussed pro and con wherever I encounter Spiritualists or investigators of psychic phenomena in these highly controversial days. I am thoroughly convinced that we are continually surrounded by hosts of entities ordinarily unseen by mortal eyes, and that these entities include individual spiritual beings of practically the same varieties of disposition and attainment as we find incarnate in the world to-day. But as two very well-known Spiritualist workers, J. J. More of England, and W. H. Terry of Australia, continue to insist, there must be some "point of contact" between observer and observed, or there could be no obsession. It is surely not a denial of any palpable facts to declare that means can be taken to prevent their occurrence or recurrence, and it is precisely on the question of what causes and how they may be prevented and vanquished, that a real controversy wages. I am only one out of a large and ever-enlarging number of inquiring people who advocate cultivation of self-reliance, and find a good use for mental therapeutic practices.

In Dr. Peebles' own book on "Obsession" we find a number of excellent counsels which, if fully heeded, would prevent such distressing and alarming conditions as the fervid author most graphically describes. I am not taking the attitude of Dr. Herbert Parkyn, who said in his periodical, "Suggestion," a few months ago when alluding to Dr. Peebles' book and theory, that Dr. Peebles' "unpleasant and even painful" paid due attention to moral and physical hygiene we should none of us believe in the existence of disorderly spirits, but I do maintain, and so does Dr. Peebles, that unwholesome states of mind, body, and surroundings are most favorable to what Swedenborg calls "an influence from the hells," while the exact reverse can induce from the heavens, and is invited and promoted by living outwardly as well as inwardly in states of harmony with nature.

Judging from the many kindly references to me and to my work in "The Pilgrim's Scintillations," in your issue dated Nov. 25, I feel convinced that our venerable brother will accept my explanation as to the cause of the paragraph he correctly quoted, but incorrectly judged so far as their intended application was concerned. The "poor victims of their own stupidity who complain of the mismanagement of the universe" is a phrase intended to apply only to chronic pessimists who, in place of seeking to improve conditions, are perpetually brooding over them and finding fault with the order of things which it is beyond their power to change.

I am sure that we can all agree that there is some need for exercising reasonable caution and discretion in the "development of mediumship, and that it is never desirable to be a weak tool in the hands of any medium who might surround us. The intelligences who have inspired me and guided my work since my infancy, positively declare that the greatest of all dangers is the cultivation of a submissive and slavish disposition on the part of sensitives, who are not wilfully immoral but often lacking in all that commonly may be called "backbone." Such was the ground taken by Emma Hardinge Britten and by scores of other earnest and faithful Spiritualists whose eloquent, inspired and inspiring words I heard and read in the good old days to which Dr. Peebles has made reference, though beyond thirty years' my experience with public work does not extend.

Mrs. Cora L. V. Richmond was the first Spiritual speaker whom I ever heard, and through her instrumentality the doctrine of obsession has never been advocated.

When Miss S. C. Clarke and I had a newspaper till re obsession a few years ago she used to print the somewhat "dishonest," vituperative, and loving "obsessions," and maintained her position well by claiming that friends who have passed over as well as those yet on earth, may exercise undue solicitude and seek to over-influence the lives of those in whose well-being they take a sincere, though often a mistaken regard. In all cases I am unflinchingly certain of my ground when I daringly reaffirm my old position that further development of individual reason and conscience is our only truly efficient safeguard.

W. J. COLVILLE.

An Easy Way to Make Money.

I have made \$50.00 in 30 days selling dish washers. I handle the Mount City Dish-Washer. It is the best on the market. It is so easy to sell. It washes and dries the dishes in ten minutes. Everybody loves it. I will devote all my future time to the business and expect to clear \$5,000.00 this year. Any intelligent person can do this. Write for particulars to the Mount City Dish-Washer Co., 385 S. R. LaCrosse Ave., St. Louis, Mo.

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Spirit Rapport In the Light of Science

A Discourse Delivered by Dr. J. O. M. Hewitt, before the Society of Psychic Forces, Chicago, Ill.

The subject that I offer for your thought is one that lies at the very foundation of all religious ideas; and yet who has not at times felt its presence and power?

We may not ignore the fact that men and women are, at times, more than their normal or natural powers would indicate. They sense a power that moves them to action or speech, beyond themselves. A new life or vigor takes possession and makes the deed or the speech notable. Is it some reserve force within ourselves, that the occasion brought forth—some new bursting leaf of the Tree of Life, throwing out its living green? If it were so, if it were simply an evolutionary action of our own nature, as some would think, then why does it not remain with us ever after as the usual life?

The tree, under the influence of a passing shower puts forth leaves; it is the natural evolution of its season; but from that time the tree shows its leaves, they do not return to the germ state, leaving the tree a barren trunk!

Why then does the passing of the moment's power in man, return the man to the old common-place thought? "This true, we are often conscious of power within ourselves that we do not use, of thoughts matured, that we do not express; but when we do use them they do not startle us, though they may be a surprise to our friends; we know what we could do and for that reason we were not surprised; but when the golden moment comes, we are as much lifted as were our neighbors in its display of power. Now I ask, does not this fact prove the power not our own? So it seems to me, and so it has seemed to men of all Ages, of all Philosophies, of all Religions, and these have said it is extraneous power. These have felt that not of themselves, though for the moment in themselves, was "the fire-divine," and so, as I have said, it became to man the institutes of faith and moved man to a religion.

But how can these things be? What is it that can make Lowell say that he "liked to read his own poems, because he knew they were not his," sinks to the subordinate place, as we propound the question: How can it be?

Science, busy with physical structure, tells us of brain-cells; of the long line and network of nerves; tells us that the intellect is built by reason by reason of sensation;—i. e.—because these nerves feel things; for even sight is a feeling, and all its motions—i. e.—thinkings, produce material changes in the brain; but this does not tell us of the living power unseen that puts its hand of thought upon our brow; comes in rapport with us, and so inspires! Hence we find everywhere the expression of belief in the divine, or "Over-Soul" as Emerson names it, a belief that deepens into a faith, at last, and by our prophet-priests are wrought out the creeds of religion.

It is the Unseen Life that men worship; it is the Unseen to whom they ascribe "the golden moments" of our lives; but it does not tell us aught substantial in regard to the Unseen selfhood, or of the how of its work, only as we accept the constant word of Spiritualism, and name it the Spirit-World!

Perhaps never in the history of mankind have these questions of the soul pressed upon us with greater force than now, and Faith is compelled to look about itself, to put its reasoning power to its utmost use, or else be driven from its place as the leader of the world in its upward march of human thought.

Materialistic science, in its close examination of Life-growths, of evolutions, has seemed to prove the relationship of Species to Species, until man himself is pronounced "an aggregation of Nature's protoplasm," and the human brain but the inheritance of the millenniums of birth and death of lower organisms; or where there is ground for faith in the Over-Soul; or, where, for the faith-word, "Inspiration?"

To this I answer: Material-Science has never yet, in its examination of structure, made analysis of Life, of what is called "the soul of things, only the Seer has told us of this!

It is as much the "Unseen" as is the "God" of devout reverence and faith. Yet should we call it "the Unseen?" I told you that even sight is in itself a "feeling," and as feeling is recognized by science, so then, are the felt sensations of the soul, not sights of the soul? If so, then is it not the so-called "Unseen World of Soul" that has moved the world of man to worship, and the Seers to Faith?

I said that Material Science never yet analyzed the Soul—take note of this—here is a man in the full flush of health; full of manly power of mind, perfect in organism; a stroke and he is dead! The anatomist lays bare the inner walls of the brain, and finds no break in its beautiful machinery; but can he by any possible application of Galvanic Electricity, by any Chemistry, give to that brain the faculty of thought? It is impossible! "The Thinker" is gone; it is only the workshop that he has overhauled; and yet it is Electro-Magnetism," we say, that is the "material" of every physical thing that exists. This material force (or forces) is not enough to account for life, for soul in anything; there must be another force, analogous, it may be, but still different, and this force, if it is a force, must be, like the material forces of Nature, Omnipresent, universal, all-pervading, for it is manifest everywhere in organized Life! It is in the humblest flower, as surely as in the man. It is immanent in the universe, as electricity is immanent.

Perhaps some of you will say that this thought leads to Pantheism. That it has done so is proven by the fact that many of the most profound philosophers of the past were pantheists. Notably I would instance Spinoza, who was declared by his Jewish compeers (for he was by birth a Jew), an Apostate, and when he had sought refuge from their persecution in the lawful protection of the Christian Catholic Church, he was excommunicated from that communion as a heretic! "God immanent in all life" was to the Church as obnoxious as it had been to the Synagogue, and yet both Church and Synagogue teach the Divine Omnipresence! But why make it a question of Theism in any sense? Why did his contemporaries pronounce him "The God-mad-man?" I answer, man names all things that he perceives.

This force of mind in us and felt out of us, has been named "the Odic Force." Some men have said it was a sixth sense, the odic sense, and this word "Odic" is derived from that root-word of the Sanscrit tongue, "Od," which was at one time the only name of the race for what we now call God!

Considering God as a personal Being, the designating of this "Immanence" as universal force, was thought by both Jew and Christian, Atheistic, although Spinoza ever declared himself a Theist.

But now let us look a little at Nature in her development of species, as well as in her evolution of species; look at Nature in her world-building.

Science says "All matter is but electrical debris," says that space is filled with fluent electrical force; the dark cold void outside of worlds is occupied by electric ether, and it is only when a current is broken, says Prof. Miner, that we have light!!

But, admitting that this is so in the material world, or universe of worlds, we see, do we not, that organism is developed, the higher may be differentiated, may be an aggregation, but we do not call a world Star-Dust; neither do we ascribe personality to a lower species than man.

Why then should we be troubled at the suggestion of "Odic-force" as Life-substance, immanent? Why need we fear for a God, any more than we fear for man, or for a world, in this so-called Pantheism? We need not fear if we are bold enough to carry the thought of Life-immanence to its legitimate, its scientific conclusion, on the contrary, we will find our Theism firmly established, and our faith in personal Being of God, scientific.

Even that Brahmin priest that we know as Abraham, who is called "The Father of the Faithful," only knew God by the name of "El," that is, The Power of Force! Do not be afraid of names, in our definitions, for these names only mark the steps of man's knowledge; not the facts of nature.

One of our recent writers says: "Man is the grandest revelation of God," and another, "The human soul is the mirror in which we see God," and if this is true, then in our own personality, is not the personality of the divine being and becoming established? We as Spiritualists—we to whom the gates of death have been opened, so that we know of the divine immanence, as the innumerable host of our own human race, need not be afraid of "scientific methods," as we enter the domain of mind, of life, any more than in the domain of physics; in fact, we invite them. More than this, our age demands them, nor will be content until the Religionist, the Idealist, the Spiritualist, uses them!

Not all at once is ethereal matter sufficiently organized to become the home and workshop of personality; and may we not therefore conceive of Life-substance as being like materiality, immanent in space?

If Abraham only knew of God as a living, mental "Force," immanent; and Moses, while realizing a personality, yet had for it no name, while he proclaimed his divine law, are we compelled to call them unscientific, because they did not like Jesus recognize that God was a spirit?

The immanence of this Living Substance does not deny personality.

any more than we, as we assert the unity of human nature, should be called pantheists, and so be charged with not believing in human personality. But now we approach another difficulty, and that is, the discerning by the seers of the ages of this living substance, or odic substance of the universe. But why a difficulty? Do not some men see some things in the material world that others do not? Did not the lightning flash in mid-heavens before Franklin? Yes, but it was Franklin with his life and key, who gave to the world the knowledge of the oneness, the unity, of the lightning's flash, and the spark from the Leyden jar!

And so, too, men have felt, rather than otherwise, that something, not seen, enveloped the human body, and they named this unseen something "magnetic fluid." You have seen pictures by the dozen in our medical almanacs, of the human form surrounded by what was meant to represent this magnetic fluid; but has science gone any further in its discoveries? I answer, yes! Only recently in one of our philosophical journals there was a statement of one of our scientists, M. DePays, that he was examining with his microscope the nerve points of the body, when he noticed that from these points, he observed "an air-like substance," in its fluidity and constant motion; but of a silvery hue, and that they in their lines of light responded to the action of the brain, in its exercise of thought! To be sure, he was experimenting with a living man, but the fact that these silvery lines responded to thought expression, proves that sensation is not confined to the flesh. And we can see the scientific basis for a belief in the inspiration of thought from without the man, for let these "fluid lines" of substance touch each other, and the line to the brain is complete; just as when the telegrapher closes the circuit and is at once in connection with Boston, New York, or London. But as I said, men have different degrees of perception; some men see things that others do not: some men hear things that others do not; this clear sight, clear hearing, are every-day experiences; and is it strange then, that there have been seers and prophets, in all ages of the world, just as our histories, sacred and profane, tell us—men and women who have anticipated this man with his microscope?

Because we cannot see the atoms of air, do we attempt to deny what the microscope and spectroscope have demonstrated, that even air is in atoms or particles? Yet we might do so with as much reason as to deny Odic Substance, because we have not seen it!

But what of "God," in this new light of discovery? This question shows just what is the real matter with people; they are afraid of God; that God will be dethroned, and all their trust in a living power destroyed, but I answer: Because we find electricity immanent in physics, do we deny that organism exists? The individuality of things does not destroy our faith in the electrical immanence, and I boldly declare that the personality of the divine soul, does not destroy the divine immanence; and, too, I accept the word of the ancient seer, who declares, "God dwells in light;" this substance of Od. Neither do I deny the word of Jesus, that greatest of Hebrew seers, that "a spirit comes to man, and leads him into all truth," in other words, comes in rapport and inspires him!

Silently as the falling dew, there rests upon the man the magnetic line, and his life is moved by it, and yet that man may be as unconscious of extraneous power as the floweret is unconscious of the dew; but this fact of unconsciousness does not change this other fact of spirit rapport, this other fact of inspiration, nor prevent its taking effect. It is the inflow of thought, that comes to us, and constitutes our inspiration—the character of it is determined by its effect upon our minds, and it is this character of the communication, not its methods, that makes the difference between a Paul and an Edison, a Jesus and a Mahomet, a Socrates and a Patrick Henry, while the one method we have found, in the "silvery lines" revealed by the microscope!

As Spiritualists, we are not troubled about "God," that unknown and unknowable One; we know that as Jesus said, the communication comes from those who have lived our life, and passed up higher—from a spirit—and now as I close I would ask, have we not scientific basis for our faith in God, that personification of the mighty host of those who have "passed on"? We, no less than others, look for the inspiration that comes to us from beyond the veil, and we, better than others, know God, for we understand the great force divine, that watches over us, to aid us in our lives here and now! Science, too, is ours, in this, our faith—a faith of ages born, but it is born, and we live in it!

So we sing with Whittier:

"All souls that struggle and aspire;
All hearts of prayer, by it are lit,
And dim or clear; its tongues of fire,
On dusky tribes and centuries, sit;
Nor bounds, nor clime, nor creed, God knowest;
Wide as our needs, the favors fall;
The white wings of the Holy Ghost
Stoop, unseen, o'er the heads of all!"

We sing with Longfellow:

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered,
To a holy, calm delight;
With slow and noiseless footsteps
Come my messengers, divine;
Take the vacant chair beside me,
Lay a gentle hand in mine!
Uttered not, yet comprehended,
Is the spirit's voiceless prayer:
Soft rebuke, with blessing ended,
Breathed to me through lips of air!"

We sing with Gannett:

"I hear it often in the dark;
I hear it in the light:—
Where is that voice that comes to me
With such a quiet might?
It seems but echo of my thought,
And yet behind the stars;
It seems a heart-beat in a hush,
And yet the planet jars!
O, may it be that far within
My inmost soul there lies
A spirit sky, that opens wide,
These voices of surprise!"

It is a grand thing, that men have believed in inspired ones of the long ago; but it is an infinitely grander thing to realize for ourselves, spirit rapport; and a personal communion; and it is just this, that Spiritualism stands for and demonstrates by its mediums, as surely as De Pays by his microscope!

BOOK REVIEWS.

From Ranch to Rostrom—From Prairie to Platform. By Mrs. Horace D. Brown.

A neat little brochure, comprising a few fine selections from the many stenographic copies of the poetic and prose utterances of her whom we have known as Jennie Hagan Brown.

Mister Bill. A Novel. By Albert E. Lyons. Richard G. Budge, Publisher, Boston, Mass. \$1.50.

A strong and very vigorous story, expostory of the problem of capital and labor, from the mental standpoint. It is worthy of careful perusal, and is of deep interest, from beginning to the end. Mister Bill is a strong and manly character.

Song and Sermon. By Elizabeth Lowe Watson.

The friends of Elizabeth Lowe Watson, and they are many, will be glad to know that she has published a volume of her poems, followed with a collection of her lectures and addresses; all of which are well worthy of preservation in this tasty book form. The price is \$1 postpaid, and orders can be sent to her at Pacific Grove, Cal.

Man Limitless. By Floyd B. Wilson.

"I know I have the right to draw from the universal all I would to fulfill my upward, noble longing of my soul; and I know I shall receive, if I harmonize myself with the throbbing vibrations of infinite force. The harmonizing, however, is my task, my responsibility, and my joy." Such is the brave faith exhibited throughout the essays comprising this truly uplifting volume. It is especially interesting to students in the "new thought," and it is richly suggestive.

Mental Healing. By Leander Edmund Whipple. The Metaphysical Publishing Co., New York. Cloth, \$1.50.

As well stated by the author, metaphysics appeals to spiritual faculty rather than to animal impulse. It speaks through intelligent understanding of the principles of being, to the spiritual intelligence of the human soul. * * * Hypnotism is a mental influence based upon overpowering the animal will. Metaphysical healing is a mental act based upon spiritual intelligence.

"Mental Healing" is a standard exposition of the principles implied in its title.

"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritual Gatherings." By Mattie M. Still. Price 10 cents.

DEFINITION OF RELIGION.

There is Room for Diversity of Views as to Its Meaning.

Professor J. S. Loveland, in *The Progressive Thinker* of Nov. 4, gives us his definition of religion, to-wit: "The mental and emotional attitude of intelligent human beings toward the invisible." "Invisible" is a vague term. Total darkness is invisible, likewise electricity, magnetism, and heat. Forster Spencer would have substituted "the unknowable."

Mr. Loveland adds: "This definition makes all men religious." Indeed? Then why qualify it by restricting the mental and emotional feeling to "intelligent beings"? Millions of the earth's inhabitants have but little intelligence. How intelligent is the feticid worship, who fears and hogs his idol?

I have long held that religion is an undefinable word, save that in its last analysis it is superstition. Old Noah Webster in defining it, declared that the practice of moral duties alone was not religion. Goodrich, who revised and enlarged Webster's Dictionary, gives the definition of God as an object of worship, love, and obedience; right feelings toward God, as rightly apprehended; piety." But the reviser omitted Noah Webster's declaration that morality alone is not religion.

The derivation of the word is undecipherable. "Elther from religious, to gather or collect again, to thorough or over again in reading, in speech, or thought; religious; revering the gods, pious, religious; or from religio, to bind back, to bind fast." So says Webster's Unabridged.

"The religion of humanity" was first enunciated by Thomas Paine, and is now the standard of the Unitarians. But according to Noah Webster humanity alone is not religion; and do not the great body of our religious teachers still hold that the practice of moral duties alone is not religion? And why say "religion of humanity?" Is not humanity alone sufficient?

There are perhaps almost as many diverse definitions of religion as there are thinkers. But not very long ago there appeared in *The Progressive Thinker* a communication from J. C. Smith of Topeka, Kans., in which he gave this definition of religion, Capitalized: "HUMAN EFFORT TO OBTAIN DIVINE FAVOR." This I accept as a very good one. Mr. Smith was president of the spiritual organization in Washington, D. C., in 1874, and I heard him say on the platform of the society that religion is an evil. He "got religion" in his youth, and so did I. He joined the Baptist church and I the Presbyterian church. I was sprinkled and he was ducked. He is now almost 88 years of age, and I am 88.

The late Samuel P. Putnam, who was once a preacher, published a pamphlet entitled "Religion a Curse," and are there not many ex-reverends who coincide with that postulate, even in the ranks of Spiritualism?

WM. HENRY BURR.

ABOUT THE CAUSE OF LIFE.

Some of the Latest Reflections Thereon

There is at least one distinguished man of science in England (as set forth in the Chicago Examiner) who has not, apparently, been deeply impressed with the experiments of young Mr. Burke, nor with the validity of the latter's alleged "radioloes." It is the British botanist, Wager, who, in his recent address to his section of the British Association, expressed the rather startling opinion—that is, startling to the laboratory-bred physiologists—that the phenomena of life cannot be explained by mere chemistry and physics.

Life's Process Unique.

Wager manifestly believes that the process of life is unique; that the process of life cannot be reduced to the same terms as all the other phenomena of existence, and hence that the causes of the thing called "living matter" are quite beyond the power of human comprehension.

Now this view of living matter is very old and very popular. It was the commonplace view of physiologists themselves not so very long ago. These early gropers believed life was produced, or was dependent upon, what they called a "vital principle." This term was an excellent quality of sand into which to thrust the head when all other resources failed.

Early Theories Abandoned.

In recent years, however, the "vital principle" theory has suffered serious damage that very few men who know what is going on are to fall back upon it, especially in a public address. To fall back upon it is to the minds of many, a confession that he who does fall back upon it is just a little too far behind the times to know precisely what he is talking about, or so far ahead that nobody but himself knows what he is talking about.

It is not to be suspected that the British botanist in question belongs to the first mentioned class. He certainly must know whereof he speaks, and hence it is to be assumed that he is on the track of some treatment of the fact which will open up a hitherto undreamed technique, and enable us actually to pounce upon the "unknowable" in its lair and have it for our own!

For, if the phenomena of life—and all of them—are not purely chemico-physical in their nature, all the results of all the research of the past fifty years are mere gossamer, to be blown away by a breath.

Idea is Alluring.

Alluring as this promise may seem, it is not, however, probable that the Wagerian theory will gain much currency with the initiates of the laboratory in England, Germany or any other sublimary place. The notion that life is not unique; that its phenomena are, without exception, due to physical and chemical reactions; that when the complexity of those reactions are more clearly understood the last remnant of mystery will disappear, and that life will then be seen only as a phase of that universal process everywhere going on and every where continuous—this notion is so solidly grounded in the minds of those who really do know what is going on that there is very little danger of its being uprooted by anybody.

Since Flügler, the immortal German, first suggested that life could be explained by the continuous building up and breaking down of highly complex molecules, which differ from other molecules only in their complexity, every step taken in the chemistry of the body has been a step away from the ancient idea that life is a thing unique.

Old Opinions Stick.

Old opinions stick in the stream of intellectual progress, like old stumps in the new channel of a river; but the water finally uproots them and washes them away to oblivion. Men no longer believe that the sun turns around the earth. That is to say, most men do not. Astronomers now have no such notion.

And if there are still a few eminent zoologists and botanists who have their own doubts as to the validity of the mechanical theory of life, it is probably due to the fact that they have already arrived at the good old age which in-

rites retirement from the living, wide awake world to the sweet repose they have so faithfully earned.

Wager's address was delivered in South Africa. Perhaps when he again grows accustomed to the English fog he will settle back into the old groove.

M. A. LANE.

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Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Active is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clarity is sacrificed to brevity. The style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. The name will be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the courtesy of the correspondents is expected.

HUDSON TUTTLE.

Geo. W. Goodman: Q. What were the conditions which caused the halo around the head of Christ?

A. The "halo" or "glory" was placed around the head, or the whole figure, not only of Christ, but artists and writers, but around the head of the virgin mother, and of the God-men in general of the ancient world. Recently this halo glory and aureole have been explained by supposing that they are representations of the spiritual emanations surrounding the individual. They, however, originally had no such significance. They are symbols of that most ancient faith, the phallic worship, and to the present devotees have lost their meaning. As the cross was the symbol of the creative principle, the halo or aureole was of the female. Both date to a period vastly beyond historic time.

The Christian artists, when they painted Christ symbolized his godly character by the halo or glory which had been used for that purpose by the pagan world. Nothing new was added thereto, but as time passed the origin and meaning were lost.

In some representations of Christ and the Virgin, of the Middle Ages, the symbolism is so suggestive of its phallic origin that the least observant cannot fail to understand. At other times it is reduced to this line encircling the head. In all cases the meaning remains the same.

The atmosphere seen by clairvoyants around individuals has no relation, whatever, to this symbolism, which was conceived in an age of barbarous ignorance. There is no portrait of Christ. These that are claimed for him are ideals of artists and their model was the Greek sun-god, Apollo. Stop to think of it, Christ must have been a Jew, and the fixed characteristics of that race must have appeared. He is represented as a blue-eyed Greek—never as a Jew.

Gifts for the Holidays.

From Soul to Soul. By Emma Rood Tuttle. To this collection of her spiritual poems is added four songs, with music by James G. Clark, which are published nowhere else except in sheet form. These are "Claribel," "The Unseen City," "We Shall Meet," "Friends in the Making," "The World is Growing Good." 222 pages. Price \$1.

Asphodel Blooms: Poems and Stories, by Emma Rood Tuttle. These volumes are attractively printed and bound, making them especially desirable for presentation. Price \$1.

Arcana of Spiritualism; A Manual of Spiritual Science and Philosophy. Price \$1. The Spiritualist Press Institute has adopted the last as a text-book on the subject.

For the holidays, all the above, with Mediumship, its Laws and Cultivation—answering the question, "How Shall I Become a Medium?" will be mailed, postage paid, for \$3. Address HUDSON TUTTLE, Berlin Heights, Ohio.

PASSED TO SPIRIT LIFE.

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

Marion Crystal Town, aged 5 years, 11 months and 26 days, youngest daughter of Royal A. and Clara B. Town, passed to the Great Beyond, October 21, 1909, after a lingering illness of that dreadful disease diphtheria.

ROYAL A. TOWN.

Montpelier, Ind.

On Wednesday evening, Nov. 15, Mary Seoder passed to higher life. From her last day at home, 38, South Colington avenue, took place from the residence of his brother, Mr. Louis E. Broom, 424 South Patterson Park avenue, Baltimore, Md., Nov. 20. The services were conducted by Mrs. Bledsoe, speaker of the First Spiritualist church. She delivered a eulogy on the life of Mr. Broom. The Sunday-school Lyceum of the First Spiritualist church sent a floral design of a broken circle, composed of white roses. A cluster of chrysanthemums and roses was received from the choir of the church.

My wife, Emma Pfeiffer, passed to the higher life, November 23. The cremation of the body took place in Indianapolis, the next Sunday.

ARTHUR PFEIFFER.

Passed to spirit life, Nov. 24, at his home in Washington, D. C., Daniel K. Price, aged 71. Mr. Price was a veteran soldier, and the husband of Mrs. May Price, the medium, whose writings have frequently appeared in The Progressive Thinker. Funeral services were appropriately conducted by Mr. and Mrs. G. W. Kates, and by the Grand Army Post comrades.

M. T. L.

The Light Among the Hills.

A Charmingly Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 836.)

"I wish, Aunt Ann, you would tell us some of your experience, for it cannot fail to be helpful to us. I hardly think you jumped into your present mental and spiritual condition," said mother, laughingly.

"I have attained my present position through hard experience, sorrow and suffering," said Aunt Ann. "When I was a young woman I gave no thought to spiritual things. I supposed I had a soul because I had been told so but I never took the trouble to try and locate it. At one blow I lost my husband, who was my idol, and my two babies—all. Almost immediately after this my beautiful home dissolved in flame and smoke and the lawyer my husband had trusted left the country with all my money and I, homeless, penniless and grief-stricken, faced the world alone. Worn out with weeping and mourning, tired of the world and everything in it—I myself in particular—I went as a last resort to a clergyman. He told me I must say 'Thy Will, O God, not mine, be done,' and as I did not seem to have any voice in my own affairs I said what I was told to. He offered me his church as a patient and a physician offered his patient a pill, and I, like the patient without a question as to the contents of the pill, swallowed it. I regarded the minister very much as the patient regards his physician and thought that in some mysterious way the pill would cure all my troubles, but it did not work well.

"Instead of getting well I grew steadily worse. Then I began to inquire into the nature of the dose I had taken and the more I inquired the sicker I grew. When I analyzed that creed I shrank from it with horror. I saw that if the creed was true, God was a fiend and my husband not only lost to me but enduring the tortures of hell. I rebelled against that creed. I told the minister there might be such a God—I did not know—but if there were I would not call him god or worship him, but I would stand alone in the strength of my womanhood and let him Geyour me with his wrath if he chose to. The minister thought me crazy, and I think I would have been in a short time if something had not happened.

"I went to bed one night as hopeless and wretched as mortal well could be, and worn out with my blind raving I lay calm and quiet for once. It was a warm night and the room was flooded with the light of the moon. Suddenly there came three distinct knocks upon the head of my bed. The bed was drawn out into the middle of the room so I could not lay the raps to a rat in the wall. I got up and looked about the room but I found no living creature, and the door was locked as I had left it upon retiring. I again lay down, but in a few minutes the knocks came again. Again I repeated my useless investigations, and lay down, and again the knocks were repeated.

"The next day when I was thinking over the strange occurrence it suddenly came to me that I had heard and read about 'Rochester rappings' and of a new law that had been born, whose adherents held communion with the dead by means of raps. I had never given more than an impatient thought or two to the subject before, but now I was full of interest. What if it were true after all? What if it had come to me, and my loved and lost were really calling to me? O the eagerness with which I questioned, the feverishness with which I waited to see if the knocks would come again, and the joy with which I received them and found that intelligence was there.

"This was the beginning. To tell it all would require days, but little by little I was led to a knowledge of the priceless truth the dead are not dead but alive. No one can attach more importance to this truth and to whatever phenomena proves it than I do, but it is a great mistake to think, as some appear to do, that it is all of Spiritualism. The unseen rappers told me they were my mother and my husband, and I have never for one moment doubted it. I asked them if I should leave the church and they told me to use my own judgment, to learn to rely upon myself.

I left the church. They told me that I had a work to do and in doing it I would find peace and happiness, but they would not tell me what the work was to be. Following their instructions I found the work I have been engaged in so many years. I soon found out that in order to be sustained in my work I would be obliged to unite with some church, and so I chose the most liberal one I could find. I did not just like it, but as long as the only way I could reach suffering humanity was to do it under the name of some religious denomination, I sacrificed my personal feelings for the sake of those I wished to help. However, I have never made any attempt to conceal the precious truth that is mine, and wherever I have thought advisable I have declared it boldly.

As Aunt Ann was silent, Mr. Dale spoke, his face eager and bright. "It comes to me that if we give to the world something of real value it will recognize it and receive it. If we prove to the world that our particularism has in it the power to uplift humanity, the world will be compelled to acknowledge it. When the world sees

that under our teachings the wretched are made happy, the sick whole, the vile clean, the degraded noble, it will have to acknowledge that we have got something worth having. I believe that if by my daily life I prove myself to be a man of sterling character who will not be tempted from my integrity by gold, personal preference, or self-gratification in any form, that those with whom I associate will recognize the facts and receive me for what I really am, a man of worth regardless of the fact I attach to myself."

Aunt Jane looked at the speaker admiringly and said, "You are on the right road. Keep steadily on and test your beliefs to its fullest extent. Success is yours."

"There's something I want to say," I exclaimed impetuously. "There is liberty, brothers and sisters," said John, and his tone and manner imitated so exactly that of Deacon Jones when he leads the prayer meeting that they all laughed, but I was not to be extinguished, so I told them of my absorbing idea which I have already revealed to you, Martha. They all gave me for once their undivided attention, and when I had finished, Aunt Ann said, "Hold that idea earnestly and determinedly long enough, my dear child, and you will succeed. This desire you express is the voice of your own spirit calling to you, and it recognizes the work it can best undertake and its ability to accomplish it. Trust to the guidance of your own soul and have no fear, for the way will appear as soon as you are prepared to enter it."

Now I am wondering how long it will be before I am ready, and what I can do to hasten my development. I am also anxious to know what Mr. Dale is going to do. I feel sure he will leave the church. I want him to live up to the highest and best, and yet I cannot bear to think of his leaving this place. Sometimes I feel that I do not understand myself any better than I do others. I am a stranger in my own house, so to speak. I wonder if others ever feel in that way. Do you Martha?

I heard Aunt Ann say that she never found herself until she lost herself, and I could not imagine what she meant, but now I think I begin to understand. John has just come in and told us that he has business which calls him over your way, and he expects to make you a call. I asked him if I might go with him and he said, "No, not this time," and when I asked him why, he said he "felt in his bones I better stay at home." I cannot understand it, for he has always let me go with him before unless there was a real reason why. I went to Aunt Ann with my complaint and she said, "You better accept the edict of the 'bones' as a decree of Providence," so I suppose I shall have to. I will send this letter by John, and please write soon and tell me how you like my brother.

Lovingly yours,

MARAH WESTON.

P. S.—Do not think I am angry with John because he will not let me go with him, for I am not. He is just as good and kind as he can be.

Spruce Grove Farm.

My Dear Marah:—I have been having new surprises lately which I am sure you will be interested in. One day when I was watching Charlie as he was slowly crossing the room with his crutches I felt suddenly as if some one had pushed me from a room that was dark and dismal into one that was light and beautiful, and moved by a sudden impulse I exclaimed, "Oh, Charlie, I believe you can get well; that you will throw those crutches aside and walk."

The dear boy looked at me in surprise, but he was no more surprised than I was, for the two doctors we had employed said he must always walk with crutches and I had not thought of questioning their judgment.

Again it came to me still more forcibly, and I said, and not a shadow of a doubt clouding my vision. "It is true, Charlie, you are going to be well and run and leap; I feel it—I know it. It comes to me what to do, and I am going to do it now."

A look came upon the sweet, patient face of my darling such as I never saw there before, and he exclaimed joyfully, "You are right, Martha—I feel it, too," and his eyes filled with tears. I put on my wraps and went to the stable and harnessed Jerry and in a few minutes I was on my way to town where I obtained the articles which in the moment of revelation I learned that I must use.

Right here I want to state that our hopes are to be realized, for already Charlie can stand erect and bear his weight evenly upon both feet. He is full of hope and courage. One would hardly know the boy. He has gained in flesh, and his appetite is good, and he takes a lively interest in all our affairs. Mother was very skeptical at first, and made a good many contemptuous remarks, but now she says perhaps the Lord did reveal to me what to do in answer to her prayers. A messenger from the realms of light once told me not to permit myself to be disturbed by anything but to accept whatever comes to me as being a part of my education. He said the right persons, conditions and things will come to me as I used

them and can make use of them, therefore to receive everything without resentment and know that within myself lies the power to transform the apparent ill into good. I am just beginning to understand this and how very important it is that my earnest desires are good, pure and unselfish.

One day when things were unusually trying it came to me that what makes some persons—usually women—so gloomy, exacting, critical and fretful, is because of the narrowness of their lives. Life and activity go together, and stagnation means disease and death. A person who stays in one atmosphere all the time and thinks only of self and things pertaining to self must inevitably become dwarfed, morbid and unhealthy. This came to me like a revelation, and when I get a truth I always want to put it in practice, and I got this one at work after a while, and the result was that father and mother went away for a week's visit and Charlie and I looked forward to a delightful time keeping house by ourselves.

The next day after they went away, while I was helping Charlie with his lessons I was surprised to hear the door open and a middle-aged woman walk into the room. She was a large, well-built woman with keen gray eyes and a sad, stern face. Her manner was forbidding and her dress severely plain. She looked about her and in a commanding tone of voice exclaimed: "Peace be unto this house."

"Thank you," I said, "the spirit of peace is here."

She looked at me critically. "What ails that boy?" she asked.

"He has been lame for a long time."

"What is he lame for? Don't you know the prayer of faith will heal the sick?"

"I have heard so."

"Well, if you know it, why isn't he healed?"

"I do not know who will furnish the faith."

The woman's face darkened. "You are a very pert miss, and it is evident to one of my enlightened understanding that you are far from a knowledge of the truth," she said. "Where is the head of this house?"

"If you mean either, of my parents, they are both away upon a visit," I said.

"Well, I am an evangelist and am about looking after the spiritual welfare of this community. Do you attend church regularly, miss?"

"No, madam."

"Why not?"

"I am not specially interested in churches farther than to wish them good."

The woman looked at me from head to foot and said scornfully, "Not specially interested in churches, indeed! What are you specially interested in, pray?"

"Just at the present moment in obeying St. Paul's injunction to 'study to be quiet and mind my own business,'" I answered calmly and turned to Charlie.

For a full minute the woman was silent, then she produced from her pocket a notebook and pencil, and stepped in front of me and began again: "If you are not interested in churches, I suppose you have a religious belief of some sort?"

"I suppose I have."

"Then why don't you tell what it is?" I looked at the woman and said soberly, "I do not consider that you have any right to enter my home unbidden and subject me to a rigid cross examination regarding my personal affairs, but I am not ashamed of my religion—I am a Spiritualist."

The woman stepped back and regarded me with unfeigned dismay, but it was only for a moment then she burst out boldly, "A young woman like you whom God has made fair and pleasant to look upon, stand there and tell me in one brief sentence that you have departed from the faith, trampled under foot everything holy and sacred, and gone over to Satan to work his will and your own damnation!"

"I have told you nothing of that sort," I said. "Your ideas are far from the truth."

"They are not!" she answered angrily; "I guess I know what the Bible says about such as you—you are on the straight road to hell and there is no going in you," and she gathered her skirts about her and without another glance at me, walked out of the house and down the path to the gate; but she was destined to go no farther.

For some reason, perhaps because she was too high-headed, she slipped and fell. Charlie saw her fall and cried out, and I ran to her rescue. From her moaning with pain and unable to rise.

Luckily a neighbor was passing by, and he stopped and helped me get her into the house. He then drove on and sent his wife to help while he went to get a doctor. The doctor came and found a broken bone.

After he and my neighbor had gone I sat down and looked at the situation squarely in the face and I confess I did not feel pleased with it. I had a halo on I am sure it got dreadfully askew. I went out-doors and drew some long breaths, then I took myself in hand.

"Martha Janet Weston," I said to myself, "you are in for a new experience now. You have preached some beautiful theories during the past few months, and now you have a chance to practice them and see if they work beautifully. What is to do, accept it, as you have been instructed how to, and remember that as far as your patient is concerned, the cause you love is on trial."

I found my patient anything but patient. I saw plainly that she regarded me with distrust, but I was genuinely sorry for her and treated her as tenderly as if she had been Charlie. The afternoon of the third day she was with

me I found her sobbing and she looked feverish and ill, but to my anxious inquiries she only said, "There is nothing that you or anyone else can do for me, only to let me alone; so go away and shut the door."

I obeyed her, for I did not know what else I could do.

The room I gave the stranger opens out of our living room, and as soon as I had closed the door upon her I went about my housework. A few minutes later Charlie admitted a man who had asked at the door to see Miss Weston. Physically he was a fine specimen of manhood, but notwithstanding he impressed me as being small and insignificant. He was very well dressed, and I saw plainly that he wished to impress with the idea that he was an individual of vast importance. He told me that he had often heard of me, that he had called upon a business matter, but one that fell within my line of work, but he must see me alone.

"There is no one present but my brother, and you can have nothing to say to me that will not be proper for my brother to hear," I replied.

"It is not a question of propriety but of advisability. The matter I wish to see you about is of too vital importance to me to be discussed before a third party," he said pompously.

I drew myself within myself, closed my eyes and in the silence listened. "No, no," came the warning voice of my own soul. I then said, "I will hold myself responsible for my brother. If you will not trust him you shall not trust me."

The man sat in sullen silence for a few minutes, and then blurted out, "A woman is the most obstinate creature God ever made—a mule and a hog are nowhere."

"Thank you," I said, laughing.

"I beg your pardon, Miss Weston, but women are the torment of my life," and he moved uneasily.

"Then," I said serenely, "I would consider them unnecessary to my existence and well being and leave them severely alone."

He got up and walked to the window. After gazing upon the beauty of an opposite snowdrift for a short time, he came back and resuming his seat, said, "Well, I suppose there is nothing for me to do but risk it, so here goes: You are a Spiritualist medium and pretend to give messages from the dead. My wife believes in such bosh and has been talking about coming to see you for several weeks. I have promised her that she may come to-morrow, but I thought I would come first and give you a few pointers," and he paused and laughed uneasily.

"Well," I said.

"Well it is like this: My wife has said that if you can tell her mother's name—the old lady is dead, you understand—that she will believe any message you tell her comes from her mother. The old lady's name was Zenobia McFarley, a name you would not be likely to guess, so don't forget it. My wife has taken it into her head that she must visit her sister living in — and for certain important reasons of my own I do not want her to go. When my wife gets here to-morrow, I want you to tell her that her mother says she must not go, but stay quietly at home; then give her the old lady's name and the case is settled—see?"

"I can see what you want me to do, but I shall not do it."

A look of surprise passed over the man's face. "Oh, come now," he said eagerly, "don't go back on your trade, and he held five dollars toward me. (To be continued.)

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NO. 838

THE CHURCHES' BRUTALITY CONSIDERED.

A Master Mind, the Eminent Goldwin Smith, Steps to the Front in the New York Sun, and Presents a Vivid Portraiture of the Churches as They Exist Today.

This anxious gathering of the churches shows that they believe a religious crisis is at hand. It is a social crisis also. Though the idea of God and a future state may not have been very distinct or always present, who can doubt that they with conscience, the authority of which depends upon them, have had a general influence; that they have reconciled people in general to the inequalities of the human lot? Social science in the end may take their place. But there seems not unlikely to be a perilous interregnum. Do we not already see an increase of intensity in the struggle for the wealth and pleasures of this world?

It is difficult to get true statistics of churchgoing, still more difficult to learn how much of it is religious, how much is social. That a good deal of it is social appears certain. In the case of the State Church of England not a little of it, probably is political. I think I have even known a church to be built or restored from political motives by avowed skeptics. The State Church is torn by parties which would break it up were not the ecclesiastical polity maintained by a Parliament full of dissenters and unbelievers. In all the churches, and in those of the clergy, are men who are most highly educated, there are searchers of heart, heresy trials, struggles to draw the teeth of the old creeds, such as the Westminster Confession. Even in the Anglican Church free criticism of the bible has been gaining ground and high churchmen write such books as "Lux Mundi."

Anglicans are struggling to get rid of the Athanasian Creed, though only in paradoxical and denunciatory form does it differ from the other creeds. The Moslem account of the creation and the fall of man may be said to have been generally abandoned by the clergy. Christianity was in its origin a moral, not a dogmatic revelation. In its great manifesto, the Sermon on the Mount, there is not a word of dogma. Nor is there anything really dogmatic in the Epistles of St. Paul, though dogma of rather a portentous kind has been derived from them. His fire is passionate love of the character of the Founder with fervid faith in the new morality. Dogma makes its first appearance in the Fourth Gospel, which is proved by other signs to be the work of a Palestinian but of an Alexandrian Jew.

New comers Hellenistic theology with its metaphysical theories about the nature of deity its Logos, its Homo-ousians and Homo-ousians, its Trinitarian orthodoxy and Arian heresies, its Decrees of Ecumenical Councils regulating theological fancies and making profession of them a condition of Christian membership as well as a test of Christian faith. Then the Church having been identified with the State, and that State being the Byzantine despotism, orthodoxy becomes loyalty and heresy becomes treason. State persecution is the natural result. Presently we have Popes investigating the Norman to the conquest of England and Ireland in the interest of the faith. Innocent III. excommunicating the Aborigines, the Inquisition with its autos-da-fé, religious wars, Jesuitism, the St. Bartholomew, the revocation of the Edict of Nantes, and the Dragonnades follow in due course.

The reformation, where it prevailed, got rid of Papal despotism, of superstition, of asceticism, of thaumaturgy, of saint worship and presently of persecution. But it did not get rid of dogma. It rather fell back on dogma as a pledge of stability and security in place of the authority of the Church. It kept religious belief subject to political authority. That principle has been less practiced in all. The political influences of that hour are not very strong warrants for averting and universal truth. Mutual toleration and charity there may at once be to any great extent, and they are priceless. But of reunion there seems to be little hope. The fact is, going back from Alexandria, Nice, Constantinople, Rome, Geneva, Augsburg, Zurich and Canterbury, to the hillside in Galilee and the moral revelation proclaimed there. But at all events tests may at once be relaxed, and those who are elected angels should be equipped to do so. Spiritual guides may be set at liberty to speak the truth.

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Was the man an expert in the Yoga system, of India? Hatha Yoga is one system of Raja Yoga, the other system, and the expert in either is the Yogi. Hatha Yoga includes a complete control of the physical body so that all the muscles, both voluntary and involuntary, are brought into subjection to the will. The Hatha Yogi goes through many processes, troublesome, and even painful, in order to attain his purpose. Many of his practices are found in Delhi and other teachers. Some of the simpler lessons are most useful. For instance, for headache it is a good thing

ARCHDEACON COLLEY'S SPIRITUALISM.

The Leamington Chronicle of England, Gives Some More Remarkable Statements of the Eminent Divine in Reference to Spiritualism.

Archdeacon Colley, rector of Stockton, preaching at Stockton Church on Sunday, and speaking at the Albert Hall, Leamington, on Monday, made special reference to the coming of the spirit of his son, Lieutenant C. Colley, R. F. A., to India, and also made some more remarkable statements relative to his belief in Spiritualism. After referring to certain providential and "by no means hallucinatory" interventions on his son's behalf and for his protection while serving in Natal, Mr. Colley was a boy, the Archdeacon went on to say:

"These, now, from the pulpit, I make mention of in your presence to strengthen the conviction of my people—my parishioners—relative to the fact of what I, their rector, have taught, and shall always teach, touching the Church of England, and essentially Christian teaching of modern Spiritualism, insisting on the fact—the scientific fact—with proof positive—audible, visible, prehensible, and tangible—of angelic ministrations and the ever-acting love of the departed that still reaches down to us here, now, as in Bible times, from beyond the grave, for our succor in moments of danger, help in life's daily difficulties, and comfort in sorrow and distress."

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What exactly the powers are that he puts into motion to bring about these singular results remained a mystery, even after his heart had been examined by Roentgen apparatus.

Was the man an expert in the Yoga system, of India? Hatha Yoga is one system of Raja Yoga, the other system, and the expert in either is the Yogi. Hatha Yoga includes a complete control of the physical body so that all the muscles, both voluntary and involuntary, are brought into subjection to the will. The Hatha Yogi goes through many processes, troublesome, and even painful, in order to attain his purpose. Many of his practices are found in Delhi and other teachers. Some of the simpler lessons are most useful. For instance, for headache it is a good thing

GOLDWIN SMITH.

EDITOR-AT-LARGE N. S. A.

Report for the Quarter Commencing Sept. 1, and Ending Dec. 1, 1905.

To the Executive Board of the National Spiritualists Association—Respected Sirs:—I have the pleasure to report to you the work I have done in the field assigned me, for the past three months, by way of contributions to the secular and spiritual press.

Review of "Passing Events": Thomas Olman Todd's History of the Rochester Knockings—George Allen Bacon—Ways of the Evangelist—An Object Lesson. In Banner of Light and The Progressive Thinker.

Reply to Taylor's sermon. Discussed. Question of Immortality. Discussed. Furnished by request of Mr. Clark Whitmore for Chattanooga paper.

The Death of Henry Slade. Banner of Light and The Progressive Thinker. Review of Passing Events: Thoughts on Mediumship, by E. W. Wallis—About Angels. The Sunflower.

Reply to "Chronology" in Rochester (N. Y.) Democrat and Chronicle. (This article was refused by the editor who had written the abusive and wholly unjust editorial. A copy was furnished the Sunflower, and copies of that paper circulated as an antidote, by interested Spiritualists.)

An Excommunicated Medium. Reply to editorial in The Watchman. In the Sunflower.

An answer to Henry Frank. Banner of Light. (In a lecture before the Psychological Society of Los Angeles, Cal., Mr. Frank went out of his way to assail Spiritualism. My reply was based on a report of the lecture furnished by the Hon. R. A. Dague. Mr. Frank responded in the Banner of Light, denying the truthfulness of the report. The matter became of more moment because Mr. Frank has been called to the platform of at least one leading Spiritualist convention, and he is, in consequence, erroneously inclined to that cause. It thus became necessary for Mr. Dague to be called in evidence.)

Second reply to Henry Frank—Testimony of Hon. R. A. Dague. Banner of Light.

The new year opens full of promise. The success of the Minneapolis convention, the high stand taken regarding fraud, and the work planned for missionaries, speakers, mediums, and the laymen, indicate that Spiritualism is entering on the practical doing of the work.

Assigning to me the duties of this office for another year is an unexpected honor. I had hoped another might be appointed better qualified, and able to not only lead in the old lines, but strike out into new fields. The choice made by the N. S. A. of money, which might otherwise have been given to other benevolent enterprises, and if officers are elected as they were at the last National convention, when the election occurred about supper-time on the last night of the convention, when everybody was hungry and tired, and when the officers and entire board were appointed and voted upon, it is a matter of some importance.

I earnestly call the attention of delegates and of all Spiritualists to the fact that the success of my work rests with them in a great measure. They must supply the material and furnish the occasion. Whenever they find it possible to publish articles in their local papers, on this subject, or attacks are made, they should make their wants known, giving such information as they think will be of service in preparing the desired articles or replies.

I am, respectfully,
HUDSON TUTTLE,
Editor-at-Large N. S. A.,
Berlin Heights, Ohio.

ONE

One were we in soul and heart,
He was dearer than a brother,
Death has wrung our hands apart,
Yet we have each other.

When the day dawns to rest,
He, with sad eyes slowly turning
To the gold and purple west,
Feels my spirit's yearning.

When the summer falls a-swoon,
And the leaves grow sere and crisp,
'Neath the burning glare of noon,
Still he hears my whisper.

In the raging wind, he hears my cry,
In the breakers' rolling thunder—
All death's chill between us passed,
Tears us not asunder.

SUN I lean upon his breast,
That true heart so sweetly pressing:
On his hours of sad unrest,
Falls my voiceless blessing.

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BEATRICE ST. GEORGE.

no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where nature's laws will have no influence over him—where he will be able to get beyond them all. He will be master of the whole universe, internal and external.

Raja Yoga proposes to start from the internal world, and through that control the whole, both internal and external. As each science has its own method, so Raja Yoga. Certain relations as to food are necessary. We must use that food which brings us the purest mind; says the Swami Vivekananda. "Those who want to make rapid progress, if they can live on milk alone for some months will find it a great advantage. But for those who want only a little practice for every day business sort of life, let them not eat too much, but otherwise they may eat whatever they please. For those who want to make faster progress a strict diet is absolutely necessary. As the organization becomes finer, at first you will find that the least thing throws you out of balance. One bit of food more or less will disturb the whole system until you get perfect control and then you will be able to eat whatever you like."

Eight Mystic Steps to Perfection.

Raja Yoga is divided into eight steps. The first is Yama, including nonkilling, truthfulness, nonstealing, continence, and non-receiving of gifts. Next is Niyama, including cleanliness, contentment, mortification, study, and self-reverence to God. Then comes Asana, or posture; Pratyahara, or making the mind introspective; Dhyana, or concentration; and Samadhi, or superconsciousness. The Yama and Niyama are moral trainings. Without these as the basis no practice of Yoga will succeed, says the Swami. As these practices become established the Yogi will begin to realize the fruits of his practice. Without these it never will bear fruit. A Yogi must not think of injuring anyone through thought, word or deed, and this applies not only to man, but to all animals.

The next step is posture, a series of exercises designed to bring the body to be gone through every day until certain higher states are reached. Nerve currents will have to be displaced and given a new channel. New sorts of vibrations will begin; the whole constitution will have to be re-modelled, as it were. But the mind must be kept in a state of calm, the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts: the chest, neck and head, in a straight line. The whole weight of the body be supported by the ribs, and then you have an easy, natural posture, with the spine straight.

"You must practice at least twice every day," says the Swami. "The early morning and the early evening are the two points of calmness. Your body will have a like tendency to become calm at those times. Make it a rule not to do anything but what is necessary for the day. If you do this the sheer force of hunger will break your laziness."

In India they teach children never to eat until they have practiced and worshiped, and it becomes natural for them after a time. A boy will not feel hungry until after he has bathed and practiced.

Pray for Knowledge and Light.

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The next thing is to think of your own body and see that it is strong and healthy; it is the best instrument you have. Throw away all weakness; tell your body that it is strong; tell your mind that it is strong; and have an unbounded faith and hope in yourself.

The next step is Pranayama, or the control of prana or vital force. The first step in this is to control the motion of the lungs. The first lesson in this is just to breathe in the measured way, in and out, and then to make elaborate exercises are gradually introduced.

The first effect of the practice will be that the heart will become calm and the mind will become clear.

The next step is Samadhi, or the state of superconsciousness. This is the highest state of existence. The animal has the happiness in the senses, the man in his intellect, and God in spiritual contemplation. It is only the soul that has attained to this contemplative state that the world has become really beautiful.

When the power of Dhyana has been so much intensified as to be able to reject the external part of perception and remain meditating only on the internal part, the mind, that state is called Samadhi, the superconscious state, and when the mind reaches that higher state then the knowledge beyond reasoning comes to him, metaphysical knowledge, beyond all physical knowledge, transcendental knowledge.

The art of using moderate abilities to advantage wins praise, and often acquires more reputation than real brilliancy. Rochefoucauld.

I have seen too much of the past to take many fears for the future. As for myself, I long ago ceased to walk the floor.—Henry Watterson.

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THE TEMPLE FUND.

Suggestions for Ways and Means to Accomplish the Work.

Having been requested by the chairman of the committee, Mr. Geo. W. Kates, to write an article and suggest ways and means, I submit to your readers:

1. That persons interested incorporate as the National Spiritualists Temple Association, under the N. S. A.

2. Capital stock to be \$50,000 or more, divided in shares of \$5, \$10 or \$25 each.

3. That the management be vested in a board of twelve or more members, selected by the stockholders, that stockholders holding one or more shares of stock and not for one share of stock and that no one shall act on this board who does not hold at least \$100 worth of stock.

This board to select the officers from among their members and make rules regarding the loaning of funds for building purposes.

4. The rule under which members of this board are selected shall not be changed except by unanimous consent of all stockholders, or unless those dissenting have had the money returned to them which they invested in stock under the above rules and regulations.

5. No one holding any office or serving on the board or in any other capacity shall receive any compensation for such services, but clerical work may be engaged if needed for such labor as the officers are unable to do personally.

In making arrangements to collect any considerable amount of money for building purposes, the board so necessary that the investor be assured that his money shall be handled by competent, honest and business-like persons, who have handled money and financial enterprises successfully for themselves or others, so they will have experience in dealing with this problem.

6. A very rule under which \$100 invested has a financial interest which will make him more guarded in handling the funds; it will also give confidence to the smaller investors.

I believe such an association managed by the ablest financiers in our land would receive the confidence of well-to-do persons, and to carry out their will, so they would leave considerable money to the Temple Fund.

Asking persons to donate certain sums annually and leaving the funds for the N. S. A. to manage, will deprive the N. S. A. of money, which might otherwise be given to other benevolent enterprises, and if officers are elected as they were at the last National convention, when the election occurred about supper-time on the last night of the convention, when everybody was hungry and tired, and when the officers and entire board were appointed and voted upon, it is a matter of some importance.

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CRITICAL SUGGESTIONS

On the Manner of Conducting Spiritualist Societies.

Much has been written about the manner of conducting Spiritualist societies. While all true Spiritualists will agree that the phenomena are indispensable—that without it there would be no Spiritualism, we are not all of one opinion as to the proper time and place to witness it. I do not believe that the platform is the proper place for it at the close of a lecture.

An evening especially set apart for the platform test service is much the better way. The effect of an able course is frequently destroyed by the efforts of some half-developed test medium.

And another erroneous idea is that we must have a test medium to draw a crowd for the lecturer. If that be true, then you have employed the wrong lecturer. The right man or woman will soon or later be able to draw an audience of satisfactory proportions, provided there is no door fee. And this ten cent door fee will kill any society sooner or later! The plan is entirely wrong. The family in limited circumstances is required to contribute equally with other families in good circumstances. All should pay in proportion to their means. To offer a ten-cent attraction and fill the house with a rabble on Sunday evening is a serious mistake, especially when you have a lecturer announced.

There should be a time for phenomena, and a time for intellectual effort. Let each have its proper place in the work.

But whatever we do, let us forever abolish the door fee on Sunday evening. So long as this door fee is charged we are placed in the category of the cheap vaudeville shows, and the public so regards us. In a word, we lose the respect of the public, and gain little or nothing in the end. Our Christian Science neighbors have had good audiences every Sunday without either lecture or phenomena. There are enough Spiritualists in most of the towns and cities to compose an audience of good proportions if they would only attend. But just why they do not is a problem yet to be solved. J. A. WERTZ, Anderson, Ind.

FLIGHT OF DOVES.

To flowering fields, O ye beautiful doves!
Where the wild rose, breathes of his many loves;
The music of harpers is heard in the breeze,
The wail-piper will's note in the whistling trees.

Your eyes beam with love as you trail through the sky,
The angels are watching as you pass them by;
Mingling of voices like music from heaven,
Float through the ether, with fond echoes given.

Sweet cooling doves, with your soft fluttering wings,
Fly back to us, darlings, you bear nesting things;
So near the celestial abodes did you sing,
That a perfume of glory backward you bring!

O beautiful doves! Entrancing the heart,
Did you tarry in Heaven's most radiant part,
Laden with wisdom, supernally true,
With your lips like pink rose leaves melting in dew?

Rose L. Bushnell Donnelly,
Summerland, Cal.

lines will disappear; with this calm thought calmness will come over the face. Next beautiful voice will come. These signs will come after a few months' practice.

The next step is called Pratyahara, which means gathering toward, checking the outgoing powers of the mind, freeing it from the thrall of the senses. This means a long step toward freedom, and until it has been taken the Yogi considers the man a mere machine.

The first lesson is to sit for some time and let the mind run on. "Each day," Vivekananda, the expert declares, "you will find the mind's vagaries becoming less and less violent; that is, it is becoming calmer. In the first few months you will find that the mind has a thousand thoughts; later on you will find it has toned down to perhaps 700, and after a few more months it will have fewer and fewer, until at last it will be under perfect control. It is a long work, but to do it is a day."

First Spiritual Church

Established in Brooklyn, N. Y.—An Earnest Invitation Extended to the Clergymen of Greater New York, and a Memorial to the Public.

The First Spiritual Church of Brooklyn, New York, to all other churches, of every faith and denomination, and to every lover of religious liberty throughout our country, hereby sends its greeting, and presents this memorial for their earnest consideration:

First.—That among the great incentives to migration to this country, by our forefathers and mothers was the desire to escape religious persecution, by here making homes; and here establishing a government, the conception of which should be the absolute freedom of religious faith; freedom in form of worship; freedom in the expression of opinion; the right of all to rationally exercise the faculties and powers bestowed upon them, without intimidation, fear or restraint, so long as the rights of others are not invaded.

Second.—That to that end the constitution of the United States declares that "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for redress of grievances."

Third.—The constitution of the State of New York provides, as follows: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state to all mankind; and no person shall be rendered incompetent to be a witness on account of his religious beliefs; but the liberty of conscience hereby secured shall not be construed as to excuse any act of licentiousness, or justify practices inconsistent with the peace or safety of this state."

The constitution of this state also provides that every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press.

Fourth.—That this church was incorporated under the religious corporation laws of the State of New York on the 24th day of January, 1904. Its objects and purposes are declared in its charter to be: "Religious, Spiritual, Benevolent, Educational." It enunciated its principles and the scope of its work as follows:

"We claim for mankind, universal brotherhood.

"That man is, and ever has been, conscious of the existence of an All-Pervading Power, which brought him into being, and involved in which is the destiny of his race.

"That immortality and future happiness are the hope of all men; and that the religious and moral law have ever been predicated upon varying conceptions of the nature and character of Deity, and the uncertain evidence of immortality.

"We believe that that which is good and true in all religions should be sustained by all possible available knowledge; and that neither dogmatical creeds should stifle legitimate investigation into spiritual truth—the manifestation of spiritual powers, nor the promulgation of a religion incorporating all that is essentially true in those respects.

"We believe that the time is ripe for incorporating into the religious truth-desiring religious organizations, an acceptance of the fact of spiritual communication between the physical and spiritual worlds; and in the absence of such acceptance, that wherever practicable, religious organizations should be formed which shall recognize such communion.

"We believe that the basis upon which we shall build, all essential truth, whether incorporated or not in other religions of mankind; and declare it to be our purpose to ascertain and make known what is true, especially, of that which pertains to the spiritual nature of man; his psychic powers and possibilities; his relations to the spiritual world; and to encourage the judicious cultivation of spiritual gifts.

"We claim that truth is divine and sacred, and absolutely authoritative to the souls that apprehend it; yet, that while one may aid another in the perception of truth and duty, no one can determine for another what is truth or duty; hence, that each individual must believe and act on his or her own responsibility in all things.

"That freedom is the birthright of every soul, and is an indispensable condition to the highest progress, purity and perfection; but that true freedom is neither anarchy nor license, and implies wholesome restraint from infringing upon the rights of freedom and welfare of others."

Fifth.—That, being thus organized, this church commenced its work October 1, 1904, holding two sessions each Sunday; the afternoon services consisting of music, lectures by distinguished persons upon religious, scientific and educational subjects; including the treatment of mental and physical ailments under the laws of suggestion, by eminent physicians and alienists.

The Sunday evening services are opened by singing a hymn by the congregation, with organ accompaniment, followed by a prayer by the pastor; a solo; reading from the Scriptures; a sermon; a solo; and then follows the receiving and transmission of messages from the spiritual world to numbers of the audience, through the instrumentality of the woman pastor, who is a wonderful psychic and seeress. The services are then closed with singing and benediction.

Letters containing questions to deceased persons, written, sealed and placed upon her desk by their strangers to the seeress—these letters, without address, and without the name of the writer—are answered; the contents of the letters are stated; the names and relations of spirits present, to strangers in the audience, are correctly stated, and communications from these spirits given; these communications almost invariably, by reason of their character, show a knowledge of existing conditions in the lives, relations and affairs of the recipients, beyond the possible knowledge of the medium when in her normal condition.

Messages of comfort, encouragement, advice and cheer, invariably received by the discouraged and sorrowing, while words of warning and reproof are often given to erring ones in the audience.

Strangers to the seeress, approaching her, are at times, called by their names, and to their utter amazement, through her lips, are given the names of the angels of the dead. Children lost to their parents, and friends lost to each other, through the ministrations of angels have been restored to each other.

The doctrine of Christian fellowship; of purity, pure lives and good deeds, is invariably preached from the pulpit of this church, and no improper message

has been given by the seeress since her ministrations commenced.

Sixth.—The attendance at our services rapidly increased; the substantiality of our messages attracted wide attention; the members and friends of the church were congratulating themselves that their work was rapidly meeting and rolling back the tides of infidelity, atheism and agnosticism; at least in this city, when we were maliciously and falsely assailed by enemies, through whose instrumentality we were accomplishing such results.

These attacks began to appear in the pages of newspapers, who delight to fill their pages with sensational articles, seize the opportunity; publish distorted, unfair, and, in many instances, absolutely false reports concerning what has transpired at our meetings. The enemy who holds the relation of pastor to this church, has been maliciously assailed; the manifestations which have occurred through her psychic powers, have been publicly ascribed to fraudulent acts; and irresponsible persons have been permitted the use of local newspapers for defaming her life and destroying her usefulness.

To this end the railings of a convicted criminal have been published against her while the testimony of honorable persons in her favor has been refused. An irresponsible mountebank, who has fattened on the proceeds of his own deceptions, and others, are according to the certain local newspapers, to assist her in her infidelity; to charge her with fraud, and pronounce her supporters dupes to her duplicity. Added to these outrages, the United States mails are used by her enemies to transmit annoying circulars, and in this manner violence against her person is threatened by anonymous writers, unless she desists from her work as pastor of this church.

We lay this statement of our grievances before the world, asking thereon the impartial judgment of all fair-minded persons. Some of our friends have sought to answer these assaults and charges through the medium of the press, which have published them; but they have often been refused, very frequently garbled, and in that condition published; and in some instances they have been so changed as to actually reverse the language of the writers.

Our minister has no interest in our door collections; our seats are free to all who have not forfeited the right to enter by their own misconduct. We ask for ourselves, to peacefully assemble; to conduct our services according to our views of duty. It is our right to believe, as we do, that Deity is most acceptably worshipped and served, by good deeds, pure hearts, and the use of those gifts which are conferred by Jesus, his apostles, and disciples. We promise nothing except an opportunity to quietly listen to and observe what is said and transpires.

Finally—We ask all those who read this memorial and believe and feel that the treatment to which we have been subjected, as hereinbefore set forth, has been unfair and unjust, and should be rebuked, irrespective of religious belief, to send to Dr. John C. Wyman, 365 State Street, or to the Rev. May S. Pepper, 258 Monroe Street, Brooklyn, or to any other member of our church, their names and addresses.

In conclusion, we invite all clergymen in our municipality to meet Mrs. Pepper, our officers and friends, in the near future, that they may witness and judge for themselves the source or sources of the powers manifested through her instrumentality.

Those desiring to accept this opportunity may signify their acceptance, by writing to that effect to Dr. John C. Wyman, 365 State Street, Brooklyn, Secretary of the church. When a sufficient number shall have signified their acceptance to warrant the expense, a time and place will be designated—probably a Saturday afternoon, between the hours of three and six—in the latter part of December or early part of January, for the place of meeting, and those accepting will be duly informed of the same. Cordially yours,

ABRAHAM H. DAILLEY,
N. F. SMITH,
DR. A. L. WOOD,

Advisory Board.
Trustees: William W. Markwell, S. B. Rogers, W. B. Stuart, A. Wagner, A. MacDonald, J. N. Powell, C. Kuchenecker.

H. Joost, treasurer, 1149 Bushwick Avenue.
Dr. John C. Wyman, Clerk and Corresponding Secretary, 365 State Street, Brooklyn, N. Y.

BOOK REVIEW.

The Element of Ethics, Founded on the Natural Laws of Mind as Revealed by Human Conduct. Being a Scientific Exposition of Ethical Science Founded on the Psychic Forces of Man as Physical Science is Founded on Physical Forces. By E. J. Schellhaus, M. D.

The title well explains the purpose of this book of 149 pages. We gather that it is a condensation of a much more ambitious design, which has been given by the writer by highest inspiration.

The author says: "It is unique in character; its pages contain matter nowhere else to be found in the range of scientific literature." It is true that never before has there been an attempt to establish ethics on the new psychological revelations.

"Ethics," says the author, "is the science of right conduct, having its place in the domain of the natural law of man's being." This makes a broad distinction between the old, preconceived ideas of morality and the new. It was not obedience to natural law, but to the undefined and undefinable notions of God, that constituted moral conduct.

The Mediumship of Farmer Riley. A Scientific Investigation of Spirit Phenomena. By Sydney Flower, LL. D. Published by Tom Clifton, 1415 Rhodes Avenue, Cleveland, Ohio. Price, postpaid, 25 cents.

A neat pamphlet of sixty pages of exceedingly interesting matter, in fine literary style. It is worthy of wide circulation.

"The Kingship 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.

AN IMPORTANT QUESTION WHICH MUST BE ANSWERED.

Is the National Spiritualists Association a Christian Denomination?

The above question is addressed to the president and officers of the N. S. A.; to the Spiritualist press, and to the Spiritualists of the United States as a whole. It was suggested by two important facts which have just come to the knowledge of the writer.

1. In The Progressive Thinker of Nov. 25, is an article from Pendleton, Oregon, giving an account of the visit of Dr. R. E. Coon and wife to that place. They are represented as being missionaries of the N. S. A., and of course able and authorized to explain its character and principles to the world, and its relations to the various organizations of the same. They are supposed to be able to do this work, and sufficiently honest to do it correctly. Of them, the writers say, "We were also very glad to hear from him that the Hon. H. D. Barrett is, like himself, a Bible Spiritualist, and that at last our people are recognized as Christians." Here are three distinct assertions. (1) Dr. R. E. Coon, missionary of the N. S. A., is a "Bible Spiritualist." (2) H. D. Barrett, president of the N. S. A., is also a "Bible Spiritualist." (3) "Our people are recognized as Christians."

Will Dr. Coon please tell us when and where we were "recognized as Christians," and who made that recognition? What Spiritualist or organization of Spiritualists ever sought for such recognition? Will the directors of the N. S. A. endorse these teachings and assertions of Dr. Coon, and keep him in the field as an authorized expounder of Spiritualism? We shall see. Has Dr. Coon been authorized by President Barrett to proclaim him as a Bible Spiritualist and Christian? Thousands of Spiritualists want to know.

2. The second fact is, that, unless my eyes deceived me, I have seen a statement of President Barrett that Spiritualism is a Christian denomination! Hence, it does not seem so strange that Dr. Coon should make the statements attributed to him. He is the appointed agent of President Barrett and the directors of the N. S. A. Now, do these directors assume to be "Christians," "Bible Spiritualists," and that the N. S. A. is a "Christian denomination"? Have they commissioned Dr. Coon as a Christian missionary to preach Bible Spiritualism? Will they continue to employ him now that the fact is published that that is the character of his teachings? We want to know.

Of course, no really liberal-minded person would make any objection to Dr. Coon, or anyone else, being Bible Spiritualists or Christians. Personally that is their unquestioned right. But that is quite a different thing from posing as agents of the N. S. A., and proclaiming its president a "Bible Spiritualist," and that Spiritualists were "recognized as Christians."

It has been evident to me for some years past that a secret purpose existed to convert the National Organization into a sect. Step by step that purpose has been pushed, from the adoption of the Creed till now. That Creed was confessedly adopted for the purpose of securing railroad rebates. But it was necessary that the Creed should be that of a religious body, and after working over the subject for some years the conclusion seems to have been reached that there can be no pretense of religion except the Christian; as it would not answer to profess the Mohammedan or any other foreign form of religion.

The workers along this line have not been able to formulate a defini-

A QUESTION.

Are Religious and Political Variations Necessary for Progress?

From the standpoint of our view in regard to the necessities of human life we would answer that they are needed. In making this assertion we are supported by the modern thought of the world; and it has arrived at this conclusion through a mighty struggle with the powers of darkness, and the light has triumphed, and the fact is being more and more recognized and conceded that if human life is to make a permanent advancement in a religious or political or social manner there must be a variety of opinions expressed on the best methods to be adopted for human advancement.

The more enlightened the races and nations of the world become, the more fully is recognized that great truth that there can be in positive "essentials" unity, in non-essentials liberty, and in all things charity. The variations of thought will make it a debatable question, but are the essentials what we demand for liberty of thought, and only by mutual recognition of the right to liberty of thought and action can there be normal progress. But those of the present time who are living mentally and spiritually in what is designated as the dark ages of the human history, and who are the essentialists, will come the demand for liberty of thought, and only by mutual recognition of the right to liberty of thought and action can there be normal progress.

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BOOK REVIEW.

The Element of Ethics, Founded on the Natural Laws of Mind as Revealed by Human Conduct. Being a Scientific Exposition of Ethical Science Founded on the Psychic Forces of Man as Physical Science is Founded on Physical Forces. By E. J. Schellhaus, M. D.

The title well explains the purpose of this book of 149 pages. We gather that it is a condensation of a much more ambitious design, which has been given by the writer by highest inspiration.

The author says: "It is unique in character; its pages contain matter nowhere else to be found in the range of scientific literature." It is true that never before has there been an attempt to establish ethics on the new psychological revelations.

"Ethics," says the author, "is the science of right conduct, having its place in the domain of the natural law of man's being." This makes a broad distinction between the old, preconceived ideas of morality and the new. It was not obedience to natural law, but to the undefined and undefinable notions of God, that constituted moral conduct.

The Mediumship of Farmer Riley. A Scientific Investigation of Spirit Phenomena. By Sydney Flower, LL. D. Published by Tom Clifton, 1415 Rhodes Avenue, Cleveland, Ohio. Price, postpaid, 25 cents.

A neat pamphlet of sixty pages of exceedingly interesting matter, in fine literary style. It is worthy of wide circulation.

"The Kingship 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.

THE MORRIS PRATT INSTITUTE.

Communication From One of the Teachers.

I feel that many of the readers of The Progressive Thinker are in sympathy with the idea that institutions of learning of the right kind, with able and well equipped teachers, can be made most efficient aids in the spread of any great truth as well as in the growth of individual souls. All such readers of this article, I assume, are interested in Morris Pratt Institute, and will read with interest any word coming from one of its inmates.

This is the fourth year of its existence. Though it is a healthy child, with rich red blood in its body, still it has not yet become strong enough to walk alone. It still needs assistance. I am happy to say, however, that with twenty-five or even twenty paying students in full term attendance it would be self-sustaining, provided it is managed with wisdom and economy.

In no way can one help the school more than by coming as a student or inducing others to come and take its courses of study. It was founded and its work was prepared especially for the benefit of the public and private advocates of Spiritualism, and all progressive thought.

Very many of the active speakers and writers need two years at such an institution as this for the improvement of themselves and their work.

The National Spiritualists' Association, which met in Minneapolis in October, 1904, voted \$1000 towards freeing it from debt. Officers, teachers and students join in hearty thanks for the much-needed aid. To me personally it brought great relief, for it makes me feel like a convicted criminal to meet men on the street whom I owe and am unable to pay. It is almost a crime to go in debt under such circumstances.

I desire to say a word individually to the delegates of the National Association who voted for this donation. I wish to take you by the hand and say heaven bless you. I wish you to know that the teachers in this institution and the students also are determined that the work they do here shall be of such a quality as to richly merit this beautiful donation.

By your act you have identified yourselves with education in general and with this school in particular. I extend to you a hearty invitation to join the Morris Pratt Institute Association and help in its management. Please write for a catalogue and a copy of its newly formed constitution and by-laws, so that by their study you may have a better idea of what the school is and what it may be. If possible visit our classes and see our work.

Mr. and Mrs. Sprague have just paid us a visit. We were glad when they came, and sorry when they went. Forunately they were here every Sunday, and held two services. The evening meeting called out a larger audience than I have ever seen in the building, and we never had a service which gave better satisfaction. Both Mr. and Mrs. Sprague did noble work. I heard nothing but praise from those who attended. If what they did here is a sample of their work in general I can understand why the National keeps them in the field.

Miss Chaffee, who has been here either as student or teacher since the beginning of the school, has gone to Indiana to fit herself for higher work in the pedagogic field. She carries with her the hearts of all who knew her, both teachers and students. She is a good teacher, a faithful student, an earnest worker in the cause of truth and a sincere friend to this school and its inmates.

We have with us Mrs. Emma J. Owen, who is student, teacher, and Assistant Secretary. She takes Mrs. Hull's class in the Psychic Department, has Sunday class in Bible Spiritualism, a class daily in Arithmetic and shares with me in the Sunday services.

Mrs. Niver is still with us as teacher of Oratory, and is doing the same most excellent work as last year.

The students are making commendable progress, and represent the states of New York, Ohio, Pennsylvania, Iowa, Wisconsin, Oregon and Washington.

The spirit of harmony and good feeling pervades the building.

Mrs. Niver is still with us as teacher of Oratory, and is doing the same most excellent work as last year.

tion of religion which would cover the ground of all forms, and hence, have been compelled to plant themselves on the Christian form. They have been talking about "other denominations" for a long time, but at last President Barrett comes out flat-footed and proclaims Spiritualism a "Christian Denomination," and one of its agents announces that he is a "Bible Spiritualist," and that we are recognized as Christians!

In conclusion, I press the question, will the Spiritualist press endorse the assumption that we are a Christian denomination? I think I can give the answer of The Progressive Thinker, for in the same paper from which I have quoted, in an editorial I read, "At the very threshold of all our churches we are met with the declaration of Jesus, Matt. 10:34: 'Think not that I am come to send peace on earth; I came not to send peace but a sword. Look at the bloody footprints of Christianity through all the centuries and that damnable declaration has been verified. Wars the most stupendous have marked every step of its progress.'"

"And then that awful doctrine of HATE which is still bearing fruit, the crop even enlarging, Luke 14:26—'If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he cannot be my disciple.' Hate, then, is an indispensable feature of Christianity. To eliminate it from the creed would be to destroy the basic feature of the faith."

If the other members of the Spiritualist press will give as emphatic an answer as has The Progressive Thinker, it will show Brother Barrett and his fellow Bible Christian Spiritualists that they have yet a big work to do before the Christian churches will recognize the N. S. A. as a "Christian denomination."

Brothers of the press, speak out. Let the people know where you stand. This is no time for dodging, or for covering up your real ideas. The Spiritualist and the general public have a right to know where you stand. Without going into a lengthy definition of Spiritualism, you can clearly say whether it is Christianity, or whether you are a "Bible Spiritualist." On behalf of thousands I demand a categorical answer.

And lastly, I appeal to the old veterans in the work to give their answer. I can't name them all, but will mention a few. There is Lyman C. Howe, Prof. Lockwood, Clegg Wright, Juliet Severance, and others. Dr. Peebles might admit he was a Bible Spiritualist, but I am sure he would agree with me that the great body of Spiritualists are not Christians.

Will Brother Howe and others consent to have Spiritualism programmed as a "Christian denomination"? Will they stifle their convictions for half-face rates on the railroads? That is what the Creed was gotten up for in the first place.

I denounce the entire pretense of Christianity as including Spiritualism. In the vigor of manhood I renounced the honors and wealth which the most advanced position in the church held out before me and urged upon me. I accepted poverty, the loss of friends as well as position for Spiritualism. For over fifty years, with the great majority of the Spiritualist lecturers and writers I have expounded the falsity and monstrosity of Christianity. And now with but two years between me and 90, if the Spiritualists, in their organized capacity, clothe themselves with the blood-stained, filthy garments of Christianity and Bible teaching, I will take up the fight anew, and end my earthly career proclaiming that Spiritualism which is "the Science and Philosophy of Life."

Los Angeles, Cal.

MRS. LOIE F. PRIOR.

She Captivates Her Large Audiences at Melbourne, Australia.

At the Bijou Theatre during September, Mrs. Prior's lectures have drawn great audiences, men and women alike listening with rapt attention to the high spiritual teaching of this gifted speaker. People who say that even in the Higher Spiritualism "there is no such comprehensive scheme embracing religious philosophy and science as in Theosophy," should attend lectures of Mrs. Prior's, and read the works of men in our ranks like Sir W. Crookes, Dr. A. Russell Wallace, A. J. Davis, Myers, and many others, and they will find that Spiritualism presents a religion soul-satisfying as that given by the Christ or Buddha, for it represents the very heart of the teachings of these illumined sons of humanity. As a specimen of the exalted teaching given by Mrs. Prior, we give a verbatim report of her address, "Ye Must Be Born Again." This was preceded by the reading of Sir Edwin Arnold's "She and He," familiar to most Spiritualists, but whose length precludes quotation. But a shorter poem, Walt Whitman's "Carol of Death," a great favorite of Mrs. Prior's, and typical of that great modern spiritual seer's inspired verse, and which formed the prologue to her lecture, entitled "Beyond the Horizon," is given below:

Come lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, in all, to each,
Sooner or later delicate death.

Praise be the fathomless universe,
For life and joy, and for objects and knowledge, love,
And for love, sweet love—but praise!
Praise knowledge, praise love, praise!
For the sure-enwinding arms of cool-enfolding death.

Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?

Then I chant it for thee, I glorify thee above all,
I bring thee a song that when thou must indeed come, come unfeathered, untrammelled—
Approach strong deliverance,
When it is so, when thou hast taken them I joyously sing the dead,
Lost in the loving floating ocean of thee,
Laved in the flood of thy bliss O death.

From me to thee glad serenades,
Dances for thee I propose saluting thee, adornments and feastings for thee,
And the sights of the open landscape and the high-spread sky are fitting—
And life and the fields, and the huge and thoughtful night.

The night in silence under many a star,
The ocean shore and the husky whispering and creaking I adore thee,
And the soul turning to thee O vast and well-veiled death,
And the body gratefully nestling close to thee.

Over the tree-tops I float thee a song,
Over the rising and sinking waves,
Over the myriads of fields and the prairies wide,
Over the dense-pack'd cities all and the teeming hives and ways,
I float this carol with joy, with joy to thee O death.

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"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritual Gatherings." By Mattie E. Hull. Price 10 cents.

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 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.

SOMETHING YOU SHOULD HAVE.
 It Will Only Cost You Eight Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.
 All books advertised in The Progressive Thinker can be obtained at this office. Express charges and postage prepaid at the price named unless otherwise stated.

Animals Have Reflective Capacity.
 Prof. Geo. H. Howison, head of the department of philosophy at the University of California, started his class in ethics a few days ago by declaring animals have reflective capacity which qualifies them to be classed as reasoning creatures corresponding to man's intelligence, the latter being assumed to be immortal.

The religion of Buddha was cited by Prof. Howison as an example of recognition given by a great religious teacher to the lower animals. Regarding the intelligence of animals, Prof. Howison said, as reported by a press dispatch:

"Animals have intellect, as do men. The difference in intellect consists in the difference in the hindrance to the intellectual capacity. Increased intelligence means increased control—perfect control. Do animals reflect as man does? Undoubtedly they do. If they reflect, then they have intelligence. Once admitted they have intelligence, you must admit they are to exist eternally just as much as you are to exist eternally. Are animals capable of overcoming the hindrance to their intellectual faculty? I answer yes."

Admitted the brute creation have souls and an immortal life, then, read Genesis 11:3—

"Every moving thing that liveth shall be meat for you."

Who, in his sober senses, believes God ever told Noah, or any other man, any such thing? The declaration savors of the demand of sacrifice of the best of the flocks and herds to God, he getting the aroma and the priests, who professed to voice the will of God, getting the flesh.

Established that our domestic animals have immortality with us, then the habit of flesh eating will only remove from cannibalism—will gradually disappear.

Coal in the Arctic Regions.
 One of the things the Zeigler Arctic Expedition reports to have discovered in the far North is coal mines. It is a most cheerful find for that section of the world.—Exchange.

Does not this discovery of itself demonstrate that the polar regions, now seemingly covered with everlasting ice, were formerly within the tropics? Some persons who wish it to appear God created everything as it now exists, making a general denial of scientific revelations of the great antiquity of the earth, have attempted to convert the proposition that there has been a changed polarity; but the above, with numberless other facts, all pointing in the same direction, should silence all controversy on the subject.

The only remaining question: Was that change produced by some mighty convulsion, such as would follow the addition of an immense weight from without to one side of the planet, thus throwing it out of balance, perhaps by the accumulation of ice at the poles sufficient to overbalance the equatorial region. We incline to the opinion this change has occurred, possibly many times, and in all probability will be repeated in the future. Nothing is stable but eternity. Even spirit is subject to change.

Change in Diagnosis.
 The Kansas City Star relates the following fact:

"In Abilene last week the doctors came very nearly making a mistake. When they found the patient had no money they changed their diagnosis from appendicitis, and instead of an operation they gave him three pills. The patient is now at work."

Many a valuable life would be saved if the surgeons could know there was not a big fee awaiting them for a needless operation. Two dollars would probably be a physician's charge for a visit to a person suffering from severe colic pains, with relief, while \$200 is deemed a reasonable charge for the removal of the appendix. When surgeons are so plenty and generous reward for services are so seldom, why should not an occasional sufferer surrender his life to supply the doctor with spending money? Thus writes an old physician who is greatly disgusted because of the frequency of these surgical operations for appendicitis.

A Retort in Kind.

Wm. T. Stead, Esq., editor of the London Review of Reviews, has gained the reputation of being the champion of "the under dog in the fight." He had long witnessed the attacks of churchmen on the great thinkers of the age, and their classification of opponents with atheism. A Rev. Dr. Torrey, in a discourse alleged that infidelity and immorality are Siamese twins. Mr. Stead, by letter, inquired whether he included Darwin, Huxley, Morley and Bradlaugh, who were known infidels, as immoral men. Here the fun commenced.

Torrey dodged the issue, and made a bitter attack on the character of Thomas Paine and Col. Ingersoll.

We need not follow the defense of these men by the Review of Reviews. One sentence struck us as very just:

"It is perfectly legitimate to denounce false doctrine and to pillory its teachers, BUT IS IT RIGHT TO LIE ABOUT THEM?"

Then Editor Stead wants to know how Mr. Torrey, and churchmen generally, would be pleased if Moslems and Free thinkers were to revive the charges made against Jesus:

"1. That Jesus was a man of uncertain parentage, brought up in a disreputable neighborhood, was without honor in his own country, and wandered abroad without visible means of subsistence, or even a place in which to lay his head."

"2. That he was known to have held communication with the Devil in the wilderness, and was popularly believed to have cast out devils by his intimacy with Beelzebub, the prince of devils."

"3. That he was a wine-bibber and a glutton in his personal habits; that he paid little regard to the Sabbath day, or to the washing of hands; and that he publicly avowed a preference for publicans and harlots to the orthodox and respectable Pharisees, and the scribes learned in the holy law of God."

"4. That he was constantly in the company of publicans and sinners, and did not refuse the affection of loose women, one of whom made a public scene by a shameless demonstration of her love."

"5. That his affectionate relations with these women gave rise, in the profane history of later times, to grave imputations upon his character, and led some of his followers to omit from the gospels the story of his refusal to condemn a woman taken in the very act of adultery."

"6. That he constantly spoke evil of the constituted authorities in the church; and on one occasion he created a public riot by attacking vested interests in the temple, and made himself so intolerable a nuisance in Jerusalem, that the constituted authorities were obliged to arrest him and send him to trial."

"7. That he was tried three times: 1, before the Sanhedrin; 2, before Herod, and 3, before Pilate; and by their judicial verdict confirmed with enthusiastic unanimity by the populace, he was executed as a blasphemer against God's holy law, and for treason against the Roman empire."

Mr. Stead said this statement will grate horribly upon devout readers, and this is why he prints it; because it will enable them to feel somewhat the vexation they cause when they lie about Paine and Ingersoll.

Why Not Be Honest?

If all who secretly indorse the teachings of Spiritualism would step to the front and frankly admit they hold views in common with us and are determined to act in the future in harmony with their convictions, what a mighty revolution would follow! The churches, with their rotten, worm-eaten and worthless creeds, would soon go into bankruptcy. The preachers would be compelled to seek some worthy vocation to gain means of support, and all the world would be a gainder because of the change. The morals of the community would be greatly advanced. So long as people are taught the lie, they will pay the debts they owe in consideration of belief in him, so long will vice abound.

There are multitudes of zealous believers who decline acting with Spiritualists, and who shrink from being known, because of Mrs. Grundy. Lowell well expressed the truth when he wrote:

"They are slaves who fear to speak for the fallen and the weak; They are slaves who will not choose Hatred, scoffing, and abuse. Rather than in silence shrink From the truth they needs must think; They are slaves who dare not be In the right with two or three."

Figures Don't Lie.

That is a terrible showing, as gained from official statistics, and related by Judge Ladd of California, in closing a series of articles in the Truth Seeker, entitled "Christian Civilization." He says:

"The statistics of 1885 show the religious belief of the world's criminals. In the 60 American state prisons there were 41,335 Christians; 108 Jews, one infidel. In the English prisons, 145,383 Christians, and 379 of no belief. In the French prisons, 19,355 Christians, 12 Jews, 54 Mohammedans, and not a single infidel. In the prisons of Canada, of the 1,615 inmates, 55 per cent were Catholics, 45 per cent Protestants. In the American prisons there were 2,008 clergymen."

A HUMANE PETITION.

And How It Was Received by the Governor of Vermont.

Chicago, Dec. 5, 1905.

To the Honorable O. J. Bell,

Governor of Vermont,
 Dear Sir:—The Spiritualists of Chicago, while joining with their fellow citizens of every faith in expressions of pleasure over your visit to our city, yet would ask and entreat you to use your prerogative of executive clemency by commuting the death penalty about to be inflicted in your state upon Mrs. Mary Rogers to imprisonment for the term of her natural life.

We would urge upon your attention that capital punishment is a relic of the barbaric ages when man was dominated by a thirst for revenge and law was written by brute force, and that that practice is opposed to the enlightenment of this generation; that a wrong already done can not be righted by the doing of another similar and more horrible one; that the right to live is the most sacred gift vouchsafed to mortals and that no one other than Infinite Intelligence, the source of its bestowal, should limit its duration or destroy its exercise by every son and daughter of earth.

We would remind you that we are only re-emphasizing the plea that you temper justice with mercy made to you earlier in this case by the Spiritualists of the United States through the headquarters of their National Association, at Washington, D. C.

Spare us this brutal shock to the finer nature of millions of your fellow-countrymen and prevent a blot, which can never be erased from the history of your noble state.

We are with respect,
 The Chicago Spiritualists' League,
 By its Executive Board: George B. Warner, M. A. Cross, W. B. Aitken, C. Kirchner, C. A. Burgess, Mrs. Laura G. Fiken, Mrs. Wm. Hilbert, H. F. Arnold, Mrs. Nora E. Hill, J. H. Randall, A. G. Cleveland, Mrs. R. S. Ray, John A. Toren.

The Chicago Tribune of December 6, after mentioning receipt of the above and one other similar petition by Governor Bell, quotes him as saying: "I have received several other communications regarding the same matter and they shall all go into the waste basket with those that I have received previously. What puzzles me is why this great interest on the part of Illinois people in the transaction of the affairs of Vermont."

The boorish brusqueness of Governor Bell's language indicates that he believes the people of Vermont are a special order of creation, wholly distinct from the great family of humanity—that he fails to sense that a wrong done to one, though the most unfortunate, is a wrong done to all the eighty millions of our people.

Never mind! the time is not far at the longest when he will find himself in the political scrap heap of "has-beens."

Psychic Developments.

The Chicago Chronicle administers a richly merited rebuke to certain scientists, in a well-considered editorial article. It would be well for the class mentioned to take the lesson to heart and profit thereby. They would appear much wiser before the intelligent thinking world, than they do at present. Says the Chronicle:

Considering the advance which psychic phenomena it is singular to deny that some men of scientific standing continue to lump all such phenomena together and to stigmatize them as fraudulent without exception. Thus a British scientist places himself on record as denying the authenticity of telepathy and similar phenomena, although he holds in high esteem, in everything else, he would only scoff at me, and say, "Oh, nonsense, Anna! It is all bosh!"

Finally when the Doctor came to the city I urged him to go with me, and he being so positive that there was nothing in it, said, "Well, to please you I will go on one condition—that you will let me fix the slates myself."

I agreed, and the slates were bought and four screws used, one at each corner, also a rubber hinge (as a non-conductor to electricity) as he said. Without my knowledge he carried a screwdriver in his pocket to use in opening the slates. After we had reached the hotel, he said to me: "Now, Anna, if any of your ghosts can write in those slates, I'll pay the bill for the seance, and will be a Spiritualist the rest of my days."

We had been sitting about ten or fifteen minutes conversing when to our utter amazement, a large chair sitting across the room started slowly to rise, and kept moving faster and faster until it reached the ceiling, and then came down gradually to the floor. Then the Doctor said to me, "There is standing by your side a young man who says, 'take one of those slates on the table

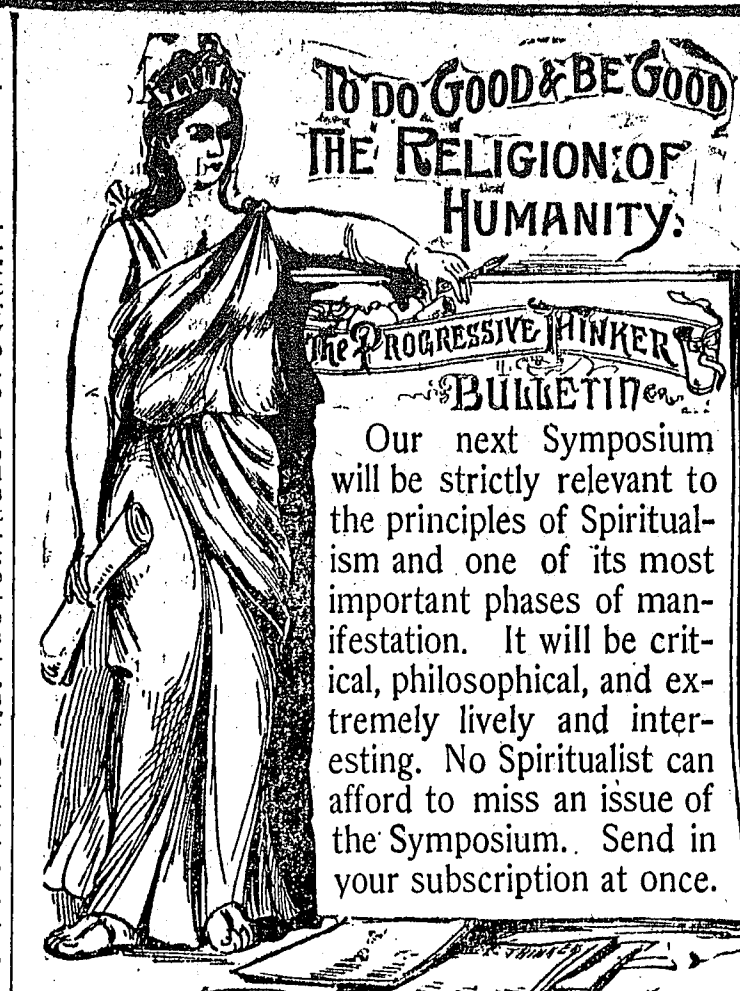
and hold it under the table.' He wishes to send you a message."

I followed his directions, when we all three heard distinctly the writing going on, even to crossing the 'i's and dotting the 't's. Then came a loud rap."

The Doctor said, "Your message is done." I drew out the slate and this is the message (from my own brother who had passed away at the age of 21, when I was but 9 years old):

"My Darling Sister:—I come to you as though you were behind prison bars. Were you to have your freedom, you would have the power to convince the world that we do live and love those we have left behind us. Keep on in investigations. You are destined to be a great teacher. Father, mother and all the loved ones who are with me, send greetings. I am your loving brother, Walter Kimball Willson."

Now, Henry Slade did not even know my name or my brother's who had been gone so long.



He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—T. J. Hudson, "Law of Psychic Phenomena," p. 206.

AN UNBELIEVER CONVERTED.

Seance With Dr. Henry Slade at Bay City, Mich.

I do not wish to lose a single copy of your valuable paper. I am reading "The Light Among the Hills," and am delighted with it. I also wish to say a few words in regard to our arisen brother, Dr. Henry Slade. A finer medium never lived on earth, excepting Jesus of old. I still have in my possession two slates containing a message from my brother-in-law, written about nineteen years ago under conditions that nothing but the one who wrote it could have written it.

It was at a sitting my father-in-law, Henry Laraway of East Saginaw, Mich., (now passed on) and myself had with Henry Slade at Bay City, Mich., at the leading hotel, Frazier House, in broad daylight, at 2 p. m.

I had tried to convince my father of the truth of spirit return many times, but although he held me in high esteem in everything else, he would only scoff at me, and say, "Oh, nonsense, Anna! It is all bosh!"

Finally when the Doctor came to the city I urged him to go with me, and he being so positive that there was nothing in it, said, "Well, to please you I will go on one condition—that you will let me fix the slates myself."

I agreed, and the slates were bought and four screws used, one at each corner, also a rubber hinge (as a non-conductor to electricity) as he said. Without my knowledge he carried a screwdriver in his pocket to use in opening the slates. After we had reached the hotel, he said to me: "Now, Anna, if any of your ghosts can write in those slates, I'll pay the bill for the seance, and will be a Spiritualist the rest of my days."

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Some Good Christmas Gifts.

In casting about for a Christmas Present for a relative or friend, we ask the special attention of the readers of The Progressive Thinker to our Catalogue of Books. Nothing nicer and more useful could be chosen than a Book Full of Rich Thought—a feast for the soul—a permanent good. Send in your orders at once and be on time with the gifts.

To Societies and All Connected With the N. S. A.
 Official announcement of the transition of Brother S. D. Dye of Los Angeles, Cal., has but recently been received at this office. The passage of spirit life of this esteemed friend and co-worker, leaves a vacancy on the board of trustees of the N. S. A. Already many Spiritualists from the West have been named as candidates for the office. The N. S. A. constitution, Art. V, Sec. 9, declares that a vacancy upon the board must be filled by the remaining trustees by ballot. As the will be no meeting of the board until May next there can be no balloting for the successor to Brother Dye until that occasion.

MARY T. LONGLEY.
 M. N. S. A. Secretary.
 Headquarters, Washington, D. C.

Dr. J. B. Loucks Passed Over.
 Dr. J. B. Loucks of Stoneham, Mass., who had an extensive practice as a physician, recently passed to spirit life, leaving his wife, Francis L. Loucks, herself an excellent psychic, to continue the healing practice through his assistance from spirit life. His patrons and friends will greatly miss his earthly presence.

I think you might dispense with half your doctors, if you would only consult Doctor Sun more, and be more under treatment of those great hydropathic doctors, the clouds.—Becher.

Spirit Points Out Hidden Mine

Ghost of Dead Miner Tells His Grandson, W. E. Bartlett of Wenatchee, How to Locate Lode Rich in Mineral.
 Following Directions Through Medium, Two Men Find Claim Discovered by D. E. Ingels in '56—Treasure-Studded Quartz Fills Lode and Wealth Beyond Dreams is in Sight—Story Well Vouched For.

To the Editor:—The clipping herewith, from the Times, Seattle, Wash., just received from my brother at Seattle, covers a very remarkable case, the truth of which I can vouch for in every particular, as Mr. Ingels has time and again spoken to me about this lost mine through the lips of his daughter and medium during the last few years. This will be wonderful news to the people of Washington, Oregon and Idaho, who have known about it ever since Mr. Ingels was shot.

LOS ANGELES, CAL.
 Wenatchee, Wash.—Bringing a bottle filled with almost pure gold, taken from a lode long hidden in mountain fastnesses, not far from here, W. E. Bartlett and M. C. Black, both well-known business men are back after a perilous trip to the Cascades. Theirs, however, was labor richly rewarded, though the story is so interwoven with Spiritualism and romance that it is well incredible.

Bartlett is the grandson of D. E. Ingels, a miner of the early '50's in these parts, who was murdered in the hills by his partner. The Bartlett family are Spiritualists and Bartlett declares his dead and murdered grandfather sent word to him to find the lost mine and he would be independent for life.

Directions From the Dead.
 Bartlett, who is the proprietor of the Pacific House here, swears positively that he received specific directions from the spirit of his grandfather how to proceed to the lost mine. Moreover, he was told to select M. C. Black, a second-hand dealer here, to accompany him. The men will not tell of the location of their find, but say it cannot be reached save by making an extremely dangerous trip and one with hard ship, especially at this time of the year when the mountains are firmly in winter's grasp. In the spring they will return and develop their find.

In a rough and mountainous section, they say, they found a gray quartz ledge, literally filled with precious metal. Small pieces were broken off, pounded up in a frying pan which they had with them and the gold panned out by the men's fingers and placed in a bottle. Should the ledge prove as rich as the samples, a man could make a

Reveal Burial Place.
 In this connection it might be added that the man D. E. Ingels was shot down by his companion, Jack Knot, at a place just above where the town of Cashmere now stands. He was not instantly killed, but was brought down the river near the present site of Wenatchee. He lived about twenty-four hours after being shot and his remains were interred two and a half miles up the Columbia river. When the family had made diligent search for the body and supposed it had been buried in Southern Oregon. Not until last summer was the resting place finally revealed by a medium. Mr. Bartlett came here as directed and found parties who had known the grandfather and knew of the circumstances of his death and the place of burial.—Seattle (Wash.) Times.

Surging Ahead!

THE PROGRESSIVE THINKER is Surging Ahead! Its weekly receipts are large, and it was never in a more favorable financial condition than at present. It has been crowned with sixteen years of unparalleled prosperity. It is the Head Light of a Pure Spiritualism and Honest Mediumship! It is the STANDARD BEARER OF TRUTH. Its editor is in close touch with the spirit world, and the higher denizens thereof are in harmony with its work. It is a breezy paper, a stirring paper, a paper that makes vibrations wherever it goes, a paper that is never in the rut, never standing still, but ever on the ascending plane; ever dispensing the higher thought. When one important movement ends another opens, and its readers ask, "What next?" Yes, what next? It will come like a meteor, and will, perhaps, dazzle you with a meteoric display. LOOK OUT FOR THE "SPECIAL THOUGHT CHANNEL!" It will astonish you as never before! It will be educational. It will give your mind new vibrations. It will teach you something of the mysteries of the Dark Cabinet, and show some of the rank deception carried on there in the name of "Spirit Return," one of the grandest truths that ever came to the world.

AN INTERESTING PUZZLE.

And It Comes Under the Ghostly Order.

The Bradford (England) Daily Telegraph had an interesting paragraph upon a puzzle of the so-called ghostly order which awaits solution at Knareborough. An old house, known to tourists as the Old Manor House, has, during the residence of the present occupant, Mr. A. W. Howes, been restored.

In the course of the alterations the skeleton of a woman was found buried at the foot of the staircase. Mr. Howes disclaims all beliefs in ghosts, but he says there is something about the building which cannot be explained away. Formerly he and his wife occupied the blue bed room, where stands an old oak bedstead on which Oliver Cromwell once rested. During the night sounds of footsteps are heard on the landing, and Mr. Howes says, it is impossible to keep the door of this room closed. "We have locked it, and put a chair against it," he says, "and in the morning we have found it open. There are no draughts to account for it, and since we have moved out of this room the footsteps have still been heard. On one occasion they were accompanied by a bump against the door of our present room."

Mr. Howes is very jocular on the subject of his ghost, and says that neither he nor his family are alarmed, or indeed believe in the supernatural, but after an experience of fifteen years of the house they are still at a loss to account for the sounds. "We used to say it was Oliver's ghost," he remarks, "but now we say it is the woman whose skull we keep on the staircase." We hope the Psychical Research Society will make some investigation of this Knareborough "ghost."—The Two Worlds.

"CANADA A BACK NUMBER."

A special dispatch to the Chicago American says:
 Ottawa, Ont., Dec. 6.—Canadians are thoroughly enraged over the caustic criticisms of the Dominion by Sarah Bernhardt. The French actress is here after a tour of the province, where she has been, following an interview to which they objected.

This is what she is reported to have said, the cause of the trouble:
 "I love Canada, but understand nothing about your people. You have English Canadians, Irish-Canadians, French-Canadians, Quebec-Canadians, and you tell me why you call yourselves French! You people! Why, you have hardly a drop of French blood in your veins!"

"You have a fine country, but that is all. Agriculture has gone ahead, but the rest has stood still. You have no painters; you have no students; you have no sculptors; you have no poets; you have no men. You are stagnant in twenty-five years, but backward."

And to express that opinion, Bernhardt made a gesture which conveyed all her contempt. And then she added: "You owe to the clergy that progress backwards, which makes your country look like Turkey."

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.
 Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on the occult matter has adapted so rich the mind. Send in a subscription now.

The Argument and Conclusion.

Or Proofs of Man's Endowment and Continued Existence After the Death of the Body, Based Upon Facts of Evolution, Heredity, and the Dual Nature of Mind.

Spiritualism has probably never encountered an abler critic or examiner than Thomson J. Hudson, who, while endeavoring to disprove its claims, gave, to my mind, the strongest scientific proof ever yet adduced in its favor; for in arguing for the continued existence of the human soul after the death of the body, he unwittingly establishes in a scientific manner all that the spiritualist can ask, viz., a philosophy that makes clear the possibility of communion and return after death.

I accept Mr. Hudson's theory of the duality of mind, because it accords with facts; and as he accepts the phenomena of the seance as genuine, evidencing the activity and powers of the soul, I shall only claim the inevitable bearings of his argument, without disputing his well-founded basis.

I am a Spiritualist because Spiritualism is supported by the new psychology, by spirit communion, and by the facts of evolution. Mr. Hudson was a deep thinker and distinguished writer, but by no means free of orthodox bias, which plainly influenced his thought and judgment, and made him by so much less a freethinker. Nevertheless great honor is due him for the new philosophy of mind, which alone accounts for all the facts and phenomena pertaining to Modern Spiritualism, and fully satisfies enlightened reason, and must be credited to his inquiring mind, however much assisted by others. But it is my indefeasible right to think, weigh, and pass judgment upon his arguments and deductions; and I shall endeavor to do so in a logical and reasoning way, seeking only a conception of truth, fairly deducible from the facts and premises he so ably presents and uses for his purpose. But I must think that he built better than he thought; and as he accepted the facts and discoveries set forth by Darwin, Haeckel, Romanes, and others of evolutionary school, but criticised them for abruptly halting as they came to the protoplasmic base of organic life, refusing to follow the law of heredity farther, and thus failing to find the Divine ancestor of man; just so I must criticize him for his failure to apprehend the logical sequence of his discovered facts and arguments.

Darwin did a great work in discovering the descent of man from the monera; and Hudson did little less in accepting Darwin's facts and applying to the monera the same law of heredity as Darwin finds accompanying the descent of man, which makes the monera inherit his powers and attributes from an ancestor that can be none other than the Creator or Divine energy immanent in Nature and everywhere in the universe.

As man is indebted to his ancestors, near and remote, for his powers of mind and body, so the monera must be indebted for his heritage agreeable with the constancy of Nature's laws; and this primary ancestor of life must be God, and man the ultimate conception of the Divine mind; and this is what the theory of evolution declares. I say theory, but it has come to be more, the accepted philosophy of scientific minds the world over, abundantly verified by investigation, observation and experiment.

Now what is evolution, and what does it teach? Evolution means progressive change and unfolding of possibilities and potentialities resident in matter, structure, and being; as, e. g., the probable evolution of protoplasm from conglomerate slime, the evolution of the flower and fruit from the bud, or the animal from the egg.

Now, clearly, all physical life must have been somewhere in time conceived and evolved from something of a physical or material nature. The same must be true of mind or soul life; it, too, must have been conceived sometime and evolved from something of mind or soul character; and the remotest ancestor of each must be mind and matter, both of which are indestructible and co-existent entities, and co-extensive with the universe.

I think this point must be accepted as incontrovertible; and it obliges us to go back in time anterior to the cytochrome to find the most primitive beginning, or foundation of organized physical and soul life on this planet. We must indeed visit the atomic realm with microscope, retort, laboratory implements, and chemical knowledge, and acquaint ourselves with atomic characters, affinities, and evolutionary forces, here, also, observable and as indubitably basic and purposeful as found in subsequent assemblages of matter in more advanced forms.

It has been said that life is motion, and so it is: for there can be no life without motion; the very atoms are in perpetual vibration, altogether engaged in the initiative or rudimentary stage of evolution; and so the rocks and the mud are alive, and the springing clod attests its importance; while atoms, worlds, and universes are in ceaseless activity, propelled by Divine love manifest in affinities constantly choosing partners and engaging continuously in the wondrous work of Creation;

Love came with vested wings of light,
On wisdom's mission sent,
And drove the darkness into night,
And through the chaos went,
Arousing all the forces there,
And bidding them awake,
And, each allotted, active share,
In evolution take.

Love spoke and breathed into the clay
Immortal life of God;
And, as the sun commands the day
And wakens up the sod,
So it invigorates the soul
And life of every kind
Throughout the grand stupendous whole,
And moves subjective mind.

Yes, the atoms are alive; and, influenced by light, heat, and electricity, effect changes, integrations and disintegrations, combinations and dissolutions in successive and ever increasing complexities looking toward higher intent, and eventuating, finally, in organization.

That the atoms possess life and the power of selection and creation, may be demonstrated by experiment; for example, with sulphuric acid and the several bases, baryta, strontia, potassa, soda, lime, magnesia, and ammonia, thus named in order of their respective affinities, exercise choice in natural selection, combinations and dissolutions; baryta separating sulphuric acid from its compounds with all the other substances named, because having a greater affinity for the first named and least for the last mentioned ammonia. Thus all the simple elements and their compounds possess individuality and inherent force which makes them indispensable in the evolutionary life and work of creation. They compose the bed of higher delivery, and are legitimately ancestral.

To further illustrate: Hydrogen and oxygen unite in definite proportions to form water; carbon and oxygen to form carbonic acid. Both these compounds, thus created, are essential elements, since neither vegetable nor animal life can exist without them. Thus simple elements unite by force of affinity, and new entities are formed, which, again, may associate with others, forming integrations, divorcements and unions in ceaseless activities; and all the time making way for more advanced sequels, and as surely getting ready for the coming man.

The earth having emerged from its fiery cradle and wrapped itself in congealed and hardened vestment, wavy, seamed, and cracked by the surging sea within, responsive to the all-pervading energy, solar and chemical, continues its travel; while the waters roll, tumble and foam in great ocean beds, and rocks are corroded, washed, and ground into mud and slime by the action of waves, wind and tide, for millions of years, evolving conditions and getting ready for the germinal conception and birth of organic life in vital beds of basic protoplasm; and the wonderful moneron appears, the honored progenitor and remotest ancestor of man, who, thus conceived in the womb of Mother Earth, comes up from the dust, or from the mind and matter, by gradient steps, at length a born child of the Infinite.

Monads ushered into being,
Prophecy of higher life,
Coming with the forces turning
Evolution wheels of strife,
Through successive rolling ages,
Making way for coming man,
For philosopher and sage,
As the mystic river can.

Having now summarily considered the forces in control on our planet anterior to the existence of organic life up to the advent of the moneron, we may next inquire after it, and learn what we may of its constitution and possessions. Having found its positive ancestor among the atoms to be none other than the Divine energy, or All-mind; and that it is a germ of the same, which, in the gestatory period of evolution, comes to be man, we may find increased interest to know of its powers, attributes and destiny.

It is unanimously agreed by scientific minds schooled in Biology that

man has inherited his faculties and attributes of mind from the lower animals, near and remote. This being the case the potentialities of manhood must reside in the lowest forms of animal life; and of the mind of the moneron is a germ of the Infinite Mind, and therefore ancestor of the human mind, then the attributes of both must be the same in kind; and to this corollary all learned biologists substantially agree; and it is also agreed that the transmission of attributes is governed by the law of heredity, and that all creatures have come into possession of both mind and body organs and faculties by inheritance. This being true, all inheritance must be traceable back to the Infinite cause of all being, the one ancestor of all life we call God; and to know the development of any gradient is to know its place or station in evolutionary descent. The moneron, being the first station, will have the most rudimentary embryonic possessions, the mere germinal beginning of the highest ultimatum of mind and body. The right of the monera to these findings, comprising the animal instincts, is unquestioned; and that they are the endowment of an ancestor must be as true as that the faculties of man are inherited; which constitutes him a child of the Infinite parent, possessed of powers and attributes which, sufficiently enlarged and extended, would make him a god. And here the brotherhood of man and fatherhood of God is expressed in one common heritage, which must be as everlasting as its source is eternal.

And, now, to continue the argument for the continued existence of the human soul in ever brightening realms, we may examine its powers and adaptations in the light of Hudson's New Psychology, which makes possible a most rational explanation of all psychic phenomena; and its correctness alone makes intelligible man's conscious journey beyond the tomb. Mr. Hudson in all three of his excellent books makes it clear and satisfactory to my intelligence that man possesses a dual mind, a brain mind and a soul mind, which he designates as objective and subjective. And he shows conclusively that the objective mind is the function of a physical organ, the brain; and therefore must perish with the physical body to which it belongs; while the subjective mind is that of the soul, endowed with Godlike powers that adapt it to another and more advanced life than this; the objective serving only the necessities of a material existence in a preparatory school, as it were, for the growth and development of the subjective mind, soul, or spirit for its more extended and higher life, the two normally acting synchronously for the welfare of both. As Paul would put it, "the one is a natural body and the other a spiritual body."

But how demonstrate these averments? Well, firstly, we may know that we have a mind and body; and that the mind we associate in thought with the brain belongs to the body, and like it must and does rest or sleep for recuperative purpose, and that it may be paralyzed with anesthetics, or its action inhibited by hypnotism; and that during the time of these imposed states the vital functions continue undisturbed, which could not be if dependent upon the brain mind; and, too, during these times, psychical phenomena, foreign to the normal state, are often witnessed, attesting the existence of another mind control differing from that of the brain mind, an all-pervading mind presiding over the vital functions and even on which the brain and all other organs of the body depend for life and strength, making it the most important by far of the two minds.

And it is learned, too, that the brain mind is not even essential to life; for life with the subjective mind existed on this planet untold ages before a brain was formed. And, too, the brain has been removed by scientific experimenters from different animals, as of birds, frogs, and reptiles, and still the animal lived and manifested instinctive traits, showing that the instinctive powers do not belong to the brain mind, and must, therefore, be associated with the soul-mind.

And it is further ascertained that in the ontogenetic or embryonic history of man, as in the phylogenetic history of the race, there is a time in the beginning when the embryonic man is without organs, even, and for quite an interval without a brain; showing that the soul or subjective mind, even precedes organization, and is the first born; and creator of the objective body; and being a segmentation, vital spark of the Divine mind, is the reason why its creative power is manifest thus at the very threshold of organic being; and, as with the germinal beginning of man, so also with the primordial beginning of the human race, the human soul is first, and out of its heterogeneous vital material at hand, in its own mystic way, it deftly constructs the form of its conception, the objective or physical man.

The soul, then, is the builder and proprietor of its own house, which is used only during its short stay in a material world, and then dissolves back to dust from when it came, because no longer of service. But what of the soul's destiny when its house of clay is abandoned? This is the great question, an old one, and ever recurring one: "If a man die, shall he live again?" In making answer we may succeed best, I think, by acquainting ourselves with the life forces, equipment, and adaptations of the soul; and to do this we may find in Thomson J. Hudson our most worthy and able assistant; for his claim, I believe, as to the powers of the soul, remains unquestioned. In his "Divine Pedigree of Man," after establishing the fact of the duality of mind, and showing the objective mind to be the function of the brain, and the subjective mind to be the function or capacity of the soul, he proceeds to investigate and learn of its possessions; and he tells us of powers distinctly its own, and which are of no use in this life, but are perfectly adapted to a life in a more sublimated sphere, the heaven of which it dreams. He names these faculties "Intuition, Memory, Telekinesis, Telepathy, and Natural Emotions," the last Pope seems to have denominated universal love. It is the altruistic instinct, the other-regarding, the opposite of selfishness.

Now, these faculties duly comprehended and questioned, will, I think, afford the most conclusive evidence of a future life, and explain psychic phenomena, otherwise unaccountable and most often occurring at spiritual seances and in hypnotic and abnormal states.

Let us notice telepathy first: What is it? It is that power by which one subjective mind or soul communicates with another, and may do so all unbeknown to the objective mind of the individual engaged. And so the psychic or medium may dish up, as it were, from the subjective mind of the sitter, or member of a circle knowledge of things there stored and astonish the audience with communications the source of which neither the medium nor any one else may understand, but believe to come from friends passed on. Mr. Hudson would thus account for all spirit communications without foreign control. But be it observed that he labors at great length, and most ably indeed, to show that this faculty has no advantageous use in this life, but is perfectly adapted to answer the wants of the soul beyond; which fact he argues, is the best possible proof of the soul's continued existence; and, mind you, with Mr. Hudson's accorded faculties, of which more anon.

Mr. Hudson likewise discovers telekinesis energy as belonging to the soul, without use or adaptation here, but indispensable in the realm of spirit life. And what is telekinesis? It is that energy of the soul-mind by which it levitates ponderable substances and controls matter. Now, this power of subjective mind has been so frequently and clearly demonstrated as that it is no longer disputed as being an attribute of the human soul. And what is it for? But one answer can in reason be given, viz: Without useful purpose here, it must be a part of the soul's equipment for use in "that home not made with hands, eternal in the heavens."

And a subjective memory is discovered, not belonging to the brain mind; for when the latter is inhibited by hypnosis, trance or, otherwise, then the subjective mind's power to relate anything ever read, heard or learned, with perfect exactness is most convincing, as memories are related long since forgotten by the objective mind. And this wonderful possession can be none other than the treasure-house of the soul, where its gathered riches are safely kept to be realized and constitute its wealth in the beyond, where more than bread is required for its happiness and expansion. This attribute differs from recollection which is a faculty of the brain and dies with this organ, serving only a material existence. The soul memory ensures a continued knowledge of our individuality, and that of our relatives and friends, and all acquaintances, as well as of all things whatsoever.

And now, lastly, the Emotions, or Universal love, may receive our attention. It is the altruistic instinct, the all-regarding sentiment, most clearly expressed in the second commandment: "Thou shalt love thy neighbor as thyself." Like the Infinite Love, its domain is the Universe, and it will accompany the soul wherever knowledge makes way; and, with sweet memories, happiness may be rendered complete and heaven, indeed, realized.

Thus in a summary manner I have partially reviewed Mr. Hudson, and might stop here but for the fact that I find him engaged against Spiritualism, and strangely in dispute with himself; for his proofs of a future life are certainly, to my mind, the strongest philosophical support anywhere to be found for the claims of this modern religious cult. And how? Clearly and briefly, as I have shown, his great and most successful effort has been in proving the subjective mind or soul the descendant of God, not subject to death, but equipped with all the attributes and powers essential to a continued existence in the realm of its dream. And, as the soul at the death of the body is simply released and advanced in uninterrupted possession of its earth-born powers, I

must ask, in the name of sense, what is there to make impossible the same communication as he avers often occurs here? If, as he declares, and as I believe, subjective minds can and do communicate with one another here, and death is only transition, in which there is no derangement or interruption of the powers of the soul, how escape, in all fairness, the admission that spirits may and do communicate with mortals here? To simplify: If A's subjective mind can communicate with B's subjective mind here, as he avers, and A dies tomorrow, why may he not continue in full possession of its powers? Either this or Mr. Hudson's psychology must come to naught.

If telekinesis is a divinely inherited attribute of the soul, by which it levitates and controls things here, at times, then this attribute must as surely be retained; and spirits passed on may return, materialize, manipulate chairs, tables, violins, and other furniture at will, as is done under test conditions, as often witnessed at intelligent gatherings. I have myself received written communications on inside folded slates, without pencil, in my own house, in noon-day light, with but two of us, myself and the medium, sitting at a table, our hands joined together, with slate underneath, and in such position as to make trickery impossible. I have witnessed innumerable manifestations of the subjective mind's power, and must agree that it requires far less sacrifice of reason and judgment to believe than disbelieve in psychic phenomena and its import confirmatory of human hopes. Nor do I think Mr. Hudson altogether so skeptical as he would seem in his first two publications; for in his last book, "The Divine Pedigree of Man," Page 372, speaking of telekinesis as evidencing the divinity of the soul and its adaptation to another existence, the continuation of this, he says: "This power, whether it emanates from spirits of the dead or spirits of the living, is clearly a spiritual or mental force or energy. It is an energy that moves and controls matter independently of physical organism; for it endows inert ponderable substances with apparent intelligence. That is to say, it not only causes ponderable bodies to move, but to answer questions intelligently by prescribed movements. It emanates therefore, from some intelligence and is controlled by volition. That intelligence is the subjective mind of man. Embodied or disembodied, it is the mind of a human soul."

Mr. Hudson's analysis of Spiritualism was evidently very far from satisfactory to himself, for in his book, "The Law of Psychic Phenomena," Page 206, he says: "Neither will I undertake to say that the spirits of the dead do not and cannot communicate with the living. I do not know." He finds "no valid evidence" in spiritual phenomena supportive of the claims of Spiritualism; and, yet his philosophy of mind brings to light the very ways and means abundantly significant, and even declarative for the claims he argues against; for in all three of his books he very ably shows man possessed of soul endowed with the special faculties all-sufficient for disembodied spirit communication and materialization; and at no time positive but that the spirits of the dead do and may return or communicate; and showing, as he does, the ability of subjective minds or souls to communicate in this life; and claiming that death rather increases their power than otherwise, it seems almost incredible but that he must have been conscious of the plain import and logical necessity of his philosophy.

But all honor to the man for such fruitful inquiry and penetrating research as has given to the world much of new and advanced thought, and to man a mind other than the brain mind, "a segmentation of the Infinite Mind" wherewith we may tread our way in the Father's kingdom, and ours by inheritance forever, in that we are the children of God.

I cannot close the argument without inviting attention to visitations from those dead from accident or violence. For example, a daughter takes leave of the mother and boards a railway train for a visit, and is suddenly killed in a wreck. As suddenly her objective life is ended, and she at once appears to and is recognized by the mother in a vision at the time of the accident, and the twin hold converse as naturally as if nothing had happened, and the mother knows she saw and conversed with her daughter before she knew of the accident.

I know Mr. Hudson would call this a case of subjective projection, the power to do which he accredits to the subjective mind. Very well; and it is stronger, he says, at such time; indeed, he says its strength increases as the hold upon objective life diminishes. Then it must be in this case, as in innumerable other and similar cases, the thread of objective life completely cut, the spirit is freed, and at once avails itself of its possession and goes naturally to its mother, clothed in a way to make itself known.

The power to do so is essentially admitted in the accredited attributes of the human soul. And the full possession of ways and means certainly argues the possibility of their use; and as innumerable occurrences, as narrated, are on record, do not the facts, in all fairness, declare for the soul's continued existence and possibility of return? If not, why not, and how account for the facts?

Premonitions, presentiments, visions, and telepathic communications are of frequent report, by which means catastrophes have been averted, individuals visited and instructed, as was Peter, as though by some invisible guardianship. Communications from the dead, descriptive of the way and manner of their departure, or expressive of some desire, seem actually to occur, just as might be expected if our present and future states are related as claimed by all believers in a continued existence for man, which must truly be, unless man is deceived by his hopes and intuitions.

And now I am tempted to give one more argument by interrogation, and in rebuke of the many always pointing the way to heaven, but never seeing the way back. If one goes either to a far country or to a near one, does he take the roadway up after him, as it were. And as surely as he goes may he not also return? What kind of logic is it that allows one a roadway to Washington, London, or Rome, but no way by which to return? Convince me that the departed cannot return, and you as surely convince me that death ends all. And do not you of the Christian faith believe that Christ returned, and that Moses and Elias materialized and made themselves seen upon the "Mount of Transfiguration"? And do you reject the many spiritual visions narrated in the book of your faith? Consistency in argument is reason, without which, aside from instinct, we can believe nothing.

And now in conclusion I must say that I am a Spiritualist because all the facts and discoveries of scientific men, and of honest inquiry, conducted for the sole purpose of arriving at the truth, make comprehensive and logically necessary the possibility and fact of spiritual communication and return. And this is the one fundamental and unanimous belief among Spiritualists. No sectarianism dwarfs reason, feeds selfishness, or hinders the soul in its upward flight. Freedom of thought and freedom of wing are the cherished rights, freely conceded to all. I am a Spiritualist because Spiritualism is broad and inspiring in its conceptions, and would give light and hope to all mankind, and lift up the downtrodden into a freer and nobler life, and reveal to the eye of man a realm of infinite progress, love and beauty stretching away, on and on, through a universe of kindred worlds and spirit homes, where ever increasing light and happiness forever welcome his advance,—

In Love and Truth that's everywhere

Where enlightened spirits dwell,
And broad and deep as human thought,
And inspiration tell;
And boundless as intelligence
That numbers all the stars,
And rules the planets, every one,
Our earth the same as Mars,
And finds God's children, worshipful,
On worlds that roll in space
Around the many suns that warm,
Each one a thinking race.

Ah, yes, we'll soon be over there,

Where love and justice reign
And make a paradise world
Above material plain,
For such as build their hopes upon
The wealth that cannot fade,
When once 'tis gathered fairly in,
And one's possession made
Of truth and righteousness and light,
As claim the highest goal,
And better make the future state
Of every living soul.

In dreams I see the boundless realm,
With pearly gates ajar,
And glorious light that never dims,
So that no night is there;

And fountains clear as crystal feed
The tree of life that grows,
And bears forever fruit for all,
Who, laying down their oars,
And going from the world of dust,
In spirit form, into
The higher sphere, may feast and grow,
And live as angels do.

Petoskey, Mich.

DR. WM. J. HILL

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all Forms of Diseased Eyes Cured without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands of people who have been cured by this wonderful "Actina" instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Myopia without cutting or drugging. Over seventy thousand of the Actina have been sold, and the instrument is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 184th St. New York City, writes: "The 'Actina' cured my eyes after the doctors said there was no cure outside an operation. I have been entirely well for over four months, and can see to read and sew as well as before. I am honestly recommending 'Actina' to all afflicted eyes."

Emily Kray, 1202 Calumet Street, Milwaukee, Wisconsin, writes: "The 'Actina' I purchased from you a year ago saved my brother's eyes. My brother was near-sighted, wore numerous eye and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "I have used the 'Actina' for several years, and it has cured my eyes. I have been cured of my eyes, and I can see to read and sew as well as before. I am honestly recommending 'Actina' to all afflicted eyes."

Actina is not a drug or lotion, but a small pointed battery, which can be used by old and young with perfect safety. It is not dangerous to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the eye, ear, or throat. The instrument will last for years, and is always ready for use. Actina is sent on trial postpaid.

Actina will send you your name and address to the New York and London Electric Association, Dept. 422N, 920 Walnut St., Kansas City, Mo., and you will receive a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases in General, and you can rest assured that your eyes can be cured, no matter how many doctors have failed.

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WITH SOOTHING BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book, Sent Free. Address: DR. BYE, Cor. 9th and Broadway, Kansas City, Mo.

\$3 a Day Sure

Send us your name and address and we will send you a book that will show you how to make \$3 a day. The book is full of valuable information, and is sent free. Address: World Mfg. Co., 98 World Bldg., Cincinnati, O.

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Consumes 100 lbs. of Air, like 1 lb. of coal. Burns in 10 minutes. No smoke, no odor, no noise, no fire, no explosion, no gas, no danger. It is the only safe, reliable, and economical way to heat your home. Address: World Mfg. Co., 98 World Bldg., Cincinnati, O.

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

OUR TWELVE PREMIUM BOOKS.

They are our own publications. They are neatly and substantially bound in cloth.

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The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world. Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Feebles, "The Seers of the Ages." Then comes "The Great Debate Between Moses and W. F. Jameson." It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed," and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus Christ." And lastly, our latest premium book, "Letters From the Spirit World," written through the mediumship of that remarkable medium, Carlisle Petersilia.

All these TWELVE PREMIUM BOOKS are furnished to our subscribers for the sum of \$2.75 (two dollars and 75 cents) a price never before known in recent modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family—an achievement only accomplished by the Progressive Thinker—a miracle in modern business enterprise!

BEAR IN MIND when ordering Premium Books, that you must always accompany the order with a year's subscription for The Progressive Thinker.

Father Tom and the Pope.

Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburgh Magazine. This is a humorous account of a roguish visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, and imperial quart bottles of Irish "poten," and Irish recipe for "conquering" the same. Paper, 25 cents; cloth, 50 cents.

THE LYCEUM GUIDE.

For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. By Emma Rood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and conducted without other assistance. Price, 50 cents; by the dozen, 40 cents. Express charges unpaid.

The Myth of the Great Deluge.

By James M. McCann. A complete and overwhelming refutation of the Bible story of the Deluge. Price, 15 cents.

Success, and How to Win It.

By B. F. Austin, B. A., D. D. A Lecture and Course of Twenty-four Success Lessons. Price 25 cents.

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Containing chapters on Order, Principles and aims of the "Company of Jesus"; Immortal Teachings of the Jesuits; Condemnation of the Order; Expulsion of the Jesuits; Bull of Pope Clement XIV. Abolishing the Society; The Jesuits in America; An appendix of valuable information. By B. F. Austin, A. M., B. D. Price 15c.

The Majesty of Calmness.

The Kinship of Self-Control. New Thought. They are very interesting and instructive and worth more than their cost. An essential and valuable addition to the library. Price 50 cents each.

General Survey.

The Spiritualistic Field—Its Workers; Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows the freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is not intended to be a platform for the expression of views, 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, and that 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. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be subject 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 sometimes 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 sent into the waste basket.

KEEP COPIES OF YOUR LETTERS sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

We desire the work, "MORAL EDUCATION," by Prof. Joseph Rodas Buchanan. Who has a copy?

L. Wilcox writes: "The first of a series of socials to be held at the home of Ada Zazelle, Nov. 27, was very largely attended. A splendid musical program was rendered and test by Mrs. Zazelle pleased all. A bounteous lunch was served and dancing enjoyed by all. Next social, Dec. 18. Something unique."

Harry J. Moore is lecturing for the First Society of Spiritualists of Seattle, Wash., at present. Any societies or individuals, within a reasonable distance from Seattle, wishing to employ the services of a speaker and message medium for week evening meetings during December can reach him there. Address all letters and telegrams to him at 1021 East Pine street, Seattle, Wash., until further notice.

L. W. BILLINGSLEY, A PROMINENT LAWYER OF LINCOLN, NEB., WRITES: "YOUR PAPER I PRIZE VERY MUCH AS IT IS BROAD, LIBERAL, PUNGENT AND PROGRESSIVE. IT IS A GREAT THOUGHT STIMULATOR."

The Hudson (Iowa) Record says: "Mrs. G. A. Cowen's Spiritualistic demonstration in the Bert Hall building last Saturday evening was very well attended. The medium made some wonderful readings and her audience was well entertained. Mrs. Cowen will be in Reinbeck, Dec. 9, will receive a period of Wednesday and at Marble Rock, Dec. 11, at Opera House."

Louisa Kirby, a test medium, is open for engagement. Societies desiring her services, address her at No. 113 Upton avenue, Battle Creek, Mich.

Rose Bushnell Donnelly writes from Sumnerland, Cal.: "The glorious folds of The Progressive Thinker contain priceless gems every issue. I was in Chicago when it was born, and subscribed for it. 'May its shadow never grow less.'"

J. W. Boyd, of the National Home, Milwaukee, Wis., writes: "I have been a reader of your very valuable and instructive paper for several years. I am now reading for the second time the Occult Life of Jesus of Nazareth. It is one of the most interesting proofs I ever read in my life."

C. H. Figures writes from Cleveland, Ohio: "The Poverty Social given by the children of the Berea Baptist Church, 1849 Superior street, Cleveland, Ohio, Nov. 25, was a success. We cleared \$30. Many were in poverty's attire, and the spirit of poverty was carried out, as there was not a too bountiful supply of Coney Island sandwiches provided. Mrs. M. S. Howard carried off first ladies' prize; Mr. John Morton, first gentlemen's prize; Little Elsie Howard, first boy's prize; Master Joe Smith, first boy's prize; Quadenfeld and his boy musicians, Mr. Butts, Mr. Herder and Mrs. Figures gave us an abundance of good music. Mrs. Florence Barber, the very efficient guardian, having charge of the program, was fully equal to the occasion, and the children trained by her gave an exhibition of plain and fancy tag drilling, that elicited much applause. Mrs. Barber and the children are now planning an elaborate Christmas entertainment for the afternoon of December 24, and we can assure the friends that there will be no scarcity of refreshments that day. The exercises will begin at 2 p. m., and all friends to be present are cordially invited to meet with us. The Lyceum has planned to hold a social entertainment once a month during the entire winter, with a change of program each time; proceeds are devoted to current expenses of Lyceum."

Theodore Simpson, an active Spiritualist of Vancouver, B. C., writes: "I enclose you \$5, my own renewal, and four new subscribers. I would very much like to see The Progressive Thinker enlarged to a 12-page paper, but wonder how you could find enough interesting matter to fill so much space; indeed I often wonder how you can fill the 8-page paper every week with so much very interesting reading. I enjoy reading the paper very much. I am 67 years old, and all that are dear to me are on the other side, and the teachings of Spiritualism give me more comfort than anything else in the world."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

Eugenia Roubie writes from Watertown, N. Y.: "Our thanksgiving service was a fitting conclusion to Mrs. Coffman's recent engagement. A nice audience braved the very cold weather to learn more of this broadism. Mrs. Coffman seemed more capable than ever under the inspiration of her helpers and reached nearly every one present with a comforting word. Our secretary and treasurer's books show a receipt for expenses to date (including a deficit from previous months) besides the neat surplus of \$50 to help meet future expenses. Our membership roll shows a greater number of active members than is usual with us, and our audiences compel an admission of greater interest. We have every reason to be grateful for the opportunity of having Mrs. Coffman to help us when we needed her instead of grieving over her departure and we feel to congratulate every society that may be fortunate enough to procure her services."

Mrs. Squire writes: "Church of All Souls is having good success. Dr. Cooper gave fine tests last Sunday. He renders fine music on the harp. Everybody welcome. Come and learn God's ways of life Sunday at 2:30 and 7:30 p. m. 220 Western avenue, near Van Buren."

Mrs. E. D. King writes: "We had with us at Girard, Mich., Mr. E. W. Sprague and wife for three services, and had large audiences. As far as we know, all were well pleased."

Correspondent writes from Missoula, Montana: "Among the many social gatherings in Missoula, there is one that deserves special mention, because of its twofold prominence, namely, spiritual and social. The occasion will long be remembered by those present as one of the happy incidents in life when we are allowed the privilege of coming in touch with our loved ones who have gone before. Those honored with invitations to the beautiful home of Mr. and Mrs. Doll and Mrs. Lincoln, were Mr. and Mrs. J. W. Booth and Mrs. Herberich, Mr. and Mrs. C. L. Booth and Mr. and Mrs. Chas. Roberts, and Mrs. J. Held who is one of the best spiritual mediums of our day and who by her wonderful mediumistic powers brought together some of the long departed in sweet communion with their living friends. Mrs. Lincoln termed our gathering a 'spiritual jubilee,' a very appropriate name, but the writer would be glad to know stronger language to express the joy of every soul as they gathered round the table laden with the many delicious dishes prepared by Mrs. Lincoln and Mrs. Doll, and listened to the words of grace from Mrs. Held. The guests departed at a late hour after thanking their hosts and hostesses for the pleasant hours so soon passed at their home on November 30, Thanksgiving Day."

Mrs. Clarisse Mullins of Chicago, writes: "I wish to say to the friends that I deeply regret not being able to present to see them. Straightening out Mr. Mullins' business is taking every moment of my time. I wish to express my gratitude for their loving thoughts. The waves of loving thoughts have helped to strengthen me from day to day. Friends, I have an object in view to work for. My object is to eventually build a home (not an institution), where such people as Lucinda B. Chandler, Mrs. H. Raikie, Elsie Hornbeck and others may have a real home, so I shall ask for the strengthening thought of the dear friends to help me in carrying out a work that may have a beginning toward a home for the homeless. I hope within a couple of months to be able to again meet the friends at my home as well as at different social gatherings."

Ferd C. Suhrer writes: "The Rising Sun Mission had for its speaker Sunday afternoon, Dec. 3, Sister Briggs, a very able and eloquent speaker. The services were unusually impressive. Sister Andrews and her guides gave some convincing messages. Bro. Elmo from the South Side, paid us a short visit and reported 'All's well.' Our audiences always include visitors from the North and South Side societies and we welcomed them at the close of the services, and a large number remained for the evening. We welcome the return from Mrs. Figures gave us an abundance of good music. Mrs. Florence Barber, the very efficient guardian, having charge of the program, was fully equal to the occasion, and the children trained by her gave an exhibition of plain and fancy tag drilling, that elicited much applause. Mrs. Barber and the children are now planning an elaborate Christmas entertainment for the afternoon of December 24, and we can assure the friends that there will be no scarcity of refreshments that day. The exercises will begin at 2 p. m., and all friends to be present are cordially invited to meet with us. The Lyceum has planned to hold a social entertainment once a month during the entire winter, with a change of program each time; proceeds are devoted to current expenses of Lyceum."

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H. F. Arnold writes: "The regular monthly meeting of the Chicago Spiritualists League was held in Handel Hall Saturday evening, Dec. 2. The speaker of the evening, Hon. Chas. Hughes, delivered a brief but thoughtful address upon the subject of Love. Mrs. A. W. B. was an old-time worker in the field, gave a number of messages. She was followed by Mr. Chas. Thompson, a rising young medium of the Rising Sun Mission. On Saturday evening, Dec. 16, at 8 o'clock sharp, in Room 417, Handel Hall building, occurs the annual business meeting of the league. This meeting is of the utmost importance to every league member, as officers for the ensuing year will be elected. Upon the result of the ballot depends the policy to be pursued by the executive board for another term. Don't criticize, but turn out and vote your convictions. If you are entitled to a vote, be present."

When my feet have grown too weary, Further on to tread their way, When my spirit waits the bidding— To be severed from its clay, I shall need some hand to guide me O'er the dark and flowing tide— Will some spirit come to meet me, When I reach the river side? Will you leave your home in glory From the spirit world above, And on angel wings float o'er me, Guarding me with ceaseless love? And all through the darkening valley, Shall I find one to meet me, Come and be my angel guide? I know my immortal spirit, Death can never take away, And I know 'twill join their angels, At the closing of the day. Hark! I hear sweet heavenly music, 'Tis an angel whispering, 'Come, I am here to meet you, brother, I have come to guide you home.' J. W. TRAVIS.

SPECIAL ANNOUNCEMENT.—THE CHURCH OF THE SOUL, UNDER THE AUSPICES OF THE BAND OF HARMONY, WILL, AT AN ANNUAL MEETING, MONDAY, DEC. 7, FROM 2 TO 10 P. M. IN ROOM 512 MASONIC TEMPLE. LUNCHEONS 12 TO 2; SUPPER 5 TO 7:30. CHOICE CHRISTMAS GIFTS AT THE BOOTHS. PRIZE GIFTS, ETC.

Maggie Henry writes: "A large audience assembled, both afternoon and evening, at (old 77) Spiritual Mission chapel. In the evening our speaker, Prof. F. M. Stoller, whose lectures are always instructive and interesting to the audience, recited a poem before the lecture entitled 'Hallowed Ground.' It was highly appreciated. We always have a number of visiting mediums who give spirit messages, as well as our regular medium, Madame Lucile De Loux, and your correspondent, and of speaker either answers personal questions or gives readings by psychometry or clairvoyant vision. All are welcome at our meetings."

Miss Olive Rice writes: "Dr. J. M. Temple is in Jersey City, N. J., building up a fine interest in Spiritualism."

Mrs. H. L. Bigelow, president of the First Spiritual Union of San Jose, Cal., writes: "The First Spiritual Union is having very interesting meetings. Sister Nettie P. Rice, Sunday minister, served the society every Sunday evening to the satisfaction of all, and the enlightenment of many investigators. The morning conference is well attended. J. Murray, vice-president, in the chair. The Lyceum is progressing finely under the leadership of Miss Merle Muntz, a young lady of fifteen years, and Miss Linda Zink, pianist, and a younger both of whom possess both natural and mediumistic talent, and we are truly thankful to have them with us, and cheerful workers in the cause of Spiritualism. Several new members are joining the society, and we expect with them to have added strength and interest. Mrs. A. Shaw frequently gives messages. The friends of Thomas, who died in the city of San Jose, are making preparations to celebrate the anniversary of his birth in a fitting manner."

Eva L. Stewart writes: "One of the best lectures of the season was listened to by the Hyde Park Occult Society on Dec. 3. Dr. C. S. Tisdale, a deep student in occultism, gave us fine thoughts in regard to the Hermetic Constitution of Man. Everyone was well pleased with his lecture. He is to lecture on Dec. 10, and again on January 14. Mrs. Adams on account of sickness, not being present, messages were given by Mrs. O. B. Wilson, especially to strangers, and all recognized. On the 17th we have Prof. Kershaw to speak for us. He is a genuine Hindu, and of the many so-called and advertised, he has failed to fail only beside himself, and that one in attendance at the University. He is certainly a highly educated man and worthy of good patronage. Don't fail to come and hear him. Mrs. E. J. Hanson will be with us on Dec. 24; Dr. J. H. Randall, Dec. 31, and Dr. B. W. Warner, January 7. Social dances on every Thursday."

E. W. Sprague and wife are in Pittsburgh, Pa., serving the First Spiritualist Church the Sunday and Tuesday evening of the month of December. They will be in Washington, D. C., the Sundays and Mondays of January; they will hold meetings in places not too far from these cities on the other week day evenings of these two months. Parties wishing their services, please write them at once. Their address for December is as follows: No. 219 Oakland avenue, Pittsburgh, Pa. They have open dates for camp-meeting engagements the coming season."

E. R. Kidd writes from Canton, Ohio: "Since writing a notice of Mrs. Nina D. Challen's return to our city, and which was published in The Progressive Thinker, I wish to say for the benefit of her many friends that she will on or about December 20 return to her home in Toledo for two or three weeks, after which she will return to Canton for a period of two or three months. Since Mrs. Challen's return she has done an excellent work here and in Massillon, thereby adding, through her mediumship, a number to our ranks."

Montgomery Hollinshead writes from South Bend, Ind.: "Your premium book has been received. It is a grand work, and I wish I possessed the persuasive influence to place one in every progressive mind in this country."

Will C. Hodge is again in California after a long and successful engagement in his tenth state. His address now is No. 1373 tenth avenue, East Oakland, Cal.

The Church of Psychical Research holds services every Sunday evening, at 8 o'clock in the Athenaeum Parlors, 9th and Locust streets, Kansas City, Mo. Rev. G. C. Stephens, pastor. Residence, No. 8108 East 14th street. Phone Home 1525 East.

Dr. J. M. Peebles writes from San Diego, Cal.: "I thought I came to San Diego largely to rest and enjoy the warm climate. I am pressed right into the work. The first thing, a grand reception, and then the Rev. Mr. Simpson, a Seventh-Day Adventist preacher, delivered two savage sermons against Spiritualism. With others, I heard them, and I was urged to reply. This did last Sunday evening to a packed house. His injustice to Spiritualism aroused my old debating combative nature, and I am afraid that I was most too severe upon this sect, and their Bible dogmas. At the conclusion of my lecture, Mr. Thomas, a prominent citizen of the city, arose and moved that the lecture be published, and Col. Dryden seconded the motion. It was carried unanimously; and so I see no way of avoiding writing the lecture out in full."

W. H. Andrews writes from Washington, D. C.: "In reply to Alfred H. Saunders' inquiry in No. 337, I desire to submit the following: I recently sat for spirit pictures before W. M. Keeler, No. 1343 Roanoke street, this city, and obtained a correct picture of my father as he appeared at 86 years of age, when the transition came. The last picture he had taken was at El Dorado, Kan., when his age was about 65 years."

INVOCATION.

When my feet have grown too weary, Further on to tread their way, When my spirit waits the bidding— To be severed from its clay, I shall need some hand to guide me O'er the dark and flowing tide— Will some spirit come to meet me, When I reach the river side? Will you leave your home in glory From the spirit world above, And on angel wings float o'er me, Guarding me with ceaseless love? And all through the darkening valley, Shall I find one to meet me, Come and be my angel guide? I know my immortal spirit, Death can never take away, And I know 'twill join their angels, At the closing of the day. Hark! I hear sweet heavenly music, 'Tis an angel whispering, 'Come, I am here to meet you, brother, I have come to guide you home.' J. W. TRAVIS.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, December 17, 1935: "The Law of Right."

Gem of Thought:—To read the meaning of it all, To know the reason why; Then we can shed the tears that fall, Can bear the heaving sigh.

So learn life's lessons one by one, And grasp the Law of Right; Just trust and toil till day is done, And Faith has grown to Slight.

J. W. R.

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

PROPHECIES IN DREAM LAND.

Spirits Often Induce Prophetic Dreams or Visions, Which Reveal Certain Facts That Should Be Known.

"Tit-Bits" sets forth that some of the strangest stories in the annals of crime are those which tell of the part dreams have played in the discovery of criminals.

One spring day in 1830, a farm laborer, when passing a lonely mountain in the Sutherlandshire, saw in the waters of a deep pool, a dark vision, which proved to be that of a well-known peddler who had mysteriously vanished about a month earlier. The body bore marks of violence, the pockets were empty, and it was clear that the poor fellow had been brutally murdered and robbed—but by whom? That was a mystery which for many weeks could not be solved.

One night, however, Kenneth Fraser, a tailor's assistant, saw in a dream the cottage of a man named Hugh Macleod, and heard a voice say in Gaelic, "The peddler's pack is lying in a cairn of stones in a hole near the house." He told the story of his singular dream to the authorities, who accompanied him to Macleod's house; and there, sure enough, beneath a heap of stones, the murdered man's property was found. Macleod was arrested, confessed, and was executed.

Another very remarkable story is told of a tragedy in Ireland. One evening two strangers presented themselves at a wayside inn near Portland, and after taking refreshments, continued their journey in the direction of Cardiff. The incident was commonplace enough, but it led to startling developments, for in the wayfarers the landlady of the inn recognized two men of whom she had dreamed a very strange dream the night before. In her dream she had seen one of them kill the other with a coward's blow from behind, rifle the pockets of the dead man, and stealthily hide him beneath a hedge. So impressed was her husband when this dream was told him that he made his way to the spot indicated and there discovered the body of a buried man. The assassin was pursued and arrested, and at the ensuing trial was sentenced to death.

There has seldom been a more mysterious crime than the murder of Mr. Stocken a London stallholder, a great many years ago; and the mystery would have remained unsolved to this day had it not been for the intervention of Mrs. Greenwood, who came forward with the statement that the murdered man appeared to her in a dream and conducted her to a house in Thames street, where one of his assassins was to be found; while in another dream Stockden appeared and showed her a likeness of the man. On the strength of this dream clue the man indicated was arrested, and not only confessed his guilt, but betrayed his accomplices—three criminals being brought to the scaffold as the result of these visions of the night.

Some years ago a Mrs. Rutherford dreamed that her husband, a relative, Leslie, was about to be murdered by a man whom she clearly saw. She immediately set out on a visit to Lady Leslie and asked permission to sleep in the lady's room. In the middle of the night Mrs. Rutherford heard some one trying to open the bed-room door. She raised an alarm and flung open the door, when Lady Leslie's two sons rushed out and a moment had seized the man of the dream.

The following story is, perhaps, the strangest of all. One night the Rev. Herbert Powys, a Church of England clergyman, dreamed that the daughter of one of his parishioners had gone out into the darkness to meet her lover, who, at the time was waiting for her in a secluded spot and spending the time in digging a grave for her. Jumping out of bed, Mr. Powys rushed to the place indicated in his dream and arrived there just as the man had hurled the girl to the ground by the side of the open grave and was about to kill her with his spade.

FRANCE TAKES STEP IN ADVANCE.

It Has Been Divorced From the Domination of the Infamous Catholic Clergy.

Word comes from Paris that on December 6, the senate, after a long debate, adopted the bill for the separation of church and state by a vote of 181 against 102. The vote was announced amid enthusiastic scenes and cries of "Long live the republic!" and "Long live liberty!" The bill passed the chamber of deputies last June. This is the final parliamentary stage of the bill, which will be promulgated in the Official Journal to-morrow, when it will become effective immediately. The council of state will devote three months to the framing of the administrative details of the new regime.

French Clergy to Accept.

The action of the vatican regarding the law has not yet been definitely announced. The French Clergy, while opposing the measure, appear to be disposed to conform to the new system. The fundamental principles of the bill assure entire liberty of conscience respecting religion, with restrictions concerning the exercise of religion which are intended to preserve public order.

In the future the state will be entirely free from connection with all religious sects.

History of the Concordat.

The passage of the bill marks the culmination of the strained relations which have long existed between the French government and the vatican. It sweeps away a system which dates from 1801, when the famous concordat was signed by Pius VII. and Napoleon. This gave religion a governmental status, the churches being government property, with a clergy paid by the state, and the entire church administration being under the direction of a member of the president's cabinet. The next year Napoleon's wars and negotiations under the concordat and terminated the authority of the concordat itself.

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

THE N. S. A. CONVENTION.

A Delegate Voices Commendation of Its Members and Officers.

As the days pass by, I turn my thoughts back to some of the fault-finders who have had so much to say against the N. S. A. I had to a great extent begun to believe that only old members and especial favorites of the leaders of that great body would ever be recognized to make or second a motion, or speak upon any subject under discussion, and that new members or delegates would be ignored completely. For several years I held to the determination that some day I would attend one of the conventions, not as a delegate, but simply as a spectator, to see for myself whether the conditions were such as had been pictured to me. A part of that determination was carried out during the last convention in Minneapolis.

I attended that convention, but not as a spectator. There was a delegate from the First Spiritualist Religious Association of Clackamas county, Oregon, and I want to say right here, in all my life never was in company of a like number of people anywhere that could excel in appearance and intelligence, the convention of Spiritualists for the year 1935. Further, not a preacher or public speaker anywhere in the world but would have been glad of the chance to deliver an address to that body of representative Spiritualists, except for their prejudice against Spiritualism.

I found out some things regarding the complaints against the N. S. A., as well as those who had so many complaints to make.

First, that those who are kicking against the N. S. A. are opposed to organized effort, for fear they cannot room at will holding independent meetings, if the N. S. A. should ever succeed in getting laws passed that would protect ordained workers for Spiritualism from "license" and persecution.

Second, that their statement that only leaders of their various sects could gain recognition on the floor of the convention was not true. I came home from that convention firmly convinced that no person was ignored by the chair at any time, and that no favoritism was shown to any one. I am glad, very proud of the fact that I was a member of the National Spiritualist Convention of 1935, and I hope to be able to attend the coming convention of 1936 in the city of Chicago. May peace and happiness ever come to those I met there in the Minneapolis convention.

I especially send my best thought to Sister Dye of Los Angeles, who now has one more tie of love in the realm of spirit. I had in highest esteem the memory of Brother Dye who now lives in the realm of truth, freed from cares and toils of this material world.

Through the passing of Brother Dye, the N. S. A. is deprived of the voice and body presence of our brother, yet his presence will be felt in future deliberations in the coming conventions of the association, the love so well and labored so earnestly make its efforts in behalf of Spiritualism successful.

His passing was so unexpected, yet quickly he entered the higher conditions free from lingering illness and from the higher conditions his spirit will yet give many kind thoughts and grand inspirations leading to higher realizations of spiritual unfoldment. Those to whom he has endeared himself. Truly we can say of him, "Though gone, he will come again."

And now for the coming convention of 1936. May its deliberations be harmonious, its labor love, its object truth, its precepts justice and fellowship, and then we shall see it crowned with success.

Portland, Ore., Jan. 30.

EQUAL SUFFRAGE.

As Viewed by John Burroughs, the Naturalist and Author.

John Burroughs, naturalist and author, in a recent interview in the New York Times, declared himself unequivocally in favor of equal suffrage. "Do you find women or men most responsive and appreciative of the best influences in literature?" he was asked. "Women are, in the main," he answered. "And to my mind this talk of women not being able to vote intelligently is idle. So far as it is possible to forecast, it will be a distinct benefit to us as a nation when women are enfranchised. There is no reason on earth why they should not have the privilege of the ballot. It would create in them an interest in public questions, and by so doing, by broadening their horizons, would make them better wives and mothers, without in the least destroying their femininity. And the day is surely coming, in my opinion, very near at hand, when equal suffrage will be a rule rather than an exception."

PASSED TO SPIRIT LIFE.

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

Mrs. Ann E. Winton, aged 71 years and 7 months, beloved mother of Belle Winton, passed to spirit life, Dec. 4, 1935. Funeral services were held at the Winton home, 7108 Stewart avenue, Englewood, Dec. 6, conducted by Mrs. Cora L. V. Richmond, pastor of the Church of the Soul, of which organization Mrs. Winton was an old member. The remains were cremated. T. W.

Judge James W. Underhill, an eminent attorney-at-law and a pronounced Spiritualist, passed to the higher life at his home in this city, Nov. 13, 1935. He was high up in Masonry and had been a man of affairs for many years in electric railroads and other improvements. His father was a Spiritualist and believer in the communistic socialism of Robert Dale Owen, the great Scotch philanthropist. A few years before he died he gave \$3,000 toward building a Spiritual temple in that city, provided the people would help. The project failed. He spent many winters at Lake Helen, Fla. I am proud to have been his friend. He was 86 years old. C. H. MATHEWS, Canton, Ohio.

Passed to the higher life, Vesta E. Carr, aged 26 years. He was born in Kane, Ill., and passed out while in the home of John Carr, his brother, in Kansas City, Mo. Funeral services were held Dec. 5, at the home. Rev. G. C. Stephens, minister of the Psychic Research Church, officiated. Comfort was given by her guide, and a fitting eulogy rendered.

Alfred C. Wyman passed to spirit life Friday, Dec. 8, at his home, No. 1650 Dewey Court, Chicago. He was a kind, loving and devoted husband and father, and respected by all for his many noble qualities. Mrs. Wyman, his wife, is a splendid medium and the and her lovely daughter, will feel his genial spirit presence in the future. Dr. Rusk, the celebrated liberal minister, officiated at the funeral. His remarks were spiritual, soul-elevating and inspiring.

MRS. JAMES H. WHITE.

Wife of One of Port Huron's Most Prominent Citizens Has Passed Away.

Mrs. Bethea H. White, wife of James H. White, died at the family home on Water street, just before midnight Sunday. Mrs. White had been a sufferer from cancer for many years and several months ago submitted to an operation in the hope of arresting the progress of the disease. She never fully recovered from the operation and gradually failed until the end, much of the time for a few days before her death being unconscious.

Mrs. White was born at Wolcott, N. Y., July 22, 1828, and was 67 years of age at death. She was the daughter of Nathaniel W. Tompkins. She married Mr. White September 2, 1869, at Wolcott, and immediately came to Port Huron with her husband and has ever since lived at the old homestead on Water street.

Mrs. White was possessed of a most amiable disposition and all who were fortunate enough to be numbered among her friends held her in the highest esteem. While she led a rather retired life, her many acts of kindness and charity among those with whom she came in contact endeared her to all.

A funeral service will be held at the residence at 7:30 o'clock Wednesday evening, conducted by M. A. Root of Bay City. The remains will be taken to Detroit for cremation Thursday morning.—Port Huron (Mich.) Daily Times.

Anniversary Party.

Fully seventy-five friends gathered at the home of Mr. and Mrs. W. W. Aber, Kansas City, Mo., on the evening of Nov. 15 to help celebrate the 44th anniversary of Mr. Aber's birth. Although the pretty home of Mr. Aber is quite commodious, the many friends soon filled the rooms to overflowing. The most good feeling and fellowship existed and the genial host and hostess exerted themselves to make all have an enjoyable time.

Mr. Aber was the recipient of many valuable and useful gifts presented by friends who have long appreciated his faithful services in the cause of Spiritualism. Among the number was a beautiful watch fob presented by the members of his developing class. The presentation speech was made by Dr. Schellhorn, who very appropriately referred to Mr. Aber's long and valuable services to humanity in his work as a medium through whom our spirit loved ones are enabled to communicate with us.

For twenty-five years Mr. Aber has been a strong help to our cause. As a materializing medium none have ever shown a more ready and willing spirit to help humanity than he, and the prevailing thought with all present was that the forces allow him to continue in the good work for another twenty-five years.

Music was furnished by a stringed orchestra, and throughout the evening beautiful music prevailed, which harmonized the already pleasant conditions that existed.

Refreshments were sation, with conversation, cards and dance. At late hour the joy of the departed, heartily wished here, how pen many more such annual breaker continued success through maker who as such trinity of.

CLAUFLAW'S PENALTY.

In the M. in the Regions of Colorado.

My letter last week to the friends, from the mountains, was so lengthy, that I apologize at the outset of this, and promise with the first sentence that it will not be as long.

I left off with my entrance into Cripple Creek. I cannot tell just how that city impressed me. The rumblings of old troubles are still felt, rather than heard. The psychological wave that still hovers over the place makes one feel that he would be safer in other regions if the contending armies should put into action all one feels. In other words there is yet all the undercurrent of the strike, which I am told is not settled, but hanging over the place still and affecting business in every way. The once busy place is very quiet so far as business and enterprise goes.

I met here Rev. Mrs. Bryan of Los Angeles, Cal., who is doing good work on the Spiritualist platform. I held no independent meeting, on account of not being able to secure a hall during my stay in the city, but took part in Mrs. Bryan's regular meeting, and met many earnest workers in the cause.

From Cripple Creek my next stop was Leadville, the city on the peaks. Here I was made at home by that noble woman, Mrs. L. Agnes Moulton, and had the help and support of the good people of the town. I

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all answers in this most condensed form, and often brevity, is perhaps sacrificed to the desired brevity. Proofs have to be omitted, and the style becomes thereby ascriptive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Marcus Boyd: Q. Is the world growing more criminal and sinful, as is constantly represented by the pulpit and the press?

A. Every now and then we hear the wall of some preacher, that the world is getting worse and worse every day, crime more rampant, religion less and less, until there will be a general wind-up in moral bankruptcy and universal crime. Andrew D. White in the Atlantic, shows what the state of public morals was in 1757, less than 167 years ago. Witches were unquestionably believed to exist, and torture for religious purposes, to force belief and save souls, was vigorously practiced. The four-page folio in which is recorded the horrible cruelties of the executioner and the prices paid him for the same may be seen in the library of Cornell University.

The following are a few examples of the fiendish cruelty of punishment for offenses many of which would now not be thought crimes, and for others which possibly might receive a sentence to the work house. The prices paid the executioner would scarcely engage the most brutal men in our present civilization.

For tearing asunder with four horses.....	26
For quartering.....	4
For beheading and burning.....	26
For strangling and burning.....	5
For heaping the pile of wood and kindling.....	4
For breaking a man alive on the wheel.....	4
For setting up the wheel with the body twisted in it.....	52
For cutting off a hand or sundry fingers, and for beheading.....	3
For burning with a hot iron.....	26
For beheading and placing the head upon a pike.....	26
For beheading, twisting the body in the wheel, and placing the head upon a pike.....	5
For tearing a criminal before his execution with red-hot pliers, each tearing of the flesh.....	26
For tearing a tongue or hand to the gallow.....	1
For the first grade of torture.....	1
For the second grade of torture.....	2

There is a streak of mercy in the last item, for the price includes "setting the limbs afterwards, with salt or lime." It is indeed worthy to know that after a man whose crime might be no more than being "irreligious," had been pulled until his joints parted, on the rack, or on the wheel, he could have the broken parts set, and saved for two thalers and a few pence over!

And yet there are those, even in high places, who consider mankind is growing worse! Is not this example alone sufficient to forever put this question at rest?

Many Correspondents: Q. Where can copies of "The History of the Rochester Knockings" be obtained?

A. There have been several inquiries for this book from the press of Thomas Olman Todd, Sunderland, England, who is also its author. It is an octavo, bound in red muslin with embossed side. A small consignment has been sent to me, which I will mail for sixty cents per copy.

As this book answers all the slanderous defamations that have been circulated by the opponents of Spiritualism, it is of deep interest to Spiritualists, and forms a foundation chapter in the history of the cause.

H. E. Pitkin: Q. Did Emma Hardinge Britten commit more than one volume of American Spiritualism? Edw. D. D. by Dickens, was not completed by him when in the physical form, but was completed from the spirit through a medium. Some say, who have read it, no mark of distinction in the book is the least observable between Dickens in the flesh and Dickens in the spirit. What do you think?

A. Perhaps "Nineteenth Century Miracles," by Emma Hardinge Britten, may be taken as a second volume of her American Spiritualism. The two books are not however connectedly written.

It is true that "Edwin D. D." was completed as above stated. If "internal evidence" is of value the case is proved, for the narrative runs smoothly to its termination, and it would not be an easy task for the critic to tell

Gifts for the Holidays.

From Soul to Soul. By Emma Rood Tuttle. To this collection of her spiritual poems is added four songs, with music by James G. Clark, which are published nowhere else except in sheet form. These are "Claribel," "The Unseen City," "We Shall Meet," "Our Friends in the Morning." The World is Growing Good. 222 pages. Price \$1. Ashbel Bloomer. Poems and Stories, by Emma Rood Tuttle. These volumes are attractively printed and bound, making them especially desirable for presentation. Price \$1.

Arcana of Spiritualism; A Manual of Spiritual Science and Philosophy. Price \$1. The Morris Pratt Institute has adopted the last as a text-book on the subject.

The Light Among the Hills.

A Charming and Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 837.)

I felt as if I had been struck a sharp blow, and I drew back instantly. "You do not know me," I said, "you do not understand."

"Oh, well," he said, interrupting me, "we will call it ten dollars, if you say so."

I sprang to my feet, my pulses throbbed and my cheeks burned like fire. I felt a sense of suffocation and of helplessness. I had never had such an experience before, and I could not seem to get hold of any words with which to express myself. What I wanted to express seemed too great for my brain and my voice. The man arose and took out his pocketbook, and the act broke the spell that was upon me. I knew that it was impossible to make the human animal before me sense spiritual things, but I had got to make him understand one thing, so I said, "Put up your money, sir, for not one penny of it will I touch. I would no more do the thing you ask me to, than I would set fire to my home or murder my brother or commit any other crime."

The man stared at me in a dazed way for a moment and then he burst out into a boisterous laugh. "Well, you are a fine actress for one of your age and experience," he exclaimed, "but you cannot fool an old fox like me. I know you work for money, the same as we all do, but I dare say you need all you get, and he glanced contemptuously around the room. "I admire your cunning, Miss Weston, as much as I do your rosy cheeks, and I now make you my final offer which is twenty-five dollars—the price of a price to pay."

My friends often laugh at me because I so often say "I know that if I need help I shall get it, and if I call and do not get it I know I do not need it. I am sufficient unto myself." My words came to me with great force. I called for help, and it came in almost unexpected form.

After uttering the words, "It is appy ways ad price to pay," there came a knock at the door. The door opened, and a man came in, and he said, "The man who was with you, he is here, and he is waiting for you."

The man did it a wonder, share our feeling. He stared at me, and I stared at him. He said, "Who—how—what did that?"

"You can judge for yourself," I said calmly.

The three knocks were repeated, and an Advent hymn book lying in plain sight upon the table came flying through the air and struck the man plump on the chest.

"What in the Devil's name!" he exclaimed, and he sprang toward the door. With his hand on the latch he paused, seeing Charlie and myself so unperturbed seemed to partially restore him, but his face was ashen white and his voice was shaky when he said: "I'll be— I know what this sort of thing, Miss Weston?"

"I am quite familiar with such manifestations," I replied.

"Then tell me what it means," he commanded.

"In this instance it means that you are going to know that there is a power though unseen that will protect a helpless girl; it means that you are to know that there are some things to be considered which money does not influence. I tell you that the sin you have committed which you are afraid your wife will discover if she visits her sister where the man, Dickens left off and the spirit, Dickens began it. It is a forgery, the world of literature furnishes no parallel instance of successful imitation.

Daniel Runyon: Q. A Methodist minister asserted that Robert Ingersoll ("Bob," he called him) recanted on his death bed, and advised his children to turn to the religion of their mother. Is he correct?

A. This is in every particular incorrect, or in stronger language what Ingersoll called an "orthodox lie." It is useless, however, as far as the preachers are concerned, to refute it. It is good stock in trade, like Paine's death-bed agony.

Mrs. Ingersoll was in full accord with her husband, and his children idolized him. Their domestic life was ideal. Stricken down as he was he had no opportunity to recant, even had he been disposed.

History furnishes not a single example of a great thinker renouncing his belief for the sake of the world.

It is late in the day for the continuance of such childish aspersions of character, as though there was value in human testimony as evidence for or against a principle.

If Newton had on his death-bed, said he no longer believed in his doctrine of gravitation, would it have had the least effect on his demonstrations? It would have been said with pity, that he became weak by disease and was not responsible.

Galileo, weakened by imprisonment, and in fear of torture, said his writings affirming that the earth revolved around the sun, was false. Did it change the revolution of the solar system?

Fortunately the great-hearted, strong-minded Ingersoll left nothing in his conduct for his friends to apologize for. He was hated by the clergy, as no man has been hated since Paine, and for a similar cause. They dared not meet or openly oppose him. They have taken revenge, after his death, in falsifying his good name.

ter will shortly be made known not only to her but to the public. I can also tell you—"but he did not wait to be told any more."

After the man had gone I sat down and literally cried for joy. Charlie came and hugged me, which proved he was as glad as I was. It was with a feeling of alarm that I suddenly recollected my patient. I found her lying quietly with closed eyes and tightly compressed lips. I laid my hand upon her hot forehead and she shivered. I began to apologize for my long absence, but she interrupted me with, "Yes, yes, I know all about it—I have heard everything, but I want to be alone, so go away and leave me."

I was genuinely distressed. But you must need something," I expostulated. "If you are neglected in this way you will surely be ill and—"

"No, I will not," she said impatiently. "Don't get scared, for there is nothing the matter with me but cussedness, so go away and let me have it out. When I want you I will call you."

Greatly perplexed, I left my strange patient and went about my work. Late in the evening she called to me and when I went to her she caught my wrist in a firm grasp and looking in my face, said: "I told you that you were going straight to hell and that there was no good in you. It was a lie. Will you forgive me?"

"I have nothing to forgive," I said gently.

"Yes, you have. I thought I was speaking truthfully, but I knew nothing about the matter and I had no right to make a statement about a matter of which I knew nothing—no one has. You knew I was your enemy; what made you take me in and treat me as if I were your best friend?" she said sharply.

I hesitated, and then I replied, "Christ told us to love our enemies, to bless those that curse us, and do good to those that misuse us." Her eyelids quivered and she moved restlessly for a moment, then with a groan she exclaimed, "I have held those words as a theory all my life, but I never put them in practice once, but you—a Spiritualist—O God! what does it mean? O give me light that I may know the truth," and she turned away from me, sobbing.

I was deeply touched and moved by one of those swift impulses which cause me to do things which surprise myself, but which I never have had cause to regret. I bent over and kissed the woman and said, "The Light will come to you—I know it will. Do not feel so badly, I beg of you—we all make mistakes even when we try to do our best."

The strong frame of the woman shook convulsively. "Go away, child, I can't bear any more now," she said brokenly.

When father and mother got home they were much surprised to find me acting as nurse to a stranger, and mother was much displeased. "A pretty performance, I should think!" she exclaimed. "Why on earth didn't you make one of the neighbors take her? Just as like as not she's poorer'n Job's turkey and we'll never get a cent for all the bother."

"I quoted quite a lot of Bible I had laid in store for the occasion, and it worked fairly well, for after listening to it with due respect she assumed a martyr-like look of resignation and said simply, 'Well, she's here and I've got to put up with it, I s'pose; but you've got to take care of her—I shan't.'"

My mother is a good woman and means to do right, but she and I never see alike. What she calls light seems to me mostly darkness, and she thinks the same of mine.

One night after this I heard my patient call to me softly. I got up from the lounge where I took my rest during my position as nurse, and went to her.

"Lie down beside me and listen," she whispered, and I obeyed her. For a moment there was silence, unbroken save for the ticking of the clock in the next room then there came a sound of music seemingly from afar off. Nearer and clearer and stronger it came until the room was filled with heavenly melody. Currents of cool air fragrant with the odor of violets were wafted to us from some unseen source, and little wisps of light floated about the room. I experienced such a sense of exquisite pleasure as I never had before. It was so pure, so exalted and uplifting in its influence that I felt as if all things in the way of spiritual attainments were possible to me and that "nothing things present nor things to come" shall prevent my soul from gaining the height it seeks.

When it was over my companion said, "This is all so new and strange to me that I cannot grasp its meaning in a day—perhaps it will take years, but it will come to me sometime. I shall go away from here a wiser and better woman, with a higher sense of God and humanity than I ever had before. I can never be the same again and what ever I do I will treat everyone with kindness and courtesy."

As soon as she was able to walk a little she insisted that I should take her to the station and I did so. She bid me family good-bye courteously, but did not mention her indebtedness. At the train she clasped me closely in her

arms and kissed me, but did not say a word and I have not seen or heard from her since.

When I got back home I found father sawing wood at a furious rate, and I knew that meant that mother was expressing her mind regarding my strange patient at an equally furious rate. I was not mistaken.

As soon as possible Charlie slipped an envelope into my hand and whispered, "That woman gave it to me and said I was to let no one but you see it." I opened the envelope and found fifty dollars in money, and a slip of paper upon which was written "For the best girl in all the world."

I gave the money and the paper to mother, and silence reigned for some time after—a silence that for me was full of laughter and rejoicing. I cannot help wondering if I shall know any more about this strange woman who so abruptly entered and passed out of my life. Father has made many inquiries, but she may have dropped from the skies for all he can learn to the contrary.

Since writing the above I have had the pleasure of reading your letter and getting acquainted with your brother. It was raining when he came and it continued to rain until the streams overflowed and bridges were swept away. Mr. Wilder did not seem to fret any over his enforced stay and we all enjoyed his visit. You want to know how I like him, and I will tell you plainly that I think him the nicest young man I ever met, and he is also very good looking. He did not seem like a stranger at first, probably because you have written so much about him. I wonder if it is because we as a family are out of the ordinary in some way that we have so many experiences that are out of the ordinary? or is it only in seeming and others have just such experiences and because we do not know we think they never have them.

I think I will send this letter over by your brother, so good-bye.

Lovingly yours,

MARTHA WESTON.

New Light Cottage.

My Dear Martha:—So many things have happened since John went over to see you—I honestly believe he did go to see you, for neither mother nor I can make out that he had any business that way that could not easily have been done by writing—that I shall have to write you a long letter to tell all I want to.

As you will remember, he began to rain the day John left home and it kept raining until the great snow-drifts near the house had almost disappeared, and the meadow was turned into a fair-sized pond with only the top of the willow bushes showing above the water. Obeying the decree of Providence—I suppose—the sheep got out that afternoon and went scampering across the fields and our prophet had to go after them. It was nearly dark when he got back to the house, and the first remark he made was, "If Scripture did not say that the world would no more be destroyed by water, but speedily by fire, I would fear another deluge, for all the streams have overflowed and destruction is abroad in the land; and the Lord has revealed to me, his servant, that many lives will be lost in the morning."

The words made little impression upon us for we had become accustomed to direful prophecies; but mother, who was thinking of John, asked anxiously, "Do you think any bridges have been swept away?"

"I know not how many, cousin; the footbridge across Davis creek is down on this side and the middle support is nearly gone by this time, I'm thinking."

For a moment after Mr. Smith ceased speaking it seemed to me that I had been turned into stone. Two evenings before, Mr. Dale had whispered to me when he said good night, that he wished to speak to me alone upon a matter of importance and that he would call this very evening, and I had been wondering ever since.

As Mr. Smith spoke, a terrible certainty forced itself upon me. I knew Mr. Dale always came to our house by way of the foot-bridge unless the snow was very deep, and he was probably on his way at that very moment. In an instant it was revealed to me that I loved Vernon Dale, and he was on his way to tell me of his love for me. I had never really prayed in my life, but in that moment I sent up a wild cry for help, and I shall never forget what prayer is—I learned then.

Without a word to anyone I rushed out of the house and, down the path to the barn where stood John's blooded colts, Donder and Blitzen. I knew they were only partly broken to the harness, but Blitzen had been saddled a few times and I now led him out of his stall. My blood seemed on fire and my nerves like steel. The colt took in his bits without trouble, and I fastened John's saddle upon him, for I did not dare use my own, and before the astonished creature had made up his mind about me, I was on his back and was over speedily away. It was growing dark rapidly and great masses of purple clouds driven by a strong wind were moving across the western sky. I took the main road, for I knew that if I succeeded in guiding Blitzen through the fields to the foot-bridge the roaring of the waters would drown my voice and if through the gathering darkness Mr. Dale saw me at all he might misinterpret my actions and be swept away before my eyes.

The mud and melting snow that flew from Blitzen's flying feet soon wet me through and the rush and roar of the elements greeted me upon each hand, but I gave little thought to anything but

low to intercept Vernon Dale before he reached the fatal bridge. When I reached the cross-roads I saw near the top of the hill a lantern being borne briskly along and I recalled with a throb of pain what a very energetic walker Mr. Dale is. Would I ever be able to catch up with him?

"O, Blitzen! Blitzen!" I cried aloud in my agony of mind, and I believe the noble creature understood, for with a snort and bound he plunged into the cross-road and struggled bravely up the steep path through the mud and rushing water, over stones and cakes of ice, slipping a little now and then, but never stumbling, on, on to the top of the hill. There I saw the lantern was fast nearing the bridge.

"On, Blitzen!" I cried to the panting colt, and on we flew across the water-soaked turf of the fields at a most reckless pace. We gained upon the swinging lantern, but I feared we might be too late.

I shouted with all my strength, but my voice was lost in the roar of the waters.

"Oh heaven help me!" I cried, "and stop that man!"

Mr. Dale, who was then within a few feet of the bridge, paused and turned about. He afterward said that he felt as if some one had grasped him and turned him around. I shouted for joy when I saw the light remaining stationary. He did not hear me but he did see the white stripe in Blitzen's face as he came rushing toward him. Opposite the astonished man I halted the panting colt. Mr. Dale lifted his lantern until the light fell upon my face.

"O, Mr. Dale," I sobbed, "our end of the bridge is down and you were going to certain death."

Mr. Dale's face showed ashen white under the lantern's flickering light, and for a moment he stared at me dumbly, then dropping his lantern he cried, "Marah!" and in another moment I was clasped tightly in his arms. A little later Mr. Dale and I walked down the hill arm in arm with Blitzen leading quietly behind us. Soon after we entered the main road we were met by Pete who after leaping wildly about me for a few minutes rushed frantically up the road barking in a most excited way.

"They are out searching for you, Marah," said Mr. Dale, "and Pete is telling them that he has found you," and sure enough, as we came around the turn by the big pine we were met by mother, Aunt Ann and Mr. Smith, all carrying lanterns. After the two men had taken care of Blitzen we all met in the sitting room and Mr. Dale and I told our story, after which every body shook hands with Mr. Dale and hugged me, and mother and Aunt Ann cried, and the victim sobbed aloud, and Aunt Jane wanted to fix some boneless tea and hot bricks and put me to bed lest I had "taken my death of cold," and Father Abraham offered prayer that the two young beings who had plighted their troth under such trying circumstances might not be separated in the day of final separation so soon to come.

When John got home I told him what happened during his absence. He listened with rigid attention. When I had finished he arose and went to the window and gazed fixedly at the sky for a minute, then he came to where I was standing and took me in his arms and kissed me upon both cheeks, then turned and left the room without a word. I watched him disappear with a feeling of surprise and disappointment. Why didn't John speak to me? I said, "Do you know, Aunt Ann?"

"He did not trust himself. Don't you know, Marah, that a man does not like to betray weakness, especially before women. And yet," she added thoughtfully, "there are many men who will get angry at trifles and use violent and abusive language without seeming to think that they are displaying a most objectionable form of weakness, who would think themselves disgraced if they were seen shedding a few tears. However these remarks do not apply to John Wilder, for he has certainly learned that saving grace, self-control, without which manhood and womanhood appear weak, dwarfed and imperfect."

Aunt Ann's words set me to thinking as her words usually do and I can see as I never did before how I am not really strong until I can rise above irritability, envy, jealousy, pettiness and every form of meanness. I do not say rise above displaying these qualities—although that would be a good deal—but rise above possessing them. What is in a person's nature is bound to show itself sooner or later, so the secret of never displaying any quality is not to possess that quality. Now I am just going to attend to Marah Weston's case and the undesirable qualities I discover in her are bound to go.

(To be continued.)

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A HARD PROBLEM.

An Impartial Consideration of the Fraud Question.

To the Editor:—Anyone who is now, and has been in the past, reading the Spiritualistic press can see that the fraud question is a problem just as hard today as it ever has been in times gone by. What has been, and what has not been cast into the kettle of Spiritualism would be a problem hard to solve. There are some who wish to save about everything thrown in, while there are others who would just about turn the whole kettle full over; and in the splashing and struggling that is going on there is a great deal of scum thrown off, and some fat goes into the fire.

That there are frauds of the grossest kind being constantly perpetrated upon the gullible public there is no room for dispute; but that all is fraud that may be proclaimed as fraud is a matter which may safely be questioned.

I am one who does not believe that simply crossing the river of physical death makes bright and truthful angels of us all at once. And I believe that many of the manifestations of the spirits as there are by mortals; and I have no doubt at all that many who have been caught red-handed in the act of producing fraudulent manifestations are many times genuine mediums, and no doubt started out at first with genuine manifestations, but through weakness of their natures, and the overwhelming force of environments, they fell to simulating that which they failed to produce as genuine. That weak spot in their natures attracted a class of spirits that were right at home in such work, and they lend a helping hand for the immediate exorcism of it; while the consequences, they have not got far enough along to take them into consideration.

Jesus of Nazareth was crucified; and he would be again were he living in the flesh to-day. He probably would not be taken out and nailed to the cross, but he would be beaten down in some way, and he would be crucified in some way. When he was crucified, he was crucified for the truth to mankind. Let a medium be ever so pure and his life ever so correct, and his manifestations ever so startling, and let him be ever so earnest at heart, and when he goes out to proclaim the truth to the world there are forces which will arise and will endeavor to crush him down on the spirit side as well as on the mortal side; and it will take a very strong band on both sides, and very careful guarding to keep him from being either crushed or smothered in some way.

I always have a feeling of sympathy go out towards the medium who is blamed to be exposed. Not that I would for a moment try to uphold them in any fraud; but the question is, have the expositors properly understood the case? May not the expositors be the worst kind of frauds themselves, who simply have it in their hearts to break down the medium at any cost, and let the end, as they feel, justify the means. Of course there can be no fixed rule to go by. All genuine mediums should be ready to grant reasonable test conditions whenever they go before the public; and the public should be satisfied when reasonable conditions are granted; then the nature of the manifestations and the subject matter of the mediums given, whether considered from a plain common-sense standpoint, should govern the final conclusions to a great extent.

In conclusion I will say, let the kettle boil, and go on with the skimming, but skim with care.

THOMAS BUCKMAN.

Marshfield, Ore.

WOMAN'S INFLUENCE IS FOR GOOD.

Ex-Congressman Shafroth Replies to Cleveland.

Ex-Congressman John F. Shafroth has replied at length to the article by Ex-President Cleveland in the Ladies' Home Journal, entitled, "Would Woman Suffrage Be Unwise?" In his reply Mr. Shafroth has given a very detailed and every theory of Mr. Cleveland and denied about every statement that he made of so-called facts.

In replying to Mr. Cleveland's assertion that "even if every woman should exercise the right of suffrage, the votes of the thoughtful and conscientious would be weighed by those of the disreputable, the ignorant, the thoughtless, the purchased and the coerced," Mr. Shafroth says:

"In that declaration the assumption is made either that the bad and ignorant women are in the majority, or that the good women will vote, both of which I most emphatically deny.

"Who are these women whom many seem to fear will have a corrupting influence on elections if given the right to vote? They are our mothers, our wives and our daughters. Is there a man in high or low life, in moral or degraded position, who believes his mother, wife or daughter would be more corrupt than he in exercising the elective franchise?"

"Woman's influence has always been for good, and in no sphere has this been better demonstrated than in politics. The election polls since the advent of woman suffrage in Colorado, with the exception of a few in the low part of the cities, have been transformed into respectable places of meeting as dry goods stores or public halls. As a general rule the rowdy element, which was once wont to assemble at and remain around the polls all day, is wanting.

"The precinct caucuses for primaries are usually held at the residences of the most respectable people. The entire influence of the presence of women has greatly improved the tone of political conventions."

"This influence has been felt most, perhaps, in the character of nominations made by each political party. Many men, after denouncing a candidate as dishonest and immoral before his nomination, support him at the election because they believe that they must have a consistent party record in order to get subsequent recognition from their party. Women have no political records to keep consistent.

"To such an extent is the moral influence of women felt that if an immoral candidate is nominated, the argument is immediately used that the women will not support him, and he is generally defeated for nomination, or his name is not presented to the convention.

"Woman's presence in politics has introduced an independent element which compels better nominations and better officials."

Where cavilling begins reason ceases. Thus argument is wasted.—Anon.

IMPRESSIVE WORDS TO SPIRITUALISTS.

"Hunting Is Murder in the Name of Sport," Says Lady Florence Dixie in the Chicago Tribune.—Will Presidents, Ex. or Otherwise, Please Take Notice?

Sport is horrible. I say it adventurously. I speak with the matured knowledge of one who has seen and taken part in numbers of forms thereof in many and varied parts of the world. I can handle gun and rifle as well and as efficiently as most sporting folk, and few women and not many men have had experience of a title of the shooting and hunting in which I have been engaged both at home and during travels and expeditions in far away lands.

Many a keen sportsman, searching his heart, will acknowledge that at times a feeling of self-reproach has shot through him as he stood by the dying victim of his skill. I know that it has ever confronted me as I have bent over my fallen game, the result of, alas! too good a shot. I have seen the terror-stricken eye of the red deer, dark, full of tears, glaring at me with mute reproach as it sobbed its life away, and that same look I have seen in the eyes of the glorious orbed guanaco of Patagonia, the timid, gentle gazelle, the graceful and beautiful koodoo, springbok, of South Africa, seemingly, as it were, reproaching me for my thoughtlessly taking the life I could never bring back. So, too, I have witnessed the angry, defiant glare of the wild beast's fading sight as death, fast coming, deprived him of the power to wreak his vengeance on the human aggressor before him. The memory of these scenes brings a measure of remorse to me. On the contrary, it haunts me with a huge reproach, and I faint had never done those deeds of skill—and cruelty.

It is a remnant of barbarism in man's nature that he should take pleasure in displaying his skill on living animals. Deer stalking is no doubt a healthful and exhilarating exercise, requiring endurance, stamina, a clear sight, and a steady hand. Yet the last act in a successful stalk is, if we come to think about it, disgusting and horrible. In close proximity to us we see a lordly animal, happy, peaceful, and enjoying fully the gifts of life. We draw a trigger, and we do not miss, he is wounded or killed. Happy indeed, if it be the latter. More often than not it is the former, and then, if limbs are not broken, a fierce tracking ensues, resulting sometimes in its loss, and, as a consequence, many an hour of torture ere death.

I wonder how many sportsmen who tramp turnips after partridges and hares, and who have a very quiet, unpretentious gray and brown birds. Both manifest the same characteristic affection for their young. It is a touching sight, when coming unexpectedly upon a covey, to watch the frantic efforts of the cock and hen to simulate being badly wounded, so as to draw attention from their brood. It is a piteous sight to see a wounded grouse or partridge striving to escape somebeater, who, with uplifted stick, pursues the poor, helpless, stricken animal, striking it amidst the laughter and evident amusement of his fellow-beaters. It is a most trivial incident, no doubt, and yet, who can know and have studied the habits of these birds, their instinctive eagerness to be together, their sharp cry and outstretched necks, when separated and calling for re-union, can guess and feel what the agony of terror must be to a wounded bird situated as I have described, which, when caught, he is taken to his beating heart, brains scattered, or its breast pinched tightly till it dies of suffocation.

What more revolting sight does anyone anywhere see than at a covert shoot, where driven before beaters into the laws of death, thousands of tame, hand reared pheasants are literally mowed down by the rows of guns awaiting the shot. Let us water, some "warm corner" in one of the "shoots." Falling pheasants, hardly risen from the ground, meet our view. Some fall dead, others dying, others legged, some winged. On one side we see disheveled heaps of struggling feathers—pheasants striving to wriggle back to life, while on the other, the birds have been peaceful and happy. Now arises the piteous sight of the wounded rabbit or the more child-like, human cry of terrified agony from the maimed and timid hare, striving, alas! in vain, to escape from the army of noise beaters advancing their way, whose shouts must add to the pandemonium of horror which surrounds their last dying moments.

What more aggravated form of torture is to be found than cursing with greyhounds, the awful terror of the hare depicting itself in the laid back ears, convulsive doubles, and wild, staring eyes, which seem almost to burst from their sockets in the agony of tension which that piteous struggle for life entails? And what sadder sight is there to be found in the records of the hunted than that of a dead beat fox, worn out, with lolling tongue, heaving sides, dragged brush, with the bay of the nearing pack growling every moment more distinct, struggling on, searching for safety in his desperate, dodging now here, now there, surrounded by a hostile herd, the fendish tallyho sounding in his ears, the cracking of whips which warn him against any further attempt to escape? Then the hounds rush in. For one brief moment he turns at bay—cuno? The next all is worry, worry, as the poor, weary, but gallant Tod is torn limb from limb, disemboweled, and reduced to a shapeless mass of bloody fur. A fitting death it is, indeed, following as a sequel on the hunted torture which the poor creature has suffered from find to finish.

None but those who have indulged largely in sport in its many and varied branches can realize the holocaust of animal suffering that is day after day offered up on its altar.

Savagery still dominates us in a great degree. A higher education and civilization will teach us to despise amusements which are purchased at the expense of suffering to animals. Youth and relaxation and pleasure in feats of skill and endurance and physical adroitness without the aid of blood and torture to make us skilled sons and daughters of the chase and the field. In our national schools, both high and low, kindness and our duty to animals should form part of the curriculum, and every effort that science and investigation can command should be put forth to secure for such as must be killed a speedy, painless and merciful end. The custom is a barbarous one; the pleasure derived therefrom is only such as a heart rendered callous by suffering often witnessed and rarely realized can indulge in. The day must dawn when that savage instinct will be

He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

T. J. Hudson, "Law of Psychic Phenomena," p. 206.

Weird Tale Told by New Author, Mrs. Farless.—Writer of "The Sin of Saint Desmond," Received Power After Her Soul Visited Heaven; She Declares, Angel Promised Her Time and Power—Writes Three Books of 120,000 Words Each in Little More Than Year.

A new woman writer has appeared in the local field. She is Mrs. Amy Cameron Farless, whose first book, "The Sin of Saint Desmond," has just been published by the Richard G. Badger Company of Boston.

The story is a Western romance, with the scenes laid in Los Angeles and San Diego. Two of the leading characters are drawn from life—Mansfield Desmond, the hero, in whom can be recognized a well-known local educator, and Ed Norton, the Arizona, for whom a well-known character of this city was the original.

The dedication is "to the memory of a little white cat," and thereby hangs the tale as weird and wonderful as any of Marie Corelli's imaginative flights. The little white cat was the bed of sickness upon which the author lay between life and death three days during an illness in August, 1904. She had only received a common education, and before that time had never written a line in her life; immediately afterward she began to write, and, since then, in a little over a year, has produced three novels of 120,000 words each.

The new power came to her, she says, while her soul was absent from her body, and guided by angels through heavenly spheres. That Mrs. Farless earnestly believes her soul really left her body and journeyed in heaven, holding converse with the angels, there is little doubt. She tells of the experience with shining eyes and tones of convincing intensity.

"I saw my soul leave my body," she said. "It was in the form of a white egg, but it rose higher and higher till it took the form of a wide silver veil and I was within the veil with angels guiding me on either side. They took me to heaven and I saw the throne of God and wonderful, wonderful sights. Back on earth I could see my own body lying still in death on that little white cat I begged to stay in heaven, but the angels said:

"Go back to earth and life, thy allotted time, and power will be granted you."

"And I came back. I take it that the words of the angel meant that I should be given the power to write, something I had always wanted to do, but never could. I have been wonderfully guided in everything else."

W. C. Morrow, the San Francisco critic, gave Mrs. Farless high praise, after reading the manuscripts of two latter books. He says she had the true fire of genius.—Los Angeles Examiner.

APPARITION OF LADY BURTON.

Seen to Pass by About the Time of Her Death, Illustrating the Fact That Spirit Survives the Death of the Body.

An esteemed correspondent, says the Harbinger of Light, Australia, sends us the following incident, which is chiefly noteworthy as showing how even intelligent people are quite ready to assert that they do not regard "apparitions" as an illumination from the other world. In Mr. Justin McCarthy's exceedingly interesting book, published in 1903, entitled "Portraits of the Sixties," which embrace the leading representatives of that period in politics, letters, arts, science and social life, persons known by the author—the following is notable as bearing upon spiritualistic phenomena:

"I cannot refrain from introducing here some mention of a curious incident which recalls the melancholy surroundings in the memory of Lady Burton. My son and daughter and I were walking one day on the King's road in Brighton when the figure of a lady passed silently by. I did not see her face and she passed very quickly, but my daughter suddenly stopped and surprised us with the news that Lady Burton had just gone by. Then she related to us the story of her death, which she said she had read in a book. She said that she had seen the lady, and that she had been very much surprised to find that she was still alive. She said that she had seen the lady, and that she had been very much surprised to find that she was still alive. She said that she had seen the lady, and that she had been very much surprised to find that she was still alive."

"These reasons prevented us from following the lady, who soon passed out of sight. My daughter declared that the woman who had passed us was so strikingly like Lady Burton that any body might have been deceived by the resemblance. On our way home we bought an evening paper, and the first thing we saw on opening it was the sad news of Lady Burton's death. I do not want to attach to the story any of the peculiar significance which might have made it of special interest to the members of the society engaged in spiritual research. I do not regard it as an illumination from the spiritual world. It was a strange coincidence, and nothing more, but the coincidence was strange indeed and as such is worth a record in these pages.

"We had not at the time heard of Lady Burton's illness, and our only feeling of wonder was that she should have been in Brighton just then without our having heard of it, and that she should have passed us without any sign of recognition."

"The reader will well understand our feelings when we opened the paper which told the story of her death."

Some eradicated and men will cease to come and to find pleasure in destroying our glorious animal life.

LADY FLORENCE DIXIE.

Zeal perverted by selfishness is crankish; by prejudice it becomes fanaticism.—Anon.

NO DECEPTION THERE.

Daley Has an Invisible Playmate, by the name of Mabel, and also a Pet, a Spirit Bird.

The following [in the Harbinger of Light, Melbourne, Australia] is a true account of a little child not yet three years of age given to the undersigned by her father:

Daley was in the habit of playing by herself, not seeming to enjoy the company of her two elder sisters, two and four years older than herself, rather choosing a (to us) invisible playmate. She would have her party as it were and Mabel would be her chief and only guest ("Don't you see her, daddy or mummy?" she would ask). The stranger part of it is that she would believe she has never heard the name of Mabel mentioned, and how she came to call her guest by that name is a mystery to them. As far as they know they never had a member of the family by that name or knew any friend or near acquaintance who ever lost a "Mabel," consequently they think the child is bedeviled by evil spirits, and would like by some means to learn if that can be proved. She also had an invisible pet bird at times and would ask daily to look at it, and she would hitch her little shoulder up as if she were carrying a bird in reality, and when asked where the pretty bird was she would invariably point up to the sky. Another strange part of it is that when the arrival of a new sister was known by her she never mentioned again her pretty bird or played with her invisible playmate Mabel, but was excessively fond of her new sister, to whom her parents gave the name of Mabel. I enclose a picture of Daley, thinking it may be of some assistance should you think it worth while to test her mediumistic qualities.

DALEY HARRIS.

Garfield Avenue, Goulburn, N. S. W.

UNIQUE EXPERIENCE.

Beautiful Phenomenal Manifestations of Spirit Power.

To the Editor:—Noticing a number of accounts regarding "Bright Points of Light," I will write you as briefly as I can be condensed of an experience I had on the 6th of September.

I had greatly overtaxed my physical strength and in consequence went to bed suffering from a severe pain in the head, and feeling very much exhausted. I seemed near fainting, when with great will power I begged my spirit mother to relieve me from the pain; but I had no more than done so, before I regretted having called on her to remove what I thought I had brought upon myself, so I mentally recalled it.

But imagine my surprise when in less than ten minutes my pains perceptibly grew less, and in a short time I was free from all pains, the like of which I had never experienced before, and of course I left no room for doubt that I owed my release from pain to the loved spirit mother, for which I offered my grateful thanks, and when I awoke I began sensing spirits from all around me; but feeling weakened and a little nervous, and lying with my eyes closed, I requested the loved ones not to materialize in the dark.

But getting out of patience with my cowardice, I resolutely opened my eyes, when I began seeing points of light all over my room, which grew rapidly more and larger, and assuming almost every imaginable shape, and hues of the rainbow. Then I closed my eyes but in a few seconds I saw them just as bright as when my eyes were open, and the glorious pyrotechnical display, the grandest I ever beheld, lasted about two hours, and the whole time was as influence sweeter than I can describe pervaded the room, and it gradually ceased, after having given me indeed a soul feast as I do not think any one can have greater.

MRS. M. A. GRAY.

Milwaukee, Wis.

THE WIZARD CORNETIST.

He Relates His Experiences in Spiritualism.

If I live till the 22nd of next January I will 75 years old. My grandfather Snow, who brought me most of the way up, was so strict a Presbyterian he would not allow me to whistle on Sunday.

Well, they spread it so on so thick that it soured on me, and it caused me to think. Hearing them talk over infant damnation, I thought if I were God I could make a better job. So when I heard of the Fox girls, that struck me right, would go often over to Uncle Rubin's to spend the evening, and we would all sit round the old-fashioned fireplace and tell stories. We were one evening telling ghost stories, which were common long before the railings. I said to my cousin Emily, "Now if you die first, you come back and won't be afraid of it. I die first I will come back, and tell you."

She joined the church and was baptized in a creek and there was ice on it, so she caught cold and soon died.

Well, just before Mr. Jones of the Religious-Philosophical Journal was assassinated he took me to a séance, Maud Lord, medium. My cousin Emily came and put her arm around my neck, hugged me hard, and said her name was Emily, and that she came to fulfill that promise she made. There were three others came and gave their names in full. I told that to my grandmother, and she was much pleased.

Soon after, my grandmother passed over. The Civil War had now come on. I went to New York to be there some time. So I thought to look into this more, and no one knew me there, and I did not give my name to anyone, and I was alone, so went to a news stand and got the Banner of Light, found Dr. Slade's address. I went in. Mr. Simmons was in the office. I said, "I want to see the Doctor." I did not give my name or the name of anyone. I went to his room. He asked me if I

Personal Habits and Aims.—By J. M. Peebles, M. D.

With greetings and the excuse that "I have no time these busy, busy days to write things pretty and flowery, but I write them and speak them fresh from my soul," Dr. J. M. Peebles sent us the following very beautiful letter:

"It is becoming a common remark among English-speaking people that 'persons are as old as they think themselves to be.' Undoubtedly, there is much in that—deep, earnest thought, which, when combined with purpose and fervid will-power, tends to promote health, and also to the prolongation of human life.

"Though on the borderland of my 85th year, I feel as though I had but just begun to live to see—to compare, and to act wisely my part in the great drama of life. The future, seen in optimistic vision, is golden with hopes and satisfactory realizations. Truth must conquer in the end. Personally, I am so busily engaged in such reform work as temperance, hygiene, anti-vaccination, anti-vivisection, anti-war, for territorial aggrandizement, that I have no time to think of personal sickness or that morbid, peevish, pessimistic laziness so often attendant upon octogenarian life. These October days of falling leaves, lengthening evenings, and sunset—pointing toward the ending of life in the flesh are my happiest years, years that give me much of heaven here and now.

"And why? "Because I am a vegetarian. For nearly forty years I have partaken of no animal flesh, fish or fowl. The birds that sing and the herds that crop the tender grass are my brothers on a lower yet conscious and generous plane of existence and I shrink from the murderous practice of cannibalism in any form. And I wonder how any thinking, reasoning man can deliberately eat the perishing flesh of animals—eat the long dead, salted and barreled corpse of a pig! Wisely did the inspired Moses forbid the eating of flesh and the often trichina-infested carcasses of the grunting hog. I am glad to say authoritatively that the market statistics show that animal flesh eating is rapidly declining in America, especially among the better educated and more cultured classes.

"In the pulpit days of India—the days of Jesus and the Sankarri, our Aryan ancestors abstained from flesh-eating. Both birds and animals then had faith in man. Now in all countries, especially the so-called enlightened countries, moved by fear, they flee from the approach of man; and just so long as men eat animal flesh, every Sunday, and we expect great things from the killing of one man is murder, the killing of thousands in war constitutes murder upon a gigantic scale, and the flesh eating Christian nations are the warring nations of the world.

"Considering my lengthened years, I am often interrogated as to my personal habits. I have no secrets to tell.

"The question is a fair one. While obeying Nature's laws, which are God's laws—while ignoring all flesh-eating, I rigidly abstain also from tobacco, tea, coffee, liquor stimulants of all kinds and drastic drugs. These latter, in my opinion as a physician, kill more readily every year than they cure. Chastity and purity and bodily cleanliness and uplifting thoughts prolong life. I retire early at night, sleeping with my window open. Rising early in the morning, I take a lively walk, practicing in the meanwhile, deep breathing. Half an hour's sleep soon after the noonday meal, and I am ready to find refreshment. If I fall asleep in church, it is because the sermon is dull, and I sleep more profitably than the preaching. I do not mourn over bygone times or 'what might have been'; its mistakes, bringing their discipline, were stepping-stones to the higher. No failures shamed me. The grasses are green. On the rim of falling tear-drops, diamonds glitter. God is good!

"Extending my hand across the wide Atlantic, and clasping in spirit the hands of those present, I breathe the glad greetings of peace and good-will, closing with the poet's words:

"If I can live To make some pale face brighter, and to give A second lustre to some tear-dimmed eye, Or e'en impart One throb of comfort to an aching heart, Or cheer some way-worn soul in passing by;

If I can lend A strong arm to the fallen, or defend The right against a single envious strain, My life, though bare Perhaps of much that seemeth dear and fair To us on earth, will not have been in vain."

—London Herald of Health.

wanted a sitting. I told him I did, so we sat down at a large table and just as the sun was shining in the room. He held a slate at the corner of the table, one thumb on top of table, fingers under, the other hand in mine. I heard writing, then a few taps. Slade said, "It is done."

I looked at the slate, there was a message, my father's name in full and just as he always signed it. Slade said, "Do you know who this is?" I said, "That is my father."

Now no one in New York knew me. Slade said, "You take the slate." So I took it in my left hand and held it on top of my head, with the other hand held together, the two wrists were hinged with good advice, and if I had done as he told me I would have saved about four thousand dollars, of which I had a part in my pocket at the time. I had about 35 sittings with him. My father said to me that he could read most of my thoughts; this he said audibly right behind my head.

One day when the sun was shining in the room, Slade was on one side of the table and I on the other, a hand came out between me and the table; Slade was several feet from me on the other side of the table. It looked just as natural as any hand, the fingers moved, it was in such a position Slade could not possibly see it. Now, I thought to myself, I'll see if he can read my mind, so I asked him many questions that he could answer by the motion of the hand on mine. He did answer everyone correctly. There was nothing but the hand and it felt as solid as any hand I ever shook. After about two or three minutes it seemed to dissolve in mine. When I told Mr. Slade he said he never had anything like it before.

I went and got slates of my own and

STILL MOVING AHEAD.

Such is the State of the Cause in Ashtabula, Ohio.

The Ashtabula Psychic Research Society is still moving forward in the good cause of Spiritualism. Our society opened its meetings on Sept. 12, with John W. Ring of Galveston, Texas, and it was our privilege to have him with us on two other dates. The weather prevented a large attendance, but the attendance was fairly good. We were highly pleased to be able to secure the services of this grand worker. His addresses were very instructive and the beautiful thoughts presented, all tinged with rhythmic beauty, will not only nourish our better natures, but will linger in our souls for ever. This young, earnest and energetic worker should have the support and encouragement of every society wherever he may chance to go; his inspiration is of a very high order and his work goes to show that he not only believes in being good, but also in doing good.

On Sept. 28, we had Mr. and Mrs. Kates with us for one evening. It is not for me to extol those worthy, well-known workers, and I will simply say that we had a good, profitable meeting, one that will be remembered pleasantly and profitably by us all.

On Nov. 25, W. Pope of Cleveland, served us, and the sweetness of his utterances and the high ideals presented were not only an inspiration to us all, but a benediction as well. Now in the autumn, the fairest season of life, his faculties well preserved, he comes to us as an example showing us what we may attain, and how we may attain true happiness, which is the birthright of every living soul. May good angels bless and guide our good Brother Pope as he scatters seeds of kindness on earth.

On Sept. 24, D. A. Herrick spoke both afternoon and evening. We were favored with a good, generous attendance, and the speaker was not only interesting but of a very profitable nature. Our Brother Herrick grows sweeter with age. He has endeared himself to the people of Ashtabula. His kind words and sweet utterances have softened the sorrow of many here in our city, where he has of late been afflicted with a passive mental state, and he has grown very popular. Our society has engaged him for the entire month of December. The opening service was held in the city hall last Sunday evening. A fine audience greeted him, and really he seemed at his best. We are looking for good results from our long winter meetings, two lectures every Sunday, and we expect to see some each week for the benefit of the society, all of which combine to help the good cause along. We are now arranging to have Fred D. Dunakin of Cecil, Ohio, our state president, to be with us the month of January. He stands in the front as an earnest, efficient worker, and we expect a great good to result from our efforts here in Ashtabula.

Oh, no! Spiritualism is not declining—nothing of an immortal nature can ever die with good workers and willing helpers, aided by such progressive ideas as come to us every week in "The Progressive Thinker." I think the outlook for our beautiful truth is certainly encouraging. I fully agree with the sentiment expressed. The Progressive Thinker is certainly branching out into new fields, new pastures, and is surely entering unexplored territory, bringing to the surface new food for thought and creating new life and activity all along the line. I would like to wonder if we as Spiritualists comprehend the enormity of the task involved in the production of such a paper as The Progressive Thinker; and now the question comes, do we appreciate it?

JOHN WALLACE.

Ashtabula, Ohio.

The results were the same. One time he gave me his accordion. I held it by the side you call it, and it played "Home, Sweet Home."

I was sometimes lifted in my chair one foot from the floor. The chairs would move around in the room in broad daylight. One time the large table rose up over our heads as high as we could reach. The brush came from the shell and brushed my clothes. Owosso took my watch out of my pocket but I held on to it. I was afraid he would make it buzz as he had Dr. Slade's, so Mr. Simmons had told me, and that he had injured it, his friend wanted to hear it buzz and it was his as much as it was the Doctor's.

This took place just before he went to England and Germany. I sold him a sealskin overcoat which he wore around the world. My father and grandmother talked as plain as anyone can in the flesh. I talked to my grandmother as natural as I ever did. I saw her, even to a mole on her cheek, in dress just as while living. My cousin Jane, in a materialized form and held up her parasol. Dr. Slade was at one corner of the table and Emily at the other, in front. My cousin Jane Cleveland came. I went to school to her when young. I liked her very much. She married a teacher of a high school in Nashville, Tenn., and died there.

I went after that to Boston and then went and had a few sittings with Dr. Watkins. I asked him if he would use slates that I would bring; he said "yes," so I said nothing to anyone and went about ten blocks away and got two large slates, four screws and a driver, put a small piece of pencil inside and screwed them together in the store; then I went to Watkins. He took hold of them on one side and I on the other, standing up. I heard the writing, then took the slates myself, unscrewed them, and there was written an answer to the question I had written inside at the store before going to Dr. Watkins. Now if I cannot believe my senses in these cases, I cannot in any other case.

Since being here in Burbank my daughter was playing in the Christian church and to please her mother-in-law she played cornet in the choir, so when I came I played violin to make it pleasant all around. So they invited me into the bible class. They asked me questions about the Lord coming back after he had been laid away. In the grave and appearing to different ones and the leader said we must take it on faith. They wanted my opinion on the subject. I said, "My grandmother was a good Presbyterian and brought me up to tell the truth, and I do not remember of ever telling her a wrong story. Since my grandmother passed away she came and conversed with me as natural as when in life; her voice was natural and I saw her as plain as I see you now, and I have had others come also."

Now if I cannot believe my senses in this case, I cannot in any other. Well, the preacher soon called a conference, and they decided not to have any in the choir that did not belong to the church. Well, that led me, my daughter and several others to get out of the choir, and some to leave the church, and I have not been to it but once since. I could tell more of such experiences, but I think this will do for the present. I am known as the wizard cornetist through the East, because I could play one higher than any other. Haverly's manager put that on the bills without asking about it.

L. P. BENJAMIN.

Burbank, Cal.

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"Tis in God's building just one little stone
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SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Eight Cents.
Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.
All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE STORY OF JEHOVAH.

A Comprehensive View Thereof as Found in Holy Writ.

If Christian readers would critically examine the holy book they present as the inspired "Word of God," and fully comprehend what is taught, it is not probable they would cease to claim it is inerrant? else admit themselves idol worshippers?

Will the reader take the Old Testament in hand, and kindly read for himself, unaided by priestly sophistry, what is clearly taught in regard to the Hebrew Jahvah, every time occurring where the translators used "Lord," save four times, when it is rendered "Jehovah." It may be well to mention, in passing, the Hebrew Elohim is uniformly translated God, though it is a plural noun, and should have been rendered Gods, to agree with the original.

Open to Exodus 25: The first nine verses are devoted to instructions how to build the tabernacle, otherwise tent, in which, verse 8, "I (the Lord) may dwell." Instead of the boundless universe for a dwelling and filling every part of it with his presence, he wanted a tent in which to reside!

The next fourteen verses give instructions how to make an ark, he, the Lord, was to occupy. The word ark signifies a box or chest. It was to be adorned with two cherubs of beaten gold with outstretched wings. Above the cherubs was to be placed a mercy seat. Then, verse 22:

"And there I (the Lord, otherwise Jehovah or Jahvah) will meet with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

Now we have the direction of the Lord how the ark, alias box and appendages, were to be built, let us pass to chapter 37, where an account is given of its building.

This ark, on the cover of which were the cherubs, doubtless suggested to Joseph Smith, the Mormon prophet, his "peeping stone" which placed in his hat enabled him to translate the inscriptions on his pretended gold plates, from which the Mormon Bible.

When new, or vexatious questions arose Moses visited the Lord who was seated between the cherubs on the mercy seat, and inquired of him what he should do in the premises. Numbers 9:8 is an illustration of this communing with Jehovah:

"And Moses said unto them, 'Stand still, and I will see what the Lord will command concerning you.'"

It is not necessary to detain the reader with an account of the war propensities of this Lord, Jehovah or Jahvah, with his instructions to "smite every made with a two-edged sword," and "thou shalt save alive nothing that breatheth." This command to exterminate the people of Palestine, extended to the Amorites, the Canaanites, the Perizzites the Hivites and the Jebusites, the latter occupying the city since known as Jerusalem. See Deuteronomy 20: 13, 16, 17. Beautiful women among the captives desired, were saved on special occasions, one tenth of whom were the Lord's share, whom the priests claimed as his representatives.

"So Jehovah smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."—Joshua 10:40.

But don't leave this subject yet. The best is to follow:

Chapter 4 of I. Samuel relates how Israel went out against the Philistines, and were smitten by them. Having implicit trust in this Lord who dwelt in the ark, so on the direction of the elders, they brought forth "the Lord of hosts which dwelleth between the cherubims," verse 8. "And when the ark of the covenant of the Lord came into camp, all Israel shouted with a great shout, so the earth rang again." Verse 10. "And the Philistines fought, and

Israel was smitten," and "the ark of the Lord was taken." This Jehovah, "the Lord," fell into the hands of the Philistines. "The glory departed from Israel, because the ark of the Lord was taken."

Chapter 5, I. Samuel, tells the sympathetic reader that the Philistines removed the ark of God, carrying it to Ashdod, and set it up in the house of Dagon, and by his side.

Dagon was the Philistine's fish god, having the head of a man, and the tail of a fish; but he was no match for Jahvah, trusting to the truthfulness of the inspired penman, for he says, verse 3:

"When they [the Philistines] arose early on the morrow, behold Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again." The next morning Dagon was found again fallen to the ground, with his head, and hands cut off, only the stump remaining.

Then the ark of God was removed to Gath, but the Lord smote the men of the city with emoroids. Removed from Gath to Ekron "the ark of God" frightened the people, so they determined to send his belligerent majesty, the Lord, in a box, to his own place, so he should not slay the people.

Seven months, according to chapter 6, I. Samuel, the ark of the Lord remained with the Philistines, then it was thought advisable to return this captured ark in a box to Israel with presents. So they made a new cart, put jewels of gold in a coffer, tied two milch cows to the cart, shutting up their calves at home; then they laid the ark of the Lord on the cart. The kine took a straight line for the camp of Joshua, lowing as they went, turning neither to the right nor left until they came into the field of Joshua, where there was a great stone.

"And the Lord smote the men of Bethshemesh, because they had looked into the ark of the Lord, fifty thousand and three score and ten men; and the people lamented because the Lord had smitten many of the people with a great slaughter."

Thus far we have followed the Bible account of the ark of the Lord. Unlike the God we adore, whose home is everywhere, this Jehovah of the Jews, who dwelt in a box, was carried on the shoulders of men from camp to camp, was hauled over the country by cows, and was noted as a successful warrior God, who boasted, Joshua 22:13—

"I have given you [Israel] a land for which you have labored, and ye built me, and ye dwell therein; the vineyards and olive yards which ye planted not, ye eat." He should have boasted in the same breath, that he had slaughtered "all that breathed," but after all his powers failed him:

"The Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." Judges 1:19.

This is why the Jews were limited to the fastnesses of the Libanian mountains, never in possession of the coast, because the people there were able to successfully resist the thieving marauders who usurped the uplands.

Christians, we again beg of you to drop this feeble, fighting and turbulent Jew God, Jahvah, out of your liturgy, your hymns and your sacred books, and embrace Infinite Intelligence, Eternal Goodness, and Limitless Power, and adopt a God worthy the progressive age in which we live. The Progressive Thinker will join you in adoration of such a God, but the heathen idol God, never.

Next week we will cite Bible authority to prove this Jew Lord came from Egypt; then we shall show he has a brother whose name appeared on the monument as his equal; that he became a murderer; his name was of faced, and he became generally hated, and it is probable he is now doing service as his Satanic majesty, the Devil!

A Merry Christmas.

While we may not hold the accepted Christian idea of Christmas, we can join with them in the ideal of making it a day of good cheer, good wishes, and kindly beneficence manifested in helpful ways.

Kind thoughts expressed in words or in gifts that incite good feeling and gladness of heart, work happy results in the mentality of both giver and receiver. Their tendency is toward the betterment of humanity in happiness and goodness.

We have no fear that the mythical Santa Claus will work harm to any child—however implicitly believed to be a veritable reality. Much of the happiness of children comes from the natural element of wonder in their mental faculties, and Santa Claus, though a mythical personage, excites both their wonder and their love.

Much of a child's child-life is spent in Wonderland—much of child happiness is found in that realm in which it is child nature to roam. The sober realities of prosy earth-life will soon enough crowd out the happy thoughts that pertain to the Wonder World of childhood.

Let the children have their Santa Claus—with all the good things thereto pertaining.

For the old children—grown to womanhood and manhood, Christmas may also come as a benediction, in mutual well-wishing and in mental and spiritual helpfulness.

While the children are made happy with toys, playthings, and the various things that delight the child heart, older people may be made happy with other expressions of kind feeling and good will.

Just for instance: How many a friend might be made glad every week during a whole year, with a gift of a year's subscription for The Progressive Thinker. Is it not worth thinking of? And if you would wish to make Santa Claus' beneficence still more valuable, there are the premium books at slight additional expense.

The soul feast of good things embodied in The Progressive Thinker and the premium books cannot be excelled or equaled elsewhere at the same cost.

What is Love?

Humanity is governed by thought, action and feeling. The combination constitutes the creative force or divine principle. Either may be exercised for a negative or positive effect—that is, materially or spiritually.

The materiality of thought is impregnated with action in selfishness; of feeling is hate.

The spirituality of thought is reason; of action—humanity; of feeling is sympathy.

The materiality or animalism of the creative force is lust; and the spirituality thereof is love.

ARTHUR F. MILTON.

Victory for Spiritualists!

WORDS OF APPRECIATION.

Mrs. Maud Chesbro in a Court of Justice Establishes an Important Precedent That Will Be Received With Applause by All Spiritualists.

To the Editor:—Your favor of the 1st inst. is at hand. The encouraging words you have sent have warmed hearts during our contest in the courts for four years to obtain for mediums who are THE MINISTERS OF SPIRITUALISM EQUAL RIGHTS BEFORE THE LAW WITH THE MINISTERS OF OTHER SYSTEMS OF RELIGIOUS TEACHING.

The substantial proof of the interest

you share in this is shown by your voluntary donation of twenty-five dollars to apply on expense incurred in securing this final decision of Judge Austin in the Police Court of this city, who ruled that PRIVATE BUSINESS READINGS FORM A PART OF THE SERVICE in the performance of our duty to the religious organization of which we are pastors. For this kind and generous consideration there are no words that can express our united personal thanks. This will prove to be seed sown in good ground which will return, though after many days, many fold.

Again we thank you and remain as ever, your friends,

G. B. AND MRS. MAUD CHESBRO.

Los Angeles, Cal.

Trouble Brewing In Iowa.

DO SPIRITUALISTS

NEED A LICENSE?

Question Brought Before City Government of Davenport, Iowa.—Mrs. Sarah J. Henderson and Mrs. Kittie Gifford Are Asked to Explain Their Work.

Whether or not the ordinance which states that clairvoyants and people practicing a like profession must secure a license includes Spiritualists, is the question that is confronting the city officers and the police department at the present time.

The question arose when Mrs. Sarah J. Henderson, who resides in the South Putnam block at Second and Brady streets, invited Mrs. Kittie Gifford, a well-known Spiritualist of Clinton, to Davenport to aid her in the work here.

The police department was notified a few days ago that a meeting was to be held at Mrs. Henderson's rooms and sent an officer there to make an investigation.

The result was that Mrs. Henderson and her companions were asked to come to the chief's office the next morning to explain the details of the work. Nothing was done at that time but the matter was further taken up by the police department and the case was to have come up this morning. In the meantime Mrs. Henderson and Mrs. Gifford had engaged Attorney C. H. Murphy to represent them and as Mr. Murphy was busy at the court house the case was postponed until a week from to-day. The chief states that in the meantime the matter will be investigated and legal advice will be secured to see whether the work carried on by the two women comes under the ban when they have no license.

The ordinance, which it is thought Mrs. Henderson and Mrs. Gifford have violated, provides that clairvoyants, mediums, fortune tellers, etc., must procure a license of the city clerk, at a cost of \$10 for one day, \$25 for one week, \$50 for one month, or \$100 for one year.

The ordinance does not name Spiritualists, specifically, but it is claimed that it is so broad that the letter of the ordinance includes them.

The police state that as near as can be ascertained the women were holding a reading for which a charge is usually made, and that this is what is included in the ordinance.

Ladies Talk.

Mrs. Henderson and Mrs. Gifford were seen this morning in regard to the question and denied emphatically that their work was in any way similar to that of fortune telling or clairvoyance. They stated that there could be no possible construction of the ordinance that would include them and were firm in their statement that they considered their occupation the same as that of any other scientific movement that was conducted in the city.

Mrs. Gifford stated that she had a license the same as any clergyman, and that she was authorized to perform marriages, preach, or do any kind of religious work that a clergyman had the power to do. She stated also that the work that she carried on was nothing more than a spiritual work of this kind, and that it was as far from fortune telling, and the like as any religious movement in the city.

In support of her statement, Mrs. Gifford produced her certificate from the Rising Sun Spiritual Mission of Chicago, one of the largest institutions of its kind in the west.

She stated also that she was a member of Golden Rule Spiritual Society, the Ladies' Union, which is a like institution, the Mississippi Valley Spiritualists Society, the Philosophical Spiritual Society of Clinton, the Band of Silent Aid, the Philanthropic Society of Chicago, and the Ladies' Auxiliary of the Rising Sun Spiritualistic Society of Chicago.

Mrs. Gifford stated that she had been connected with all of these institutions in an active way, and that never had her work been regarded as anything but a religious movement.

She closed her remarks by emphasizing the statement that she did not deal in love affairs by anything of a like nature and did not consider her work anything of a fortune-telling character.

Mrs. Henderson had much the same to say in regard to her work, and stated that as evidence that she had been recognized in the Spiritualistic movement throughout the country, she had been admitted to membership in the National Spiritualistic Association, the Mississippi Valley Spiritualistic Association and the Ladies' Auxiliary.

The case is one that will be watched with interest, as it is one that will establish a precedent not only in Davenport, but throughout other cities in the state as to how far as can be ascertained, the question has never arisen before.—The Times.

An Important Announcement.

It Ought to Have a Million Circulation.

We shall publish some time in January of the coming year a most remarkable paper, grouping together exceptionally important matter that should have a world-wide circulation. We will lead off with that remarkable letter by Colonel Ingersoll on THE DEVIL That will be followed by a most extraordinary article by Baron Harden Hickey, illustrating the "Parallels Between BUDDHIST AND CHRISTIAN Stories, and Showing how Buddhism Was Transported to the West."

It is rich in facts and incidents, and it alone will be worth one dollar to every reflective mind.

Mrs. M. T. Longley, the efficient secretary of the N. S. A., under the control of Spirit John Pierpont, will have something especially interesting to say of the BRIGHT AND DARK SPHERES OF SPIRIT LIFE.

Mrs. Cora L. V. Richmond, another

of the leading lights in promoting the grand truths of Spiritualism, will discuss this question—"A NAME TO CONJURE WITH," illustrating the prevalence of fakes in the Spiritual and Industrial Fields of Thought and Work.

This special edition will be valuable throughout, and should be read by every Spiritualist in the land.

We published one edition of The Progressive Thinker that reached 150,000. Another edition, 60,000.

No other Spiritualist paper on earth has reached the altitude of THE PROGRESSIVE THINKER. This edition will be a MISSIONARY TO ILLUMINATE THE WORLD.

No order received for less than ten copies. Stamps will be acceptable.

Commence sending in your orders. You can furnish any number of different addresses, and the paper will be mailed to them. Write plainly.

Some Good Christmas Gifts.

In casting about for a Christmas Present for a relative or friend, we ask the special attention of the readers of The Progressive Thinker to our Catalogue of Books. Nothing nicer and more useful could be chosen than a Book Full of Rich Thought—a feast for the soul—a permanent good. Send in your orders at once and be on time with the gifts.

A Precocious and Godless Child.

To abridge an abridged account of the wonderful boy Odin Adolph Thomas, six years old, of 172 West 72d Street, New York, as related in a late issue of the New York World, is what we set down to do; but it seems impossible. He seems a child of nature. He has never heard of God; has never been taught a prayer; does not believe in Santa Claus; does not read fairy stories; never tasted cooked food; does as he pleases; lifts 50 pounds with either hand; visits the morgue with his father, views hundreds of dead bodies, is not shocked, but expresses great sorrow. His first toy was a human skull.

The boy is an athlete, could swing on horizontal bars when ten months old, reads fluently; operates a typewriter; was never the subject of corporal punishment but once, and then did not cry, but philosophized: "Some things are something, most things are nothing."

Odin is an inventor, and it would seem a very successful one in a small way. He is reported to be well-built,

but slender; fair-haired and blue-eyed; impulsive; strong in his loves and hates, generous to a fault, and keenly alive to new impressions.

Reared as this child has been, and born of parents who had brains enough to guide him, there is hardly a doubt the unseen forces have the boy somewhat in their keeping. His future will be brilliant as has been his past. The world should keep an eye on him, for he will teach it many a useful lesson.

A Gem From Ingersoll.

"Sacred are the lips from which has issued only truth. Over all wealth, above any station, superior to the noble, the robbed and crowned, rises the sincere man. Happy is he who neither loves nor hates, who neither blesses nor curses the person who wears no mask."

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. Price \$1.

SOME TRENCANT THOUGHTS.

Spirits Not Guided by Earthly Time In Communications—Unexpected Visitation Said to Be Due to Absence of Measurement by Days and Hours in Other Realm.

To the person endeavoring [as set forth in the Record-Examiner] to satisfy himself regarding the truth of the phenomena of modern spiritualism, there is ever one great stumbling-block, and that is expressed by the word conditions.

Knowing himself to be open-minded, unprejudiced and earnestly desirous of knowledge, he cannot understand, until after much—very much—experience, why he cannot have the proofs in the way that he assumes such should be given. He is ever puzzled by the fact that when he does receive anything it is so entirely different from that which he had mentally formulated and expected that he at times will not only doubt the phenomena, but doubt himself, to say nothing of doubting the medium, in connection with whom the phenomena may have occurred.

Herein is where the seeker so often errs, and condemns that which he does not understand, to the detriment of himself and to the prejudice of his spirit friends, who are endeavoring as best they can under the natural laws that govern the manifestations to give proof to him in this life of the individual existence and ability to be known from the realm of spirit life.

If everything occurred as I might anticipate, then I should question the truth of that given. But in actual phenomena, in real spirit work of proof among mortals, I am inclined to accept, from the experience that I have had, the proposition that it is ever the unexpected that are the real proofs.

There is so much to be considered in this that from the standpoint of a mortal it is quite difficult to present what one has learned of the laws that govern in the realm of occultism. Still such laws do exist and spirits must do their work under such laws just the same as we work in this life.

Forget Element of Time.

I have learned that the spirit condition of life is more intense than mortal life; and that the element of time, as we know and measure time, is soon forgotten. In the spirit realm it is not used. Events are the marks by which eternity is measured in that realm. Consequently in communications where earthly time is given to satisfy a query of the mortal, it is rare that the time given for a future occurrence is accurate.

I am sure this is understandable when we stop to think of the basis of measurement of time in earth life. It is wholly based on the revolution of the earth upon its axis, making for us day and night, which divisions are again emphatically divided into hours and minutes; in addition to the journey of the earth around the sun, which is divided by days, weeks and months; each revolution added to those recorded before making our data of years. This, so important with us in our daily planning, is of no influence in the spirit realm. It does not exist. Therefore it is not reasonable to expect accuracy of earthly time in spirit communications.

It is true there are some spirits who seem to make a special study of this mortal measurement in relation to events in their own realm, and give astonishingly accurate prophecies marked by earthly time, but these are rare. In some life we know an astronomer who does a similar thing, but the mass of humanity are not astronomers—not by any means, nor are the mass of spirits.

My experience is that those in spirit life remember their earth conditions, their sorrow and despair, when some dear one dies, and under that emotional memory are over-eager to be known to the dear ones left behind, and so seek out of accurate statements provided they can find the way that will satisfy the seeker, even in a small degree, that they will still live, are still themselves and live more intensely than ever.

Attitude of the Doubter.

But the man who can only comprehend a material fact—the doubting Thomases—cannot understand how intangible beings can possibly make themselves known, and any evidence that will be tangible to the five recognized material senses.

I will take his own material basis and see how far I can use that in presenting the thoughts I wish to express. It is several decades since physiologists became aware of a force generated by the mere action of living. That is to say, that a recognized force that can be proved by scientific instruments does emanate from the human body. The same emanates from all forms of animal life. I am sure this will not be disputed by anyone in this day.

In later days it has been proved by the use of sensitive photographic plates, and otherwise, that this force called animal magnetism also gives light strong enough to produce evident material results.

This human force surrounds all human bodies as an aura, or personal atmosphere. In theosophy that is so well known that sensitives of that cult will assert that they can diagnose the temperament of the individual by the color of the aura, as seen by the sensitive. The same assertion is made by some spirit mediums.

Sees a Connecting Link.

Now I have it proved to my understanding that this aura is the connecting link between earth conditions and the realm of spirit. That into this spirit enters and so know of our acts and work as we do in this life. This aura is a spirit house while in earth life, into which we receive our spirit friends, this being true, it is well that we know it, and endeavor in every way to keep our spirit-house clean, that our friends may love to be with us.

Physiologists also assert that of the hundreds of millions in earth life at one time, there are no two alike. This we are sure is true. Hence, as no two are alike, there must be just that relative difference in the force emanating from each body. Consequently that marvelous battery—the human body—presents for the use of spirits just as many variants of force as there are bodies upon earth. Further, no human body is precisely the same for any two seconds of time.

It is this force that is used by spirits in their manifestations, and this does account for all of the varying phases of mediumship; all of the variations of conditions, and why manifestations are never exactly duplicated.

Bearing this knowledge in mind, the seeker after proofs of immortality outside of his own organism will be more patient in his search and more careful in accusing others of wrong-doing.

ERNEST HARDY.

"Science and the Future Life." By James H. Hyslop. Is one of the most valuable acquisition to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

Surging Ahead!

THE PROGRESSIVE THINKER is Surging Ahead! Its weekly receipts are large, and it was never in a more favorable financial condition than at present. It has been crowned with sixteen years of unparalleled prosperity. It is the Head Light of a Pure Spiritualism and Honest Mediumship! It is the STANDARD BEARER OF TRUTH. Its editor is in close touch with the spirit world, and the higher denizens thereof are in harmony with its work. It is a breezy paper, a stirring paper, a paper that makes vibrations wherever it goes, a paper that is never in the rut, never standing still, but ever on the ascending plane; ever dispensing the higher thought. When one important movement ends another opens, and its readers ask, "What next?" Yes, what next? It will come like a meteor, and will, perhaps, dazzle you with a meteoric display. LOOK OUT FOR THE "SPECIAL THOUGHT CHANNEL!" It will astonish you as never before! It will be educational. It will give your mind new vibrations. It will teach you something of the mysteries of the Dark Cabinet, and show some of the rank deception carried on there in the name of "Spirit Return," one of the grandest truths that ever came to the world.

WHAT I WANT FOR CHRISTMAS.

Trenchant Remarks by That Prince of Orators, Colonel Ingersoll.

If I had the power to produce exactly what I want for next Christmas, I would have all the kings and emperors resign and allow the people to govern themselves.

I would have all the nobility drop their titles and give their lands back to the people.

I would have the Pope throw away his tiara, take off his sacred vestments, and admit that he is not acting for God—is not infallible—but is just an ordinary Italian.

I would have all the cardinals, archbishops, bishops, priests and clergymen admit they know nothing about theology, nothing about hell or heaven, nothing about the destiny of the human race, nothing about devils or ghosts, gods or angels.

I would have them tell all their "flocks" to think for themselves, to be manly men and womanly women, and to do all in their power to increase the sum of human happiness.

I would have all the professors in colleges, all the teachers in schools of every kind, including those in Sunday schools, agree that they would teach only what they know, that they would not palm off guesses as demonstrated truths.

I would like to see all the politicians changed to statesmen, and men who make their country great and free—to men who care more for public good than private gain—men who long to be of use.

I would like to see all the editors of papers and magazines agree to print the truth and nothing but the truth, to avoid all slander and misrepresentation, and to let the private affairs of the people alone.

I would like to see the millionaires unite and form a trust for the public good and prohibition both abolished.

I would like to see a fair division of profits between capital and labor, so that the toiler could save enough to mingle a little June with the December of his life.

I would like to see an international court established in which to settle disputes between nations, so that armies could be disbanded and the great navies allowed to rust and rot in perfect peace.

I would like to see the whole world free—free from injustice—free from superstition.

This will do for next Christmas. The following Christmas I may want more.

SATAN.

Methinks I hear an angel's voice Come whispering through the air; It bids me write, and then rejoice And to the world declare, That if we wish to do our best To Christianize the world We might commence on Satan first, Who once from heaven was hurled.

If he was once an angel bright, And God so loved him then, It does not seem to be just right To banish him like men, And keep him out so long a time To wander through the earth, And charge him up with every crime From eternity

General Survey.

The Spiritualistic Field—Its Workers, Its Work,
and General Progress, the World Over.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy to be inserted 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. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in no case will they 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 would not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE 'ARIOUS' SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

We desire the work, "MORAL EDUCATION," by Prof. Joseph Rodas Buchanan. Who has a copy?

R. Mitchell writes: "The Spiritualistic Church of the Student's of Nature, at Van Buren Hall, was well attended last Sunday evening, Mrs. M. Schumacher, the pastor, taking her subject 'Elijah took the mantle and wrapped it together,' spiritualizing this text brought out its spiritual meaning. Dr. L. C. Koehler, the assistant, with Sister McIntyre, Sister T. Malchikie, gave us beautiful demonstrations of spirit return, which was healing to the many sorrowing hearts."

The Vermont State Spiritualist Association will hold its next annual convention at Grand Army Hall, Montpelier, Vt., Friday, Saturday and Sunday, January 12, 13 and 14, 1906. The management have been fortunate in securing for the entire meeting W. J. Colville. Our well-known state speakers, Alonzo F. Hubbard, Mrs. Abbie Rossett, Mrs. Pauline, Mrs. E. I. Chapman, and others are all invited and it is expected they will be present. Mrs. E. I. Chapman, one of the best test mediums on our platform, will be present the entire meeting and give spirit messages at the different sessions of a convention. During the convention, test seances will be held by Mrs. Chapman, consisting of giving names and minute description of our friends passed to spirit life, proving to all, even the most doubtful, the great truth of immortality. To these seances a small admission fee will be charged to help defray expenses. The sessions of the convention will be interspersed with good music in charge of Mrs. Ella Royce, Mrs. Julia Allen, Orestes, and others. The management at the Montpelier House, \$1.50 per day, two in a room; \$2 per day, one in a room. Teams cared for at livery stable, rear of Montpelier House, 75c per day; single feed, 25c. S. N. Gould, Randolph, Vt., president; Don H. Chapman, Cambridge, Vt., chairman of board of managers; Miss Anna Leonard, East Calais, Vt., secretary.

Dec. 31 will be a gala evening at the Independent Church of Truth, corner 47th street and Grand Boulevard, as several good mediums will assist Mrs. Cooley in giving messages that evening, and several ten-minute speeches will be given by eloquent speakers. All come and enjoy a spiritual New Year's eve.

Mrs. Amanda Coffman writes: "December finds me in Buffalo, N. Y., serving the first Spiritual church. This is my second engagement here. I found the society in a prosperous condition owing to the good work of Prof. Lockwood and the Rev. B. F. Austin. The local mediums have very kindly offered their assistance at all services during my two months' stay, and harmony prevails. Meetings are largely attended. Sunday evenings people are turned away, many standing during the whole service. I will answer calls for funerals within a reasonable distance from Buffalo. Friends may address me until Feb. 1, at No. 204 York street, Buffalo, N. Y."

Mrs. E. Frame writes: "At our conference meeting at Hopkins Hall, Sunday afternoon, the description of our future homes and how built was so clearly explained by our pastor, Mr. Jeffery Burdland, aided by her spirit guides, that we feel that all present must have been greatly benefited in the glorious truths spoken to us. In the evening we were greatly comforted by the assurance of the great joy brought to our spirit friends to be able to bring tidings of peace and good will to all. This assurance was given to us in answer to the question, 'Are our spirit friends benefited by returning to us?'"

E. R. Fielding writes from Washington, D. C.: "The election of officers will be held at the home of Mrs. M. A. Price, 612 5th street N. W. Mr. Walter P. Williams was the speaker for the Temple League, Sunday, Dec. 3; Mrs. Ripple was the message bearer. Mr. and Mrs. Geo. W. Kates who are serving the First Spiritual Church in Washington, D. C., for the months of November and December, are open for engagements after the 31st. Address 702 H street N. W."

Mrs. H. S. Slosson, the well known medium, has removed from 10 South Elizabeth street to 381 Park avenue, near Kedzie avenue. Telephone Ogden 443 "Parkside."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for current issue should reach this office no later than the previous Saturday morning. Bear this in mind.

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

The Bazaar of the Church of the Soul conducted by the Band of Harmony last Thursday (Dec. 7) was a great success. Phil particulars will be given in the next report of the Band of Harmony. The bazaar was a success in every way. The luncheon served was excellent, and too much credit cannot be given to the refreshment committee.

V. L. Capwell writes from 106 Walnut street, Dorrance, Pa.: "I am deeply interested in the discussion of 'Points of Light' as observed by a number of your readers. I have always seen them in various forms, until my eyes were opened by spirit truth. I shall be pleased to correspond with anyone interested along this line, as I believe it is ground work upon which much of mesmeric phenomena rests. This subject alone is worth many times the cost of your splendid paper."

Dr. Adam Clark, a profound linguist, historian, and Biblical scholar, one of the leading authorities among Methodist clergymen after having investigated Spiritualism, says: "I believe there is a supernatural and spiritual world in which human spirits both good and bad live in a state of consciousness. I believe that any of these spirits may, according to the order of God in the law of their place of residence, have intercourse with this world and be visible to mortals. What do Methodists think about this opinion of their great authority on Biblical exegesis?"

Mrs. N. C. Selbrede writes from Billings, Mont.: "Mr. Harry Moore and Mrs. Eva McCoy have served the First Spiritual Church of Billings for the past two months, and made a great many converts through their earnest efforts. Each the grand and noble truths of Spiritualism. Mr. Moore will now serve the First Spiritual Society of Seattle for the coming three months, and return to Billings on his way east next spring, while Mrs. McCoy will remain with the Billings society until the New Year and as much longer as we can prevail on her to stay with us."

D. Sibert writes from Oakland, Cal.: "There is a man here who is dealing in these twenty-four hours tricks to imitate the phenomena of mediumship, at a dollar a piece. I met him the other day and he said he was exposing Spiritualism and when I asked for his meaning I soon found out that it was the same old fraud that that firm in Chicago was working a few years ago when you showed it up in The Progressive Thinker."

Mrs. H. L. Lichtig writes: "The Sunflower Club held one of the most interesting business meetings, Dec. 12, since its inception. One of the most important matters to be acted upon was the starting of a children's lyceum. A committee was appointed to visit the different Spiritual societies in the city and make a report on the cooperation in this matter; Mrs. A. W. Bloom and Mrs. Dr. Webb to visit the North Side societies; Mrs. J. Stander Adams and Mrs. J. R. Francis to visit the societies of the West Side; Mrs. Henrietta Lichtig and Mrs. O. B. Wilson the societies of the South Side. Mrs. Lichtig was appointed superintendent of the lyceum work and Mrs. Jennie Adams, assistant superintendent."

W. J. Elmo writes: "Truth seekers are having a feast in the way of good lectures, tests and messages at the Spiritual Alliance meetings, Vincennes Hall, 3514 Vincennes avenue, corner Cottage Grove avenue. The winter's program is first-class. Mrs. Elmo is enjoying good health and giving lectures, tests and messages at each afternoon and evening meeting. Professor Kershaw, a talented Hindu gentleman of Bombay, India, and late of the Oriental College of St. Petersburg, Russia, professor and instructor to Ph. D. class, will be with us every Sunday afternoon this month and every meeting next month. Prof. E. M. Snarey, an inspirational speaker will be with us on Dec. 17, in the evening. He is a grand medium and a worthy worker for our cause. You should hear him. Services at 3 and 8 o'clock sharp. Good music, plenty of tests and messages."

Eva L. Stewart writes: "The subject that was handled by Dr. C. S. Tisdale before the Hyde Park Occult Society last Sunday evening, 'The Crowned Glory of Man,' was fine and held his audience with intense interest to the last. He is to be with us again on January 14, and perhaps for a number of Sundays to come. His subject for January 14, will be 'The Origin of Man.' Mrs. E. J. Hanson will be with us on Dec. 24. She always gives a good service. Mrs. B. B. Wilson gave messages and all were recognized. Our society feels very proud to know that one who has developed so as to give us messages, is doing so well. Dances every Thursday night. On Dec. 27, an election of officers for the year will be held. All members are requested to be present. On January 3 we hold our third anniversary banquet. Members are allowed to invite one or more of their friends."

Theresa Doane writes from Berkeley, Cal.: "Of late one sees a good deal about Henry Slade in the papers. Why should this be? Are Spiritualists like others, and not value their mediums until they have passed over? There are to-day living other mediums, good ones, who are struggling along trying to exist. They will some day pass out; then they, too, perhaps will be in the papers. My boy once said: 'If people had any good things to say of each other, they should not wait until they were gone but say it now, and while they were with us.' Our mediums should be surrounded with our love, and they should be provided for all ways. This one step, in my opinion would help the cause of Spiritualism very much. Our mediums give us the proof of immortality by enabling our dear ones to come to us, and prove they are not dead."

Mrs. Laura G. Fisen sends the following: "The City of Light Assembly at Lily Dale, N. Y., will hold its sessions next season from July 13 to Sept. 2. Arrangements have been made for the ablest speakers, finest singers, and best music they have ever had, and it promises to be a most successful season. There will be a special Woman's Peace, Temperance, Labor, and Young People's Day. Some of the ablest orators in the country will be heard. Special low excursion rates have also been arranged for with the railroads."

The Veteran Spiritualists of Chicago will hold a Social Reunion and Camp-Fire at Vincennes Hall, 3514 Vincennes avenue, corner Cottage Grove avenue, Wednesday, January 16, 1906. The program of music, personal experiences, reminiscences, messages and fun will open at 2 p. m., and taps sound at midnight. Old-time workers, as guests of honor will be entertained by the later Volunteers in our ranks. No door fee or collection will be taken. Contributions of substantial eatables are solicited—coffee, sugar, bread and meat are as desirable as cake. Refreshments without cost to the guests will be served from 5:30 to 7 p. m. Come! You cannot afford to miss this occasion. Take Cottage Grove avenue cars, or any route that transfers to the 35th street cars. Send program to this hall by force 3 p. m. Mrs. O. B. Wilson, No. 6 47th street, chairman of general committee.

E. L. Cranston writes from Long Beach, Cal.: "We have held meetings in Odd Fellows' hall every Sunday night since August 1. Hon. W. T. Hutchins, an ex-Congressional minister of Springfield, Mass., has been our speaker most of the time. His beliefs, and some other things, are plain. Our Spiritualism on a foundation which will build in our lives a more noble man and womanhood. That the religion which is to make an impression on the twentieth century mentality, means something more than mere pinning our faith on ancient traditions. It will mean striking out of the materialism that hamper the body as well as the soul in order it may have a fit temple to dwell in. It means more than to merely visit our departed friends and ask for a business pointer or two; it means building up a great system of thought and action which shall make men and women more and happier and show a high standard of good conduct to those who are ignorantly condemning us."

Mrs. F. E. Bonney writes from Cincinnati, Ohio: "The Cincinnati society has been enjoying the ministrations of Mrs. Elizabeth Schaus of Toledo, Ohio, since the first of October, and hoped to retain her services through the winter; but for various reasons, it has become necessary for her to return to Toledo. The present society reluctantly granted leave of absence, with the expressed desire that it may be made possible for her to return soon. Mrs. Schaus has made many warm friends here who love and honor her for faithful work and unselfish devotion to the cause of Spiritualism. We are glad to note that the Cincinnati society work is recognized wherever she goes. Her lectures are replete with thought and characterized by a spiritual earnestness and power that makes strong appeal to all earnest souls who are seeking the truth."

The ladies of the club ask the cooperation of every Spiritualist in Chicago in this work. Too long have we been feeding the adults on tests and allowing the poor children to go hungry for knowledge. The children of the workers are going to look out for the children now. Chicago, the second city in the United States, wants the largest and best lyceum, and we want every Spiritualist's child in this city and all their neighbor's children they can induce to come with them to test with us in this work. We hope to have arrangements made for the children to begin our work with the new year.

Tuesday, Dec. 26, from 2 to 5 p. m., the club gives another of its famous tea parties. This may be the last one for some time, so everybody come and bring your friends."

Captain Geo. W. Walrand of Denver, Colo., one of the oldest workers for the cause of Spiritualism, is just recovering from a very serious attack of nervous, mental and physical prostration with heart failure complications. The trouble was brought on through overwork and increased brain strain. We are glad he is likely again to resume his personal duties, for he has been an earnest, zealous and conscientious worker for forty years or more.

Mrs. Minnie Lambert, who received great benefit from the psychic clinic, writes: "Dear friends, we should all stand together in the beautiful belief that our loved ones can return and communicate with us, and that there is a future life before us where we can go on doing good. Let us do our best to help each other and to learn all we can. I know our dear ones can make their presence known to us, for I have lost my sister with me, we died two years ago. I have also seen a brother, who passed on twenty-one years ago."

Aaron Snick writes from Decatur, Ill.: "We have with us this month the old and well tried lecturer and test medium Frank T. Ripley, who is filling our hall with some of our best citizens. His lectures under control of his guides are fine, and his tests are marvelous. Bro. Ripley comes here under the auspices of the Spiritual Science Society of Decatur. It is the first time our co-worker has been in this part of the state, and I can assure you that we are highly pleased to have been able to secure the services of such an able and fearless worker in the cause of truth."

Carl Carpenter writes from Tustin, Mich.: "Today, the 90th birthday of Mrs. Eliza Carpenter, was appropriately remembered by a family reunion held at the home of her husband, Mr. E. J. Brady. All of Mrs. Carpenter's living children were present, besides a goodly number of grand children, great-grand children and neighbors. Those from a distance were Mr. Carl Carpenter and daughter, of Benzonia, Mich., and Mrs. Isaac Smith, Bristol, Mich. Mrs. Carpenter has been a subscriber to The Progressive Thinker from the first issue up to the present time. After a bounteous repast the guests made the time pass joyously by singing, and listening to instrumental music."

Mr. Elmo writes: "Members and visiting truth seekers of the Spiritual Alliance church, 3514 Vincennes avenue, in Vincennes Hall, are enjoying the grand lessons given by Prof. N. Kershaw of Bombay, India, in lectures every Sunday at 3 p. m. He has been engaged for two months. Dr. Geo. B. Warne will speak Sunday evening, Dec. 24, at 8 o'clock. Mrs. May Elmo will give messages. Services every Sunday at 3 and 8 p. m. sharp."

Mrs. Penny writes from Saginaw, Mich.: "Dec. 3, it was the privilege of the Spiritual Alliance to listen to the Minnie Sharlow of Detroit. The K. P. Hall was crowded. Mrs. Sharlow is a noble worker for the cause of Spiritualism. Her tests were most satisfactory, and we are looking forward to the month of January when she will be with us again and we feel she will accomplish much good for the cause."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, December 24, 1905: "On Earth, Peace."

Gem of Thought:
We long for pain and woe to cease,
For joy to fill each breast;
But we long to hope that peace,
That sought for long and rest?
True, pain will be till law is known
Obedient and given place;
And joy will come when we have
grown in grace.
In Knowledge and in Grace.
In Love, pray do you little part,
The giver of cheer and mirth;
Make glad today some lonely heart,
"Twill help bring 'Peace on Earth.'"

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

The following IMPORTANT item, clipped from Four Track News for December, contains some important information. "There is a very peculiar coincidence associated with the concurrent election of five new members to the Hall of Fame and the action of the Inter-church Conference on Federation, notwithstanding the fact that they were in no way connected. An examination of the records of the Hall of Fame shows that fifteen out of the thirty-four names now enrolled there are those of active Unitarians, while the Federation by its recent action has barred the Unitarians from its meetings. That any one sect should furnish nearly half the members of the Hall of Fame, and that sect, one numbering about 100,000 members, as against others numbering 1,600,000, 4,600,000, 6,000,000, and 9,200,000 is a historical fact worth the consideration of all who are interested in the world's affairs, and in the light of this condition it is a singular thing that a great body of progressive Christians should bar those of another particular faith from its assemblies."

A. Haeger writes: "Sunday evening, Dec. 10, Spiritual Temple Light and Truth, 370 Wabasha avenue, was filled with an appreciative audience, which had come to witness the christening of a child by our pastor, Mr. Th. Loh. We had the pleasure of having Mr. Wm. Arnold with us, who favored us with an address; also gave a few tests. Miss O. J. H. of the Instrumental Music vocal selection, which received merited applause, followed with tests given by Mrs. C. Gantner. Tuesday evening, December 26, at 7 o'clock, the children of the Sunday-school of Temple Light and Truth will celebrate Christmas with instrumental and vocal selections. Tests will be given by various mediums. We will also have a good speaker and all will be made welcome."

Minnie Sharlow, 11 Porter street, Detroit, Mich., wishes to announce that she has the months of February and April open, and would be pleased to hear from any society in need of a lecturer and test medium.

C. H. Freedman writes from Minneapolis, Minn., as follows, speaking very approvingly of the work done there by Mrs. Virginia Bryant and Mrs. Jaquet. The two prominent mediums, and the genuine in Spiritualism, and showing the difference between the two: 'I am so glad to know two of the prominent workers gave the nerve to publicly show now so much of this so-called phenomena is produced. It appeals to me as a move in the right direction, as well as a grand and much-needed missionary work. Mrs. Virginia Bryant and Mrs. Jaquet gave one of their exposures in Richmond Hall Sunday evening, which was both instructive and entertaining, the only regret being that it could not be witnessed by the entire community. It seems to me no true Spiritualist who has the good of the cause at heart, could but feel obliged to the reader for verification. She made no mistakes, and I think no one questioned the genuineness of her readings. There was no door fee, but a collection was taken, and I understood that over \$15 were taken at one collection."

Apparently, the Buffalo Society is doing well, and on the rising tide of interest and success, I hope it may continue to grow until it is a recognized power in the land, respected and honored as a leading representation of the best public opinion.

Mrs. Dr. Matteson has done a great, good work for the cause in Buffalo, not only in the state and National associations as well, but her medical practice keeps her very busy, and, for variety, the medical rings get her arrested every little while which furnishes her amusement, and then an opportunity to unmask and expose their "true inwardness" while her patients are usually glad to testify in her favor. Some three months ago they tried it again; I think this was the first time they have had her before the grand jury, but never convicted. Her medicines are now on the market as "proprietary remedies," but she does not abate her work with her patients.

I am home again ready to answer calls for lectures, camps or funerals.
LYMAN C. HOWE.
Fredonia, N. Y.

LAKE HELEN CAMP, FLORIDA.

Notes and News from the Southern Cassadaga.

Having been appointed camp scribe, I hope to be able to give some glimpses of camp life in the South that will more closely unite the North and the South and impress people with the fact that we make a visit to the Southern Cassadaga Camp.

Husband and I sailed from New York on the good steamer Comanche, via the Clyde line, on Tuesday, Nov. 28, and arrived here the following Saturday. By some it was thought to be a rough voyage, but never having been seasick, we experienced no inconvenience. We found the camp more beautiful than ever, with several new cottages and several others in process of construction. Mrs. Carrie Pratt's cottage built upon a lot purchased from Mrs. Huff, is a great addition, for the cottage and its surroundings reflected in the water gave a most beautiful picture worth looking at. Mrs. Pratt has just moved in, and has for a companion, Mrs. Nellie Nutting of Lily Dale, who is comparatively well now, the southern climate having worked wonders for her health.

Hotel Cassadaga has several guests. It has been brightened up during the past season, and there will be no empty rooms a little later on.

The dining-room purchased by Mrs. Lloyd and Sherman, has several boarders who are being served bountifully by the hostess.

The Spencer House is also being patronized by the cottagers who praise the quality and abundance of the food, and kinds of pastry at reasonable rates.

Brigham Hall is ready for occupancy, and no doubt will soon have its quota of guests. There are now 111 people on the grounds, and the cottages outside the gate, and it is now several weeks before camp opening. Many new visitors are with us. Among them Dr. D. Bodfield and wife of Cleveland, Ohio. The Doctor is a well-known practitioner there. Also Mrs. Black, widow of the late Thomas Black of Cleveland, and former president of the

LYMAN C. HOWE'S NOTES.

Mrs. Betha White—Funeral Services—Buffalo—Mrs. Amanda Coffman—Mrs. Chase—Mrs. Dr. Matteson's Work.

On Wednesday, Dec. 6, I met Hon. James H. White at his beautiful home on Water street, Port Huron, Mich., to join in celebrating the spiritual birth of Mrs. Betha H. White, according to her life-long faith in Spiritualism. Melvin A. Root of Bay City, paid a tender tribute to her memory, and introduced the services with exquisite music by Prof. Hudson—musical associate of James G. Clark and the Hutchinsons—and the atmosphere of the home was opulent with the spirit that for so many years had impressed her sweet, pure character upon all its appointments; and the union of words was tangible and sustaining. Bro. White, in tearful tenderness, accepted the ordeal in a hopeful, confident spirit, assured of the superior life awaiting all who grope in the shadows of sense. We accompanied the body to Detroit, where it was cremated according to her expressed wish, after some sweet music by Prof. Hudson, and other farewell services in loving memory of the beautiful character of this noble woman and representative Spiritualist. This world is better for her having lived, and the spirit world is now richer and more attractive for the presence of her royal personality.

Returning via Grand Trunk to Buffalo, and too late to connect for Frecola Saturday night, I found a welcome at the hospitable home of Mrs. Dr. Matteson, where I remained until Monday, and attended the church services corner of Jersey and Prospect streets, where Amanda Coffman is doing a splendid work, and the children of the lyceum are thriving under the direction of Mrs. Dillon, and her assistants. I joined in the conference where adults discussed the issues of life and the problem of immortality, in a free and easy way, and of course we settled all doubtful questions in the profoundest manner.

The morning audience was not large—not more than one-fourth as many as I had in Pittsburgh—but the discourse by Mrs. Coffman's guides, deserved a full house. In the evening the house was packed to the doors; all available standing room was taken. A fine orchestra charmed us with its sweet music. Mrs. Chase gave trance utterances and psychic readings which appeared to be accepted as correct, and quite startling. One man failed to answer to his name and the message. After repeating it several times she sprang forward and rushed down the aisle, elbowing her way through the crowd, and never stopped until she found the man at the extreme end of the room at the door. I was told that he looked affrighted, acknowledged the test, and his name, and said he was so absorbed in thought that he forgot his name!

After Mrs. Chase retired, Mrs. Coffman was blindfolded, apparently so thoroughly as to make it impossible for her to see anything with physical eyes, and a large number of questions and names were collected and placed upon the stand before her.

With wonderful readiness and accuracy she gave responses, and then with a dash at the pile of questions she selected the correct answer, as described, and handed the reader for verification. She made no mistakes, and I think no one questioned the genuineness of her readings. There was no door fee, but a collection was taken, and I understood that over \$15 were taken at one collection."

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Ohio State Association, and well known among the Spiritualists of that state. Mrs. Fisher and Mrs. Goss of Ravenna, Ohio, are located at the Phillbrook cottage.

B. T. Cummings and wife, and H. H. Cummings and wife of Springfield, Mass., are late arrivals. Mrs. E. T. Cummings is well known in Spiritualistic circles as a life writer and a great worker for the cause of Spiritualism.

Hon. Alonzo Hubbard and wife, of Vermont, and Mrs. Laura Holt, one of the trustees of the New York State Association, residing at West Potosdam, N. Y., are expected soon and will occupy rooms in the Apartment House.

Charles W. Hains, M. D., formerly physician for five years for Camp Lake Brady, Ohio, and a graduate of Cleveland Homeopathic College of 1883, passed the Florida medical examination Nov. 28, 1905, and is legally registered as a practitioner in this state. He has with him a very excellent helper in the person of E. O. Shively who is an experienced nurse and has worked for years with the Doctors, and was in camp with him with headquarters at Hotel Cassadaga. There is a movement being inaugurated to establish a fine sanitarium near the camp, of which Dr. Hains will have charge.

Mrs. J. D. Bartholomew has been quite ill for a few days, but is better now.

Mrs. J. F. Norman, professional decorator and painter, from Rochester, Ohio, occupies the Beckwith cottage, and is doing work at Lake Helen village. Mrs. A. Kelsey of Sandusky, Ohio, is also an occupant of the Beckwith cottage.

Mrs. Sarah Davis of Watertown, N. Y., and Mrs. S. C. Stull of Rochester, N. Y., are making their home at Hotel Cassadaga. Mr. and Mrs. Greenwood are guests there until the completion of Prospect Cottage on the hill. Mr. Greenwood has also the plan for a fine house which will be begun as soon as their cottage is completed.

People who desire valuable sites for building camp, do better than to secure one on the hillside.

A Norman and wife of Lily Dale, decline themselves well pleased with the climate and the people.

Florida fruits are abundant, good oranges, two dozen for 25 cents; tangerines, mangelines, 15 cents per dozen. Lettuce, young onions, radishes, turnips and some peas are to be had for moderate prices.

The Bond mills are being rebuilt and will be better than ever, as in addition to the former departments there will be a window casing, sand and door factory.

C. E. S. TWING.

Resolution of Condolence and Respect.

Whereas the angel of Death has entered the band of trustees of the National Spiritualists Association and some of our loved ones, and brother and co-worker, Steven D. Dye, of Los Angeles, Cal., to the immortal world, and whereas we feel that in the earthly loss of Brother Dye, our cause has been called upon to part with an older veteran and staunch worker for humanity, be it therefore,

Resolved, That the National Spiritualists Association recognize and accept that while the spirit world rejoices at the advent of this friend and brother, our mortal ranks are weakened by his departure, and our national workers saddened by his loss. We pay our tribute of respect to his memory and extend to his bereaved wife and kinpeople our expressions of sympathy and condolence, with the assurance that Brother Dye will continue to be on guard as their comrade and helper, and the friend of all humanity.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, at Columbus, Ohio, Dec. 8, Susan Carding, age 61, who after a long and painful illness, is at last free, and all rejoice with her.

Mrs. Carding was a retiring nature, but a sweet, loving woman. To know her was to love her. Her husband, Steven Carding, preceded her two years. They were both strong Spiritualists, and Mr. Carding a great worker for it. He was on the board of trustees, at the Sixth Street Church at the time of his death, where he is greatly missed. Two sons survive them: one of whom is a very prominent business man here. The funeral was held at the home Sunday afternoon, the writer officiating.

ELIZABETH HARLOW.

Passed to spirit life from Galien, Mich., Nov. 23, 1905, my father, John Spencer Ingles, in his 72nd year.

He had been a life-long Spiritualist, possessing a remarkable healing power, which he unselfishly used for the benefit of humanity.

The esteem in which he was held by the community was attested by the large concourse of friends who attended his funeral, which was under the auspices of the I. O. O. F. Dr. Denlow, of South Bend, Ind., spoke eloquently on the occasion.

MRS. D. B. PRINCE.

Milton Webber, a Spiritualist from his early manhood, finished his probation on the mortal plane of life, December 11, 1905,

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is sacrificed to brevity. Proofs have to be omitted, and the style becomes briefly assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always abundant, and hence there is a delay. Every one here, or wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Frank L. Newman: Q. Will you give a list of the religious denominations in this country and number of members belonging to each?

A. In 1898 the New York Independent published what it claimed to be an accurate list and estimate of membership. It was as follows:

Denominations	Members
Adventists, six bodies	84,454
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Communist Societies, six bod- ies	625,864
Congregationalists	1,085,616
Disciples of Christ	109,194
Dunkards, four bodies	117,904
Evangelical, two bodies	118,626
Friends, four bodies	340
Friends of the Temple	35,000
German Evangelical Protest- ant	19,224
German Evangelical Synod	48,030
Greek Church, two bodies	1,200,000
Jews	340,639
Latter Day Saints, two bodies	1,626,552
Lutherans, twenty-nine bodies	56,318
Mennonites, twelve bodies	20,000
Waldensians	5,898,904
Methodist, seventeen bodies	14,553
Moravians	1,542,401
Presbyterians, twelve bod- ies	689,347
Protestant Episcopal, two bod- ies	370,277
Reformed, three bodies	40,000
Salvationists	306
Schwenkfeldians	913
Social Brethren	45,000
Society for Ethical Culture	1,300
Spiritualists	3,000
Theosophical Society	285,940
United Brethren, three bodies	75,000
Unitarians	48,856
Universalists	2,000
Volunteers	14,126
Independent Congregations	27,714,523

Total in the United States... 27,714,523

To this list probably sixty, more or less, new denominations have been started by restless, ambitious and selfish innovators since the publication of the Bible text. It may mean only interpretation, is sufficient to the sprouting of a new branch from the old theological stem. When a tree is diseased and dying, it is noticeable that new growths rapidly appear, sprouting spring up at the roots and suckers grow from the limbs. There is the appearance of vigorous growth, but it is only apparent. The roots are dead.

The membership of these denomina-
tions are, of course, only estimates, and in many instances are far from correct. Thus the Catholics which lead by eight millions, are nearer twice that number. As is well known the Catholic population of this country is one of the twelve millions, and every child born to a Catholic family is a Catholic. Nearly a million immigrants are yearly landed on our shores, nine-tenths of whom belong to that church.

The number of Spiritualists is taken from the census report, and how it was arrived at is one of the mysteries of the census taker. It may mean only those enrolled in organizations, and even then would be far less than the real number. An exceedingly small minority are members of associations.

Granting, however, the correctness of this statement that there are twenty-seven millions enrolled in the eighty millions of the population, there remains fifty-three millions outside any form of sect, subject to conversion, and it would seem that the home field furnished the most profitable place for missionary effort.

J. W. Boyd: Q. For the second time I am devoting the Occult Life of Jesus of Nazareth, and now very much wish to know if there is any probability of the story being the truth, for that is the main thing I am after. Please answer through The Progressive Thinker. The story seems to me reasonable, and

Gifts for the Holidays.

From Soul to Soul. By Emma Rod Tuttle. To this collection of her spiritual poems is added four songs, with music by James G. Clark, which are published nowhere else except in sheet form. These are "Clarel," "The Un-
known City," "We Shall Meet Our Friends in the Morning," "The World is Growing Good." 222 pages. Price \$1.

Asphodel Blooms: Poems and Stories, by Emma Rod Tuttle. These volumes are attractive in appearance and bound, making them especially desirable for presentation. Price \$1.

Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy. Price \$1. The Morris Pratt Institute has adopted the last as a text-book on the subject.

For the holidays, all the above, with Mediumship, Its Laws and Cultivation—answering the question, "How Shall I become a Medium?" will be mailed, postage paid, for \$3. Address

HUDSON TUTTLE,

Berlin Heights, Ohio.

The Light Among the Hills.

A Charming and Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 338.)

The seventeenth of April was the day fixed for the end of the world, and as the time drew near Mr. Smith talked of little else from morning until night. I asked Aunt Ann if she thought he really believed it.

"I believe he thinks he believes it, but that he really thought how terrible such a belief is, I do not believe," she replied.

"This delusion will have to have its run, like a fever or any similar disease, and after it is over there will come a reaction and then it may be possible to show him how narrow, cruel and unjust his present belief is. A great many of the foolish, reckless and unreasonable actions and beliefs indulged in by mortals are traceable to the law of reaction, and I am wondering what opposite extreme Mr. Smith will run to."

The victim had the hardest time of any of us, for she was afraid her father might be right. She would start and tremble at every unusual sound, or if anyone made a sudden exclamation of fear or surprise. She would scream with terror in her sleep, dreaming that the world was enveloped in flames. We all pitied the poor girl and tried to keep her mind upon other subjects as much as possible, but the terror seemed to be ever lurking near even in her happiest moments.

One day I told the victim about you, Martha, and the experience you had when your brother was a baby, and the knowledge that the time had been set for a final conflagration several times before and passed without so much as a wrinkle appearing on the sky, seemed to comfort her more than anything else.

The 17th of April was a beautiful day. All nature thrilled with life and happiness, and it was a real joy to live and work. Toward evening it grew unusually warm for the time of year, and great billows of masses of clouds golden-
edged rolled majestically across the western sky. Aunt Ann, who is very sensitive to Nature's moods and ten-
sions, said to me when we were putting away the supper dishes, "if we do not get a thunder storm before morning I shall be greatly mistaken." A little later John came in and made the same remark.

After the day's work was done Mr. Smith, dressed in a new suit of clothes, walked into the sitting-room where we were all gathered. He wore a high and mighty look, and there was an unusual glitter in his restless blue eyes. The victim looked at her parent and her face quivered, "O, father, where are you going?" she asked excitedly.

"To the room our friends allotted me, there, to await the coming of my glorious king," was the swift reply.

The man gazed at his daughter at-
tively for a moment, but his face did not soften, then turning to us he said, "My friends, mercy fingers even at this late hour, and whoever will may enter the Ark and be saved. O, my friends, I implore you to accept salvation now, without a moment's delay, that a few hours hence you may welcome your Lord with joy, otherwise you will call upon the rocks and mountains to hide you from his presence."

Something in the deep, solemn tones of the speaker sent a thrill through me, and I, for the first time, comprehended how a person thrown into an element of religious excitement might be led to accept something entirely contrary to his knowledge and judgment. We were

more than probable. But to depend on its being the truth, or not, is what is puzzling me, as well as hundreds of others.

A. Regarded as a work of pure fiction "The Occult Life of Jesus" would be regarded, if on any other theme, one of the most remarkable literary productions. There are in the spirit world many great masters of this style of writing, and it cannot be denied that possibly this "Occult Life" is their work. And again it may be true in every line, and yet as a history have no authority. History rests on evidence, the records of the times, and these records must agree, or the historian is compelled to compare and accept the most probable.

Thus if a manuscript was found for which was claimed an antiquity of 2,000 years, which gave a story covering a period presented by other historians, conflicting in essential points, and without corroborative evidence of any writer of the times, critics would at once declare it unauthoritative.

"The Occult Life" always runs along the line of probability. It gives no incident that is impossible. It may have been written by spirits having direct knowledge, and yet it cannot be quoted as authority.

Jacob Fulmer: Q. Is sugar a healthful article of diet? Is it not poisonous from methods of refining?

A. Pure sugar is a concentrated food and in large quantities might be productive of indigestion. As generally used it is the least objectionable of the pure foods. Practically, refined sugar, whether from corn or beet, is pure. In the refining process, the impurities are all extracted, the last being separated by filtration. No harmful chemical is used in working the juice at any point. The raw or unrefined sugars have more or less impurities but none harmful.

Glucose which is substituted for sugar in many processes, especially in candies, often carries with it traces of sulphuric acid, used in its conversion from the starch in corn, and it seems difficult to free it from this small part, which makes it poisonous. Otherwise glucose is a food, one stage nearer being digested than sugar.

all silent, and seeing he was to meet with no response from us he turned to his child and said, "Scripture saith come ye out from among them, and be ye separate." It is the last call of mercy that lingers for thee; wilt thou come with me, daughter?

"Come," he added in a commanding voice.

"Oh, I can't—I can't," wailed the victim.

"Let the child alone," said Aunt Jane, angrily; "I guess if the Lord wants her he can find her where she is."

As the bedroom door closed behind the man we heard him exclaim, "Deserted by my own, forsaken and alone—O, God, I come to thee!"

I was much disturbed and I saw another and Mr. Dale, who had just come in, shared my feelings, and as for the victim, she had thrown herself upon the lounge and was sobbing violently.

"We must lead our own lives, and learn our own lessons," said Aunt Ann calmly. "Do not be disturbed, this will soon be over."

"If the Day of Judgment was come, I want to be found doing the work that would need doing most if it was some other day," said John, and he went to his desk and began to take down papers and account books.

"O, wisdom, thy name is John," said Aunt Ann, laughing, "and I follow thy example, and she produced the basket of mending. Mother got some skeins of yarn and gave them to me and said with a smile, 'Mr. Dale, will help you wind them, and in a few minutes we all were as busy as could be. Even the victim partially forgot her terror while learning how to darn her own stockings."

Toward midnight the air grew so hot and close mother opened a window, and shortly after, Aunt Jane exclaimed, "What's that?"

I looked up in season to see an odd looking white object glide past the open window.

"Night-birds flying by, most likely," said Aunt Ann.

"More likely it's ghosts," said Aunt Jane stoutly then she started and flushed. She had forgotten herself.

Aunt Jane spoke quietly: "I make it a rule never to place any occurrence among the so-called supernatural unless I am sure it belongs there. A great many honest and well-meaning persons show a deplorable tendency to accept everything which they cannot easily account for as spiritual manifestations because they have been forced to accept some things as such."

"And their credulity has done much toward encouraging fraud, and disgust-
ing honest people generally," said Mr. Dale.

At that moment Pete, who had been lying asleep by the stove suddenly sprang to his feet, bristled for a moment and then with a most unearthly howl leaped for John, nearly upsetting him.

"Something is in the wind or Pete would not act like that, for he certainly is not afraid of man or beast," said John, as he stroked the head of the trembling dog.

Shortly after, Mr. Smith appeared among us, looking wild-eyed and hag-
gard.

"Look!" exclaimed Mr. Dale, and he pointed to a peculiar shadow lying upon the bare floor where the lamplight was shining brightly. We all knew there had been no shadow there a few minutes before, and none of us had changed our position, besides it was a very black, strange-looking shadow, looking like nothing any of us had ever seen before.

Speaking about it afterward we all agreed that however ridiculous the idea might seem to others, that mysterious shadow lying there upon the floor tried our nerves more than anything else of an occult nature that ever came to us.

"What can it be?" asked mother, and her voice sounded strangely.

"Coming events, perhaps," said John. "It is the last sign before his coming," said our prophet solemnly, and he pointed his long bony forefinger at the clock, which told us it wanted but a moment of midnight.

"This clock may be a little slow," said John, but the words were barely spoken when there came a gust of cold air rushing into the room, extinguishing the light instantly.

John stumbled toward the window to close it. The room filled with a blaze of lightning followed by a heavy crash.

For one wild instant I thought Mr. Smith was right. Both mother and I clutched Mr. Dale, who put a protecting arm about each of us. The victim threw her arms around Aunt Jane and shrieked wildly with terror, but the most marked effect was produced upon Mr. Smith.

Instead of welcoming his Lord with a shout of joy as he had always told us he would, he shrieked: "He has come, he has come! Oh, what shall I do? What shall I do?" Again the room filled with a sheet of flame, followed instantly by a terrific crash of thunder which shook the house to its foundation.

The next day we found that the lightning struck a tall tree but a little way from the house, but we did not know it at the time.

Down on his knees went Father Abraham: "O Lord, let it pass for this time; O, stay thy hand and spare thy servant for this once. Be merciful to thy child, O God, and withhold thy wrath."

We heard him cry, for his voice rose above the roar of the elements. At last John succeeded in re-lighting the lamp; he then went to Mr. Smith and laid a firm hand upon his arm and said cheerily, "Come, come, man, brace up—this is only a thunder shower and we have already seen the worst of it."

Mr. Smith staggered at his feet and after gazing about him for a moment went to his room without a word. He arose and went about his work as usual the next morning, but our most earnest persuasions failed to get him to touch food or enter the house during the entire day.

"I wish I could know what is being evolved in Father Abraham's mind to-day," said Aunt Ann to me. "I have made human nature my chief study for forty years, but it still remains an unsolved riddle, and yet the solution lies within myself."

Quite late in the evening Mr. Smith came in and asked mother for some food which she gladly gave him. After he had eaten he came into the sitting-room with his hat in one hand and a fair-sized bundle in the other. He looked about wistfully and asked "Where is my daughter?"

"She is in bed and sound asleep," I replied.

"It is well with the maid—disturb her not," and he drew a long breath. Then looking about the little family group, he said haltingly, "My friends, it has come to my knowledge this day that over yonder hill a family is danger-
ously ill with that dread disease small-
pox, and God has revealed to me his servant that it is my duty to go and minister unto them. The town has tried in vain to furnish them with a nurse and they are suffering and dying alone. I have not many more years to live. I look back over a wasted life. I will give what is left of it to these young people who are so sorely smitten and who through my aid may perchance live and do what I have failed to do. The Master has said that whoever loses his life for his sake shall find it, and it may be that the life I now give to him I shall sometime, somewhere find and having found it may never have farther cause to grieve over past mistakes."

"This day, while I labored in the field, I heard my mother's voice call, 'Abraham, my son, even as she used to call in days long past. Looking up I beheld a glorious vision of her who bore me, and for one brief instant looked upon her face, and then the clouds that enveloped her concealed her from my sight. What this vision may mean I know not, but all the year has gone from me. I am a poor ignorant creature, but such as I may give myself to my fellow creatures in the Master's name. Cousin Jane, I will give my child to you, and I pray God that she may prove a strength and comfort to you in your old age, and however you deal with her I know she will no more be the victim of a haunting terror."

"As for you, my other friends, I thank you for the kindness and patience you have given me, and I know you will always think kindly of me. You will behold my face no more—good-bye."

We women were all crying when he finished speaking, and John sat staring fixedly at the door, and the man had passed out into the darkness before we fully realized it.

John was the first to recover. He rushed out into the road and called, and so did Aunt Jane and mother, but Mr. Smith paid no heed, and so he passed out of our lives into the darkness of that April night a gray, gaunt, solitary figure trudging bravely on over field and hill on his errand of mercy.

They said he met his death without a sign of fear, and we trust that the mother who was so faithful to him has claimed her son and led him into joy and peace.

Your letter saying that Aunt Laura is ready to come to us has just arrived, and as John will go after her to-morrow, I will send this letter by him.

Lovingly yours,

MARAH WESTON.

Spruce Grove Farm.

My Dear Marah:—A few mornings after your brother left us, the food having subsided, mother got up looking ill. She had a burning spot upon each cheek and a vacant look in her eyes, and moved about in a wholly preoccupied way. She did not complain as she usually does when she is not feeling well, so I watched her and said nothing. I noticed she would pick up her Bible every few minutes and read a few words, after which she would stare into vacancy for a while.

I had to drive to town that day and when I got home about dark father said to me: "I don't see what ails your mother that makes her act so queer. She put some salt into the teapot to-night and went down cellar to get some butter and brought up the wash tub instead."

The next day things were no better, and after mother had carried the tea-kettle to the table in place of a flatiron, I went and put my arms around her and begged her to tell me what was troubling her. After a good deal of coaxing on my part and a good many tears on hers, she finally disclosed her secret. It seems that while lying awake in the night she had seen her sister Susan and her brother James standing beside the bed looking at her.

"The moon was shining so bright I could see real plain," she said, "and I saw 'em just as plain as I would have seen you and Charlie. I know I wasn't asleep, for I was thinking how your old blue dress could be fixed over to look most as good as new, and as I wasn't a thinkin' of 'em it wasn't my imagination that made 'em there and—and I feel dreadfully queer about it."

The next day Aunt Laura came, and to my great surprise and delight Mrs. Austin was with her. Mrs. Austin did not intend to stay but a few hours, but I coaxed her to stay over the next day which was Sunday—her first unengaged Sunday for nearly a year, she told me. She went with me to Mrs. Lee's in the afternoon and took my place as speaker and medium, and it did seem good to sit in the audience and listen. She is just grand, Marah, and so kind and lovable that everyone is attracted to her. I do hope I may some day get up where she is, even if I have to make my way through years of trial and pain.

When Mrs. Austin was giving the messages she told me that an elderly man stood beside me, and she described Uncle Ezra accurately. She said he gave me this message: "A candle will give just as much light in a tin candle stick as in any other, but keep the tin bright and shiny."

It was Uncle Ezra and no mistake and how glad I was, not only to hear from him, but to know that he came so closely into my life that he knew what I had never told anyone; that I was troubled and annoyed because of the poverty-struck appearance of the only room where I can receive those who seek me regarding spiritual matters.

When we got home from meeting, we found father had cut himself badly while splitting kindling wood, so I must take his place at house and barn again. Late in the evening mother was taken very ill and Mrs. Austin stayed three days and took almost the entire care of her. After she had gone away I heard mother say to father, "That Mrs. Austin is a real good woman. I liked her first rate."

"She is a Spiritualist," said father, and there was a ring of triumph in his tone.

Mother hesitated for a moment, and then said stoutly, "I didn't know it, but I don't care if she is—she's a good woman anyway."

"You would find good in 'em all if you knew 'em," said father.

Mother is about the house now and calls herself well, but she has changed much. I never saw her so quiet and patient before. I have a feeling that something is going to happen. There is ever with me an invisible presence, not an individual but—Something. I believe the day is coming when I shall be able to translate such feelings as easily as I now read this writing, but at present I am groping.

Aunt Laura and I are having a nice time together just as we always do. Mother said to me to-day, "It seems to me you ought to belong to your Aunt Laura—you're a good deal more like her than you are like me." Aunt Laura and I have known this to be a fact for a good many years.

Well, your brother has come and gone, and Aunt Laura with him, but that invisible something still remains. It seems each day to grow more and more tangible, but yet I cannot define it. I thought I would finish this letter and send it over by Mr. Wilder, but for some reason I could not. Mr. Wilder and I went to Uncle Ezra's old place the afternoon he was here. The sun was low in the west when we reached the top of the hill and the windows of their little sitting room, now silent and empty, were a blaze of dazzling light.

As we went up the path to the front door Mr. Wilder exclaimed, "Why, there is someone in the house—see!" I looked up quickly and there at the window looking out at us stood Aunt Lydia. She had on her white cap and spectacles and her white collar with the deep lace, and looked just as she did when I bid her good-bye after her brother's funeral, only happier. I found the door locked and we waited for a minute or two and then hearing nothing I concluded that for some reason she had gone to the back door to meet us. We found the back door fastened upon the outside, and we stood regarding each other questioningly. I was greatly puzzled.

"I cannot understand it at all," I said, "it was certainly Aunt Lydia who stood at that window, and as she is still in the flesh she must be in this house somewhere. I cannot understand why she should be here, how she got into the house, nor why she should not come to greet us. There must be something wrong somewhere."

"I will open the door and we will go in and see if we can learn anything," said John—I mean Mr. Wilder. He removed the fastenings and threw open the door and we entered the kitchen. There was dust everywhere but not a trace of life. We opened the door into the sitting room and as we stepped in two mice scampered across the floor. Spiders had woven webs across the front door, also the door leading to the chamber. We looked at all the windows and found them fastened.

As we stood in the middle of the floor silent and perplexed, I heard Uncle Ezra's voice say, "I'm glad it's over; Marthy, child, be glad."

"Uncle Ezra," I cried, "I am glad, so glad to have you speak to me!"

For some time after we silently waited and then made our way home through the early twilight. The next morning a neighbor called and informed us that Aunt Lydia had been found dead in her bed the morning before. Just think of it, Marah! and yet people will scoff and refuse to believe such things. "I am very glad your brother was with me and saw Aunt Lydia as plainly as I did, but 'forty persons had seen her, forty who had not, would refuse to believe."

(To be continued.)

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QUESTIONS
AND
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This department is under the management of

HUDSON TUTTLE.
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Jews	1,200,000
Latter Day Saints, two bodies	304,539
Lutherans, twenty-nine bodies	1,525,552
Mennonites, twelve bodies	155,535
Methodists, seven bodies	20,000
Moravians	14,553
Presbyterians, twelve bodies	1,542,401
Protestant Episcopal, two bodies	689,347
Reformed, three bodies	370,277
Salvationists	40,000
Schwenkfeldians	306
Social Brethren	913
Society for Ethical Culture	1,300
Spiritualists	45,030
Theosophical Society	3,000
United Brethren, three bodies	285,940
Unitarians	75,000
Universalists	48,556
Volunteers	4,000
Independent Congregations	14,126
Total in the United States	27,714,523

To this list probably sixty, more or less, new denominations have been started by restless, ambitious and selfish innovators since its publication. A single Bible text, or different interpretation, is sufficient to the sprouting of a new branch from the old theological stem. When a tree is diseased and dying, it is noticeable that new growths rapidly appear, sprouting up at the roots and suckers grow from the limbs. There is the appearance of vigorous growth, but it is only apparent. The roots are dead.

The membership of these denominations are, of course, only estimates, and in many instances from correct. Thus the Catholics which lead by eight millions, are nearer twice that number. As is well known the Catholic population of this country is quite twelve millions, and every child born to a Catholic family is a Catholic. Nearly a million immigrants are yearly landed on our shores, nine tenths of whom belong to that church.

The number of Spiritualists is taken from the census report, and how it is arrived at is one of the mysteries of census taking. It may mean only those enrolled in organizations, and even then would be far less than the real number. The exceedingly small minority are members of associations.

Granting, however, the correctness of this statement that there are twenty-seven millions enrolled, of the eighty millions of the population, there remains fifty-three millions outside any form of sect, subject to conversion, and it would seem that the home field furnished the most profitable place for missionary effort.

J. W. Boyd: Q. For the second time I am devouring the Occult Life of Jesus of Nazareth, and now very much wish to know if there is any probability of the story being the truth, for that is the main thing I am after. Please answer through The Progressive Thinker. The story seems to me reasonable, and

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Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 838.)

The seventeenth of April was the day fixed for the end of the world, and as the time drew near Mr. Smith talked of little else from morning until night. I asked Aunt Ann if she thought he really believed it.

"I believe he thinks he believes it, but that he has really thought how terrible such a belief is, I do not believe," she replied.

"This delusion will have to have its run, like a fever or any similar disease, and after it is over there will come a reaction and then it may be possible to show him how narrow, cruel and unjust his present belief is. A great many of the foolish, reckless and unreasonable actions and beliefs indulged in by mortals are traceable to the law of reaction, and I am wondering what opposite extreme Mr. Smith will run to."

The victim had the hardest time of any of us, for she was afraid her father might be right. She would start and tremble at every unusual sound, or if anyone made a sudden exclamation of fear or surprise. She would scream with terror in her sleep, dreaming that the world was enveloped in flames. We all pitied the poor girl and tried to keep her mind upon other subjects as much as possible, but the terror seemed to be ever lurking near even in her happiest moments.

One day I told the victim about you, Martha, and the experience you had when your brother was a baby, and the knowledge that the time had been set for a final conflagration several times before and passed without so much as a wrinkle appearing on the sky, seemed to comfort her more than anything else.

The 17th of April was a beautiful day. All nature thrilled with life and happiness, and it was a real joy to live and work. Toward evening it grew unusually warm for the time of year, and great billowy masses of clouds golden-edged rolled majestically across the western sky. Aunt Ann, who is very sensitive to Nature's moods and tensions, said to me when we were putting away the supper dishes, "If we do not get a thunder storm before morning I shall be greatly mistaken." A little later John came in and made the same remark.

After the day's work was done Mr. Smith, dressed in a new suit of clothes, walked into the sitting-room where we were all gathered. He wore a high and mighty look, and there was an unusual glimmer in his restless black eyes. The victim looked at her parent and her face quivered, "O, father, where are you going?" she asked excitedly.

"To the room our friends allotted me, there, to await the coming of my glorious king," was the swift reply. The man gazed at his daughter attentively for a moment, but his face did not soften, then turning to us he said, "My friends, mercy lingers even at this late hour, and whoever will may enter the Ark and be saved. O, my friends, I implore you to accept salvation now, without a moment's delay, that a few hours hence you may welcome your Lord with joy, otherwise you will call upon the rocks and mountains to hide you from his presence."

Something in the deep, solemn tones of the speaker sent a thrill through me, and I, for the first time, comprehended how a person thrown into an element of religious excitement might be led to accept something entirely contrary to his knowledge and judgment. We were more than probable. But to depend on the being the truth, or not, is what is puzzling me, as well as hundreds of others.

A. Regarded as a work of pure fiction "The Occult Life of Jesus" would be regarded, if on any other theme, one of the most remarkable literary productions. There are in the spirit world many great masters of the style of writing, and it cannot be denied that possibly this "Occult Life" is their work. And again it may be true in every line, and yet as a history have no authority. History rests on evidence, the records of the times, and these records must agree, or the historian is compelled to compare and accept the most probable.

Thus if a manuscript was found for which was claimed an antiquity of 2,000 years, which gave a story covering a period presented by other historians, conflicting in essential points, and without corroborative evidence of any writer of the times, critics would at once declare it unauthoritative.

"The Occult Life" always runs along the line of probability. It gives no incident that is impossible. It may have been written by spirits having direct knowledge, and yet it cannot be quoted as authority.

Jacob Fulmer: Q. Is sugar a healthy article of diet? Is it not poisonous from methods of refining?

A. Pure sugar is a concentrated food, and in large quantities might be productive of indigestion. As generally used it is the least objectionable of the pure foods. Practically, refined sugar, whether from corn or beets, is pure. In the refining process, the impurities are all extracted, the last being separated by filtration. No harmful chemical is used in working the juice at any point. The raw or unrefined sugars have more or less impurities but none harmful.

Glucose which is substituted for sugar in many processes, especially in candies, often carries with it traces of sulphuric acid, used in its conversion from the starch in corn, and it seems difficult to free it from this small part, which makes it poisonous. Otherwise glucose is a food, two stages nearer being a healthy sugar.

all silent, and seeing he was to meet with no response from us he turned to his child and said, "Scripture saith come ye out from among them and be ye separate." It is the last call of mercy that lingers for thee; wilt thou come with me, daughter?

"Come," he added in a commanding voice.

"Oh, I can't—I can't," wailed the victim.

"Let the child alone," said Aunt Jane, angrily. "I guess if the Lord wants her he can find her where she is."

As the bedroom door closed behind the man we heard him exclaim, "Deserted by my own, forsaken and alone—O, God, I come to thee!"

I was much disturbed and I saw another and Mr. Dale, who had just come in, shared my feelings, and as for the victim, she had thrown herself upon the lounge and was sobbing violently.

"We must lead our own lives, and learn our own lessons," said Aunt Ann calmly. "Do not be disturbed, this will soon be over."

"If the Day of Judgment was come, I want to be found doing the work that would need doing most if it was some other day," said John, and he went to his desk and began to take down papers and account books.

"O, wisdom, thy name is John," said Aunt Ann, laughing, "and I follow thy example, and she produced the basket of mending. Mother got some skeins of yarn and gave them to me and said with a smile, 'Mr. Dale, will help you wind them, and in a few minutes we all were as busy as could be. Even the victim partially forgot her terror while learning how to darn her own stockings."

Toward midnight the air grew so hot and close mother opened a window, and shortly after, Aunt Jane exclaimed, "What's that?"

I looked up in season to see an odd looking white object glide past the open window.

"Night-birds flying by, most likely," said Aunt Ann.

"More likely its ghosts," said Aunt Jane stoutly then she started and flushed. She had forgotten herself.

Aunt Jane spoke quietly, "I make it a rule never to place any occurrence among the so-called supernatural unless I am sure it belongs there. A great many honest and well-meaning persons show a deplorable tendency to accept everything which they cannot easily account for as spiritual manifestations because they have been forced to accept some things as such."

"And their credulity has done much toward encouraging fraud, and disgusting honest people generally," said Mr. Dale.

At that moment Pete, who had been lying asleep by the stove suddenly sprang to his feet, bristled for a moment and then with a most unearthly howl leaped for John, nearly upsetting him.

"Something is in the wind or Pete would not act like that, for he certainly is not afraid of man or beast," said John, as he stroked the head of the trembling dog.

Shortly after, Mr. Smith appeared among us, looking wild-eyed and haggard.

"Look!" exclaimed Mr. Dale, and he pointed to a peculiar shadow lying upon the bare floor where the lamp-light was shining brightly. We all knew there had been no shadow there a few minutes before, and none of us had changed our position, besides it was a very black, strange-looking shadow, looking like nothing any of us had ever seen before.

Speaking out after that we all agreed that however ridiculous the idea might seem to others, that mysterious shadow lying there upon the floor tried our nerves more than anything else of an occult nature that ever came to us.

"What can it be?" asked mother, and her voice sounded strangely.

"Coming events, perhaps," said John.

"It is the last sign before His coming," said our prophet solemnly, and he pointed his long bony forefinger at the clock, which told us it wanted but a moment of midnight.

"This clock may be a little slow," said John, but the words were barely spoken when there came a gust of cold air rushing into the room, extinguishing the light instantly.

John stumbled toward the window to close it. The room filled with a blaze of lightning followed by a heavy crash.

For one wild instant I thought Mr. Smith was right. Both mother and I clutched Mr. Dale, who put a protecting arm about each of us. The victim threw her arms around Aunt Jane and shrieked wildly with terror, but the most marked effect was produced upon Mr. Smith.

Instead of welcoming his Lord with a shout of joy as he had always told us he would, he shrieked, "He has come, he has come! Oh, what shall I do? What shall I do?" Again the room filled with a sheet of flame, followed instantly by a terrific crash of thunder which shook the house to its foundation.

The next day we found that the lightning struck a tall tree but a little way from the house, but we did not know it at the time.

Down on his knees went Father Abraham: "O Lord, let it pass for this time; O, stay thy hand and spare thy servant for this once. Be merciful to thy child, O God, and withhold thy wrath."

We heard him cry, for his voice rose above the roar of the elements.

At last John succeeded in relighting the lamp; he then went to Mr. Smith and laid a firm hand upon his arm and said cheerily, "Come, come, man, brace up—this is only a thunder shower and we have already seen the worst of it."

Mr. Smith staggered to his feet and after gazing about him for a moment went to his room without a word. He arose and went about his work as usual the next morning, but our most earnest persuasions failed to get him to touch food or enter the house during the entire day.

"I wish I could know what is being evolved in Father Abraham's mind to-day," said Aunt Ann to me. "I have made human nature my chief study for forty years, but it still remains an unsolved riddle, and yet the solution lies within myself."

Quite late in the evening Mr. Smith came in and asked mother for some food which she gladly gave him. After he had eaten he came into the sitting-room with his hat in one hand and a fair-sized bundle in the other. He looked about wistfully and asked "Where is my daughter?"

"She is in bed and sound asleep," I replied.

"It is well with the maid—disturb her not," and he drew a long breath. Then looking about the little family group, he said haltingly, "My friends, it has come to my knowledge this day that over yonder hill a family is dangerously ill with that dread disease small-pox, and God has revealed to me his servant that it is my duty to go and minister unto them. The town has tried in vain to furnish them with a nurse and they are suffering and dying alone. I have not many more years to live. I look back over a wasted life. I will give what is left of it to these young people who are so sorely smitten and who through my aid may perchance live and do what I have failed to do. The Master has said that whoever loses his life for His sake shall find it, and it may be that the life now given to him I shall sometime, somewhere find and having found it may never have farther cause to grieve over past mistakes."

"This day, while I labored in the field, I heard my mother's voice call, 'Abraham, my son, even as she used to call in days long past. Looking up I beheld a glorious vision of her who bore me, and for one brief instant looked upon her face, and then the clouds that enveloped her concealed her from my sight. What this vision may mean I know not, but all the fear has gone from me. I am a door-significant creature, but such as I am I give myself to my fellow creatures in the Master's name. Cousin Jane, I will give my child to you, and I pray God that she may prove a strength and comfort to you in your old age, and however you deal with her I know she will no more be the victim of a haunting terror."

"As for you, my other friends, I thank you for the kindness and patience you have given me, and I know you will always think kindly of me. You will behold my face no more—good-bye."

We women were all crying when he finished speaking, and John sat staring fixedly at the door, and the man had passed out into the darkness before we fully realized it.

John was the first to recover. He rushed out into the road and called, and so did Aunt Jane and mother, but Mr. Smith paid no heed, and so he passed out of our lives into the darkness of that April night a gray, gaunt, solitary figure trudging bravely on over field and hill on his errand of mercy.

They said he met his death without a sign of fear, and we trust that the mother who was so faithful to him has claimed her son and led him into joy and peace.

Your letter saying that Aunt Laura is ready to come to us has just arrived, and as John will go after her to-morrow, I will send this letter by him.

Lovingly yours,

MARAH WESTON.

Spruce Grove Farm.

My Dear Marah:—A few mornings after your brother left us, the flood having subsided, mother got up looking ill. She had a burning spot upon each cheek and a vacant look in her eyes, and moved about in a wholly preoccupied way. She did not complain as she usually does when she is not feeling well, so I watched her and said nothing. I noticed she would pick up her Bible every few minutes and read a few words, after which she would stare into vacancy for a while.

I had to drive to town that day and when I got home about six o'clock I found to me: "I don't see what your mother that makes her act so queer."

She put some salt into the teapot to-night and went down cellar to get some butter and brought up the wash tub instead."

The next day things were no better, and after mother had carried the tea-kettle to the table in place of a flat-iron, I went and put my arms around her and begged her to tell me what was troubling her. After a good deal of coaxing on my part and a good many tears on hers, she finally disclosed her secret. It seems that while lying awake in the night she had seen her sister Susan and her brother James standing beside the bed looking at her.

"The moon was shining so bright I could see real plain," she said, "and I saw 'em just as plain as I would have seen you and Charlie. I know I wasn't asleep, for I was thinking how your old blue dress could be fixed over to look most as good as new, and as I wasn't thinking of 'em it wasn't my imagination that made 'em there and—and I feel dreadfully queer about it."

The next day Aunt Laura came, and to my great surprise and delight Mrs. Austin was with her. Mrs. Austin did not intend to stay but a few hours, but I coaxed her to stay over the next day which was Sunday—her first unengaged Sunday for nearly a year, she told me.

She went with me to Mr. Lee's in the afternoon and took my place as speaker and medium, and it did seem good to sit in the audience and listen. She is just grand, Marah, and so kind and lovable that everyone is attracted to her. I do hope I may some day get up where she is, even if I have to make my way through years of trial and pain.

When Mrs. Austin was giving the messages she told me that an elderly man stood beside me, and she described Uncle Ezra accurately. She said he gave me this message: "A candle will give just as much light in a tin candle stick as in any other, but keep the tin bright and shiny."

It was Uncle Ezra and no mistake and how glad I was, not only to hear from him, but to know that he came so closely into my life that he knew what I had never told anyone; that I was troubled and annoyed because of the poverty-stricken appearance of the only room where I can receive those who seek me regarding spiritual matters.

When we got home from meeting, we found father had cut, himself badly while splitting kindling wood, so I must take his place at house and barn again. Late in the evening mother was taken very ill and Mrs. Austin stayed three days and took almost the entire care of her. After she had gone away I heard mother say to father, "That Mrs. Austin is a real good woman. I liked her first rate."

"She is a Spiritualist," said father, and there was a ring of triumph in his tone.

Mother hesitated for a moment, and then said stoutly, "I didn't know it, but I don't care if she is—she's a good woman anyway."

"You would find good in 'em all if you knew 'em," said father.

Mother is about the house now and calls herself well, but she has changed much. I never saw her so quiet and patient before. I have a feeling that something is going to happen. There is ever with me an invisible presence, not an individual but—Something. I believe the day is coming when I shall be able to translate such feelings as easily as I now read this writing, but at present I am groping.

Aunt Laura and I are having a nice time together just as we always do. Mother said to me to-day, "It seems to me you ought to belong to your Aunt Laura—you're a good deal more like her than you are like me." Aunt Laura and I have known this to be a fact for a good many years.

Well, your brother has come and gone, and Aunt Laura with him, but that invisible something still remains. It seems each day to grow more and more tangible, but yet I cannot define it. I thought I would finish this letter and send it over by Mr. Wilder, but for some reason I could not. Mr. Wilder and I went to Uncle Ezra's old place the afternoon he was here. The sun was low in the west when we reached the top of the hill and the windows of their little sitting room, now silent and empty, were a blaze of dazzling light.

As we went up the path to the front door Mr. Wilder exclaimed, "Why, there is someone in the house—see!" I looked up quickly and there at the window looking out at us stood Aunt Lydia. She had on her white cap and spectacles and her white collar with the deep lace, and looked just as she did when I bid her good-bye after her brother's funeral, only happier. I found the door locked and we waited for a minute or two and then hearing nothing I concluded that for some reason she had gone to the back door to meet us. We found the back door fastened upon the outside, and we stood regarding each other questioningly. I was greatly puzzled.

"I cannot understand it at all," I said, "It was certainly Aunt Lydia who stood at that window, and as she is still in the flesh she must be in this house somewhere. I cannot understand why she should be here; how she got into the house, nor why she should not come to greet us. There must be something wrong somewhere."

"I will open the door and we will go in and see if we can learn anything," said John—I mean Mr. Wilder. He removed the fastenings and threw open the door and we entered the kitchen. There was dust everywhere but not a trace of life. We opened the door into the sitting room and as we stepped in two mice scampered across the floor. Spiders had woven webs across the front door, also the door leading to the chamber. We looked at all the windows and found them fastened.

As we stood in the middle of the floor silent and perplexed, I heard Uncle Ezra's voice say, "I'm glad it's over; Marthy, child, be glad."

"Uncle Ezra," I cried, "I am glad; so glad to have you speak to me!"

For some time after we silently waited and then made our way home through the early twilight. The next morning a neighbor called and informed us that Aunt Lydia had been found dead in her bed the morning before. Just think of it, Marah! and yet people will scoff and refuse to believe such things. I am very glad your brother was with me and saw Aunt Lydia as plainly as I did, but if forty persons had seen her, forty who had not, would refuse to believe.

(To be continued.)

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Highly Important Question.

Is the God of the Old Testament the God of the Universe?

There are to-day a very few people who disclaim a belief in the existence of a Supreme Being, First Cause or God.

There are fewer still who do not recognize the continuity of the soul, not merely because it is taught by all religionists, but because it is a scientific fact though not so frequently thought of.

Science teaches that the form of matter can and does change under certain conditions; but that its destruction is absolute. Matter is neither created nor destroyed. It is neither annihilated nor deconstructed. If we can think of it at all, it is by far the easier to think of its perpetuity. Nothing in Nature can, or will be destroyed.

I mention this at this time, as many believe that if the God of the Old Testament is not the God of the Universe, then we are lost, we can have no soul; but this is a mistaken and dangerous position.

"All truth is precious if not divine. And what dilates the powers must needs refine."

Millions of people have maintained that the Bible is the word of God. The sacred book of God, or that its pages have been so inspired. Their fathers before them for generations believed and taught it, and the fear of making an investigation into its sacred truths became an inherent quality in their nature.

The phantom superstition has scared many a truth-finder from the fertile fields of investigation, but—

"No soul can soar too loftily whose aim is God-given truth and brother love of man."

So let us in all honesty and candor ask again this question: Is the God of the Old Testament the God of the Universe? Can there be any mistake about it? Could Moses and associates have been politically inclined, or have been these various means of affrighting or persuading the people into their power for their own betterment and aggrandizement. I do not assert this, but ask these questions of your honest self.

"Doubts are the stepping-stones of truth. Truth is the torch of civilization."

It seems to me that this God is responsible for such truth as exists, that there is nothing in truth that should frighten Him or man, and not being thus frightened, He does not hesitate to welcome the agency by which it is revealed. Let us be liberal and reasonable.

It seems to me we should here be reminded that the God of the Universe should be omnipotent, omniscient, infinite, immeasurable, unchangeable, everlasting and occupying all things, all space, all time. If therefore, "must necessarily be incomprehensible and inconceivable, and without physical form."

Does it not appear to your reason that such an element or principle could neither walk, talk, see, feel, smell or hear; would have no passion, jealousy, wrath, pleasure, hatred or pain? Does space, time, life, force or other element?

Yet there are so many instances recorded in the Old Testament pointing to the idea of God's finite qualities and faculties, saying nothing of the evidence in support of the charge of his ignorance of the laws of nature, including astronomy, chemistry and geology, to say nothing of his partiality, injustice, inhumanity, his recognition of slavery and the prostitution of women, that I am almost compelled to exclaim in the words of that able American orator, "An honest God is the noblest work of man."

I do not desire to call this great American people an ignorant people, for they are not, but in this busy bustling world only a few are favored with the time and patience to review these old works of the dead. They much prefer to allow others to read for them and tell them the essence of their reading, and thus it has been, that this people have believed so many unthinkable and untenable doctrines. For the benefit of that class, however, I will be pleased to follow in a short and concise manner the facts relating to our subject, making a short analysis of each material statement as we go, and leave the reader to judge for himself, which is a privilege given to man by the Goddess of Liberty, which is certainly the handmaiden of the God of the Universe.

"In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters."

In the first place God did not create the earth, as we have pointed out by the fact recognized by all scientists of earth, that matter (element) cannot be destroyed, which fact accounts for its continuity in one form or another, and this being the case it could have no beginning and therefore never was created. We cannot conceive of a beginning if we cannot conceive of an ending. If it was without form and void, it could not be in any sense physical. It must have been, if void, nothing, and yet darkness was upon the face of the deep, there was no deep, there was nothing. The spirit of God moved upon the face of the waters. So God had a spirit and it moved, which is evidence that it was of a finite nature or it could not have moved. Again, the "face of the waters" means that the waters must have taken on form before the spirit of God moved, or how could there be a face, a surface?

God said, "let there be light and there was light." If God said it, he certainly had vocal organs like or similar to the rest of us. If he said it, whom did he say it to? Not a living thing yet created.

If he said it to the creative force of light, who managed it for him to bring about such a result?

"God saw the light, that it was good, and God divided the light from darkness."

Now that seems stranger still that he should see the light. Then he must have eyes; too, "that it was good" points to the fact that it was an experiment with him, and he had to see if he could see the light. If he had not known he contained, "And God divided the light from darkness," "And God said, let there be a firmament." The waters were then divided,

the firmament then appeared, which he called Heaven. So I take it from the 6, 7 and 8 verses that this marked the creation of heaven as well as earth. It says further "that he called the heaven and the dry land earth." Who was present when he was naming the results of these first two days of his labor?

God said, "Let the earth bring forth grass, herb yielding seed, and the fruit tree yielding fruit, after his kind." Wherefore can a fruit tree bring forth fruit after his kind when such a thing as "kind" never existed? After his kind means, like and in the manner of his ancestry or predecessor. Ancestry or predecessors did not exist.

Commencing with the 14th verse we come to a momentous question, that of creating the Universe, which is known as the abiding place of God himself. If God created the universe, space, what and where was the former place of his domicile?

Now then he proceeds to place lights in the firmament to divide the day and night, and for signs, seasons, days and years and to give light to the earth.

He makes two great lights, the greater to rule the day and the lesser to rule the night. We will all admit the greatness of the sun, but not near so great as Sirius or Arcturus which is alleged to be 70 times its size. And certainly the person who wrote that part stating that the moon is a light, never stopped to think, because he didn't know that the moon is no light at all, but reflects its borrowed light from the sun.

This work constituted his labors of the fourth day, excepting that he finished up the manufacture of the universe. He made the stars also. God saw that this was all good—that's strange, this admits his fallibility. It might have been otherwise, as we will observe when he makes man, woman and animal life. He had to drown his own estimation.

But to that which is before us, stop and think what it means to say "he made the stars also." Does this not put the making of the stars in subordination to that of the creating of the earth? It is simply ridiculous when we think that this earth is only a bit of cosmic dust, or a drop in the ocean of this vast uncomprehensible universe, when there are thousands, yes, doubtless millions of not only suns and planets, but systems like our own, and so far as being placed there for signs, etc., there are millions that never cast a ray of light upon this earth because of their great distances and many others like our own good planet, that are non-luminous. Do these statements not indicate that the creator is being truth in the light of modern astronomy and common sense?

God not only made all the moving creatures that were in the water and the fowls of the air, all the beasts of the field and so forth, but God said let us make man in our own image.

Does this not signify that there were more than one person present? Who are we? And then God created man in his own image (the word own is an interpolation). Does God look like man? Is God a man?

Male and female he created them, in the 27th verse, first chapter of Genesis, but after he put man in the garden of Eden, he found that it was not good for man to be alone, it was then after he considered that he made him a help-mate, and this is the first female, and a peculiar feature about this creature, it was the first instance in which God required any raw material. He had been in the habit of creating something from nothing. But he put Adam to sleep and extracted one of his ribs. And again Adam had just been created, it could not have been long, when God called upon him to name all the beasts of the field and the fowls of the air and Adam did name them all; what a wonderful work is man? I say it could not have been long after Adam's creation, because at this time he was in peaceful possession of all his bones, as Eve was yet uncreated.

Now among other things that God did was to create man, and among them was a "tree of knowledge." I will not relate the story, as every child is familiar therewith, but the "tree of knowledge" is the tree of good and evil and therefore God made the evil if it ever existed. He made the talking serpent if the story is true. He made the woman who handed the fruit to the God-made weak-minded man, and I am grateful that the many daughters who while surrounded by more temptations have not so easily succumbed. But this serpent which played such a villainous part, must have been a member of the esoteric circle of intelligence, because God said "that if they eat of this fruit, they would surely die," but the serpent not only contradicted God in that respect, but said, "Your eyes shall be opened and ye shall be as Gods knowing good and evil."

Mark you, the serpent was right. They did not die at that time, but Adam and Eve became wise and the eyes of their intelligence opened and they became aware of the fact that they were naked, and thus started the first man-made war on earth. They constituted aprons of fig leaves.

Now again, if the serpent was right, who were the Gods spoken of by it? Could there have been any other God aside from this Creator who believed the heaven a firmament and that the earth was flat? And that the stars were mere specks of light for signs for the earth? Could there have been any other God who saw them and welcomed the invention of powerful telescopes to discern them?

"And they heard the voice of the Lord God walking . . . and they hid themselves . . . and God called . . . where art thou? . . . and God said, 'I was afraid because I was naked and I hid myself.'"

The voice and the walking of this God surely points to the fact that the gentleman who wrote it believed he was a man like unto himself, and he further lost sight of the fact that God is omnipresent, or God would not have inquired, Where art thou? This writer surely did not believe that God knew, or thought, or certainly he would not have asked Adam this question.

Wherefore should a man be accused for not seeing the light, especially when the only woman in the world was present and she gave him the fruit, and this was from the tree of both good and evil, and he partook of the good part, from the evidence adduced. As it seemed to immediately teach him morality. But we mustn't lose sight of the serpent, either; God cursed him by telling him that "upon his belly he must go, and dust thou shalt eat all of thy life."

"As a matter-of-fact serpents do not eat dust, but have the power to charm and captivate the beautiful songster that ushers in the day with melodious strains at our bed-room window; and if the serpent was not already on a 'firmament,' he must, at that time, have

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Spiritualist Meetings.

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

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3801 Ridge Avenue, Rogers Park, Chicago, Friday, 7:30 p. m.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

First German Spiritualist Society, The West Side, Meetings every Sunday at 8 p. m. in Garfield Hall, corner Ashland Avenue and W. 13th Street.

The Light of Truth Church will hold services in Hopkins Hall 528 W. 63rd Street, near Stewart Avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 36th and Cottage Grove Avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m. at Kenwood Hall, Nos. 4308-10 Cottage Grove Avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 155 East North Avenue, corner Burlingame and Halsted Streets, at 8 and 8:30 p. m. God speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain Avenue and 43rd Street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hour of the complete test medium, Mrs. Hilbert, at 8:30. 363 East 43rd Street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m. at Arlington Hall, N. W. corner of 31st Street and Indiana Avenue. Admission to after-noon meetings, 10 cents; evening, 50 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st Street.

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The Spiritual Association of Sixty-ninth Street and Wentworth Avenue, meets every Sunday at Albert Hall, 6922 Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 8:30 p. m.

The Rising Sun Mission will hold services until further notice; Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western Avenue. All welcome.

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supreme god of the Egyptians, and a

brother of Typhon, once one of the

favorite gods of Egypt to whom sacri-

fices were made. He made war on his

elder brother, whom he killed, cut into

twelve pieces, and scattered the re-

mains along the Nile. Isis, the be-

loved wife of Osiris, recovered all the

fragments save one. Their son Horus

made war on Typhon, his uncle, and

defeated him in battle. He—Typhon—

was captured and confined in a prison

of darkness under the earth.

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the conviction that this Isis, who was

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whom prayers were directed, was none

other than the Madonna, the mother of

Jesus; that her son Horus, identical

with the Roman Bacchus, one of whose

names was Jes, became the Catholic

Jesus, and that Typhon is the Chris-

tian Devil. And the "war in heaven"

we have heard so much about, was the

mythical war between these Egyptian

myths, Osiris and Typhon. Isis had a

sister, Nephtys, and she is believed to

be the other scriptural Mary.

No one can know when these events

occurred, for myths have a habit of

concealing their family records. We

find all the junior gods, Horus among

them, was born on the 25th of Decem-

ber, when the sun, which was wor-

shipped as a god, commenced his re-

turn to our northern skies. The good

Milton, who seemed so familiar with

... He was a murderer from the be-

ginning, and abode not in the truth:

When he speaks he lies; he is the speak-

er of his own, for he is a liar and the

father of it."

In mentioning the Devil as a "mur-

derer," it is clearly apparent Typhon,

who killed Osiris, was the personage

Jesus had in mind.

Jehovah, who was found in a box,

chest, or ark last week, whose com-

mands Moses voiced, is clearly proved

to have come from Egypt. After Isis

recovered the remains of Osiris he

was resurrected and became the Judge

of the dead.

Again we wish to impress on the

reader the fact, wherever the transla-

tors found the Hebrew word Elohim in

the Old Testament they rendered it

God. It is a plural noun, and in every

case should have been rendered Gods.

And wherever they found Jahveh they

rendered it Lord, save in four places it

appeared as Jehovah. Where we find

God connected with "should" have

been rendered Jehovah Gods or Jahveh

Gods. As Typhon, under the name

Devil, was worshipped by the Jews, to

whom altars were erected, on which

sacrifices, even of the sons and daugh-

ters were made; and Horus the son of

Osiris, who was deified in the Hebrew

pantheon, as was the mother who de-

signated the Queen of Heaven, are we

not justified in the violent presumption

that this Horus, who was the Eternal

Son of God, without a begin-

ning, as Catholics claim, was the Jesus

who came to this earth, the Son of

God, who was deified in the Hebrew

pantheon, as was the mother who de-

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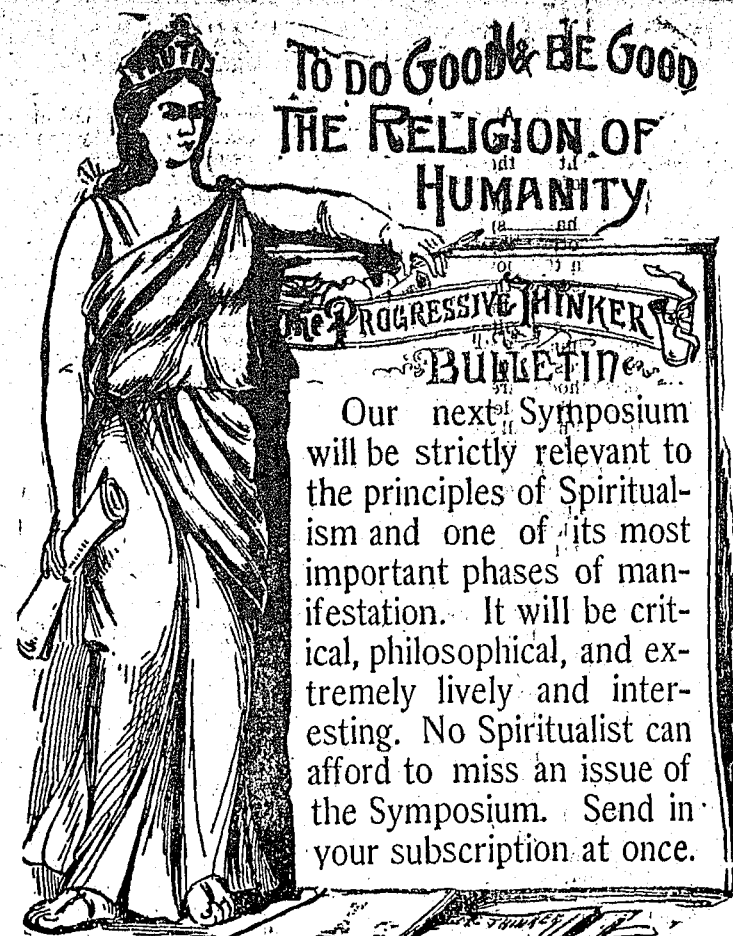
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A New Vibration!

The Special Thought Channel a Veritable Crucible of Reason

LOOK OUT, or some of your previ-
ously formed opinions may be complete-
ly wrecked, or badly disabled or crimp-
ed, as you survey the SPECIAL
THOUGHT CHANNEL and the ideas
floating thereon, which will be given
the rear of the advancing column, and
birth by leading minds in a few weeks.
The Progressive Thinker is widely of
proper spiritual brain nourishment.
BRANCHING OUT into new fields, into
new pastures, into new environments,
THOUGHT CHANNEL.

CAN YOU SUPPLY THE OMISSIONS?

To the Editor:—A fine demonstration
of spirit power took place at
— some time ago. A short time
before Christmas the [giving name]
cabinet messenger, expressed a wish for
a full outfit of earthly clothing. One
lady got her a nice white hat; another
made her a white dress; another pro-
vided her with a pair of white shoes;
another with a pair of white stockings;
and others with scarf, fan and doll.
These articles were presented to her
for a Christmas present and were taken
away somewhere by the spirit messen-
ger, not one of them being left in the
head of —. When inquiry was made,
the spirit said she took them to her
spirit home.
A few weeks after Christmas, —
who is a materializing medium, homes-
requested —, who is a spirit

In the Crucible of Reason.

For special reasons the above communication is
not published in full, leaving the readers and mediums
to supply the omissions. It will be a pleasant recre-
ation for them to try to give the missing links. Who
is the medium? Who is the spirit photographer? Fi-
nally the letter will be given in full to the world with
the names of the medium and spirit photographer,
etc. The discussion that will arise will throw a flood
of light upon the dark cabinet manifestations; in fact,
the Crucible of Reason will scintillate with the opin-
ions of prominent Spiritualists, and much will be giv-
en that will startle Spiritualists in every nook and cor-
ner of the United States as never before. Now is
the time to subscribe for The Progressive Thinker,
and keep step with the advancing column.

An Important Announcement.

It Ought to Have a Million Circulation.

We shall publish some time in Janu-
ary of the coming year a most remark-
able paper, grouping together excep-
tionally important matter that should
have a world-wide circulation. We
will lead off with that remarkable lec-
ture by Colonel Ingersoll on THE
DEVIL. That will be followed by a
most extraordinary article by Baron
Harden Hickey, illustrating the "Par-
allels Between BUDDHIST AND CHRIS-
TIAN Stories, and Showing how Bud-
dhism Was Transported to the West."
It is rich in facts and incidents, and it
alone will be worth one dollar to every
reflective mind.
Mrs. M. T. Longley, the efficient sec-
retary of the N. S. A., under the control
of Spirit John Pierpont, will have
something especially interesting to say
of the BRIGHT AND DARK SPHERES
OF SPIRIT LIFE.
Mrs. Cora L. V. Richmond, another

Richard Hodgson.

From Boston comes the regretful
news that Richard Hodgson, one of
the most noted and foremost authori-
ties in the world on psychical research,
died suddenly of heart disease, the
evening of December 20, while playing
handball at the Union Boat Club. He
was 50 years old. He will be greatly
missed by his co-laborers of the Society
for Psychical Research.

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

"Immortality: Its Nature, Possibilities and Problems." By J. M.
Peebles, M. A., M. D., Ph. D. Contains
the address rejected by the Philosophi-
cal Society of Great Britain, with Intro-
duction and Explanatory Letter. Price
10 cents.

ANOTHER OBJECT LESSON.

Presented to Spiritualists for Their Careful
and Candid Consideration.

When Truth is brought to Light, it is exposed
to the world. When an Error is discovered,
it, too, is exposed. When a Crime is unearthed,
that also is exposed. When deception is prac-
ticed under the head of Spirit Return, that, too,
is exposed. All these exposures of the Truth,
of Error, of Deception or Fraud, are strictly leg-
itimate, making the Good and the Bad public-
ly known, and thus enabling Spiritualists to
realize exactly their own status before the world.
The good and the bad determine the exact qual-
ity or condition of any sect, cult, club or society.
They will advance just in proportion as the good
predominates; but if the bad has the ascendancy,
then the retrograding process goes on. In Spir-
itualism the absolute truth predominates, hence
it is advancing, but would do so far more rapidly
if no deception were practiced in the ranks.
Read carefully the lesson of the exposure of S.
W. Fallis, in taking what purported to be "spirit
pictures," one of the most heartless, cruel decep-
tions ever practiced on hearts lacerated by the
loss of friends.

There comes a time in connection with
every movement when, in order to ad-
vance, strenuous systematic exertion
becomes an absolute necessity. In all
departments of life, in every club, cult,
society, sect or political party—in the
secular world as well as the religious,
in municipal affairs as well as that of
state and national, THIS RULE HOLDS
GOOD.

Even the staid old Catholic church,
weighed down by wealth, superstition,
intolerance, ignorance and bigotry, is
making an effort to shake off some of
the incubus that has rested upon it for
ages.

Everywhere there is a SPIRIT OF
UNREST, a strenuous seeking for
something higher and better.

The religious sects everywhere are
vibrating with more advanced thought,
with more liberal views and a more en-
lightened conception of the providence
of God. Everywhere there is dissatis-
faction impressively manifested with
the existing state of things.

ALL THE AFFAIRS OF LIFE ARE
BEING SHAKEN UP, critically and
systematically examined, and serious
defects pointed out.

Laws are being changed, improved or
abolished altogether.

Political parties—cumbersome in the
extreme—have become less arrogant
and binding, two exceptionally impor-
tant offices in New York and Boston be-
ing filled by Independents.

Religious catechisms and codes of be-
lief are being modified or changed.

The Devil is no longer considered a
fallen angel or the antagonist of God.

NOTHING IN CIVIL OR RELIGIOUS
LIFE IS ABSOLUTELY PERFECT,
hence this prevalent unrest, this nerv-
ous vibration, this tension of mind in
the efforts to realize something better,
are manifested in Spiritualism as well
as in every other movement.

FOR FORTY YEARS THERE HAVE
BEEN FLAGRANT ABUSES IN OUR
RANKS, A SPECIES OF GRAFT,
SUBTLY CULTIVATED UNDER THE
BENIGN CLOAK OF SPIRIT RETURN.

The Wedding Process has penetrated
every nook and corner of our country,
in every department of life.

THE PAPER (SPIRITUALIST OR
SECULAR) WHICH LETS THIS
WEDDING PROCESS GO ON IN SI-
LENCE WILL SUFFER FROM A
SORT OF BLIGHT OR MILDOW, OR
FINANCIAL DEPRESSION, OR DUL-
NESS THAT DOESN'T SUIT THE
MASSES.

There are religious sects, insurance
companies, clubs, cults, and political
bosses who can not stand the thorough
wedding process so active in the world
to-day in every department of life,
hence they decry bitterly against it.

See what the wedding process has re-
vealed in Philadelphia—a rottenness in
municipal affairs that is appalling!

If the Catholic church would allow
the wedding process to prevail, there
would be nothing left of it but a grim-
ing skeleton.

The National Government is trying to
weed out poisonous adulteration, just as
The Progressive Thinker is trying to
weed out the fraudulent adulteration in
the ranks of Spiritualism.

The federal control of foods, drugs
and liquors for the purpose of securing
their purity is provided for in a com-
prehensive bill to be introduced in the
senate at an early date by Senator Hep-
burn of Idaho. Jurisdiction of the gov-
ernment over these articles is declared
in the measure when they become arti-
cles of interstate or foreign commerce,
and a penalty of a maximum fine of 500
and one year's imprisonment is pro-
vided for violators of the regulations
set forth.

It is made unlawful to sell or manu-
facture any article of food, drugs, medi-
cine or liquors which is adulterated or
misbranded, or which contains any
poisonous or deleterious substance.

You can now fully realize that EV-
ERYWHERE the wedding process is going
on. Every secular paper in the
land is actively at work in that direc-
tion.

EVERY MAGAZINE, RELIGIOUS
OR SECULAR, HAS TREACHERANT AR-
TICLES ON THE SUBJECT.

The very air is pulsating with
thoughts of reform. In Spiritualism
The Progressive Thinker leads in the
wedding process, and consequently it
prosperes.

Take for example the case of Mr. S.
W. Fallis, the eminent and widely
known "spirit photographer." For
many years in this city he has been
carrying on his work of MOST CRUEL,
HEARTLESS DECEPTION.

He is a subtle artist in his special
line of deception, a master mechanic in
his imitation of the genuine; in fact he
is as skillful in his particular line of
trickery as the counterfeiters in imi-
tating our legal currency.

The harvest he has reaped from the
innocent gullibles year after year has
been large, ill-gotten gains that dark-
ened his spiritual nature, and made
him an object of pity.

But the evolution of spiritual forces
is at work in the wedding process, and
finally a halt was called on Mr. Fallis.
Mrs. Reed, a lady on the North Side,
greatly desired a spirit picture of her
little daughter. Fallis obtained what
purported to be her child—not exactly
like her when on earth, as she "had
changed in spirit life," he said. Finally
the lady fully realized that she had
been duped—most cruelly deceived, as
the picture of "her child" was soon dis-
covered to be AN EXACT COPY OF A
CHILD ACTRESS, which is frequently
seen on photographs.

Indignant at the gross deception
practiced on her she had Mr. Fallis ar-
rested. She had paid him SIX DOL-
LARS for the flagrant deception, dol-
lars earned by herself at hard labor,
and she naturally rebelled at having a
child actress copied on a photo as her
angel child, and sold to her for six dol-
lars.

The trial came off. It was a most
pitiable spectacle, enough to make the
angels weep, to see this aged man, after
long years of heartless deception, stand
before the Police Judge and try to vin-
dicate himself.

The "spirit photographer" testified
under oath before Justice Caverly that
he did not offer to produce faces and
forms of disembodied mortals, but only
sold "Phenomenal Pictures." His an-
gelic groups were known to be first ar-
ranged upon a black curtain in his rear
room and the sensitized plate exposed
before it. Earnest mediums and lay-
men have sung the praises of his mar-
velous hand of control. He himself
HOWLED FURIOUSLY AND MALIG-
NANTLY AGAINST THE PROGRESSIVE
THINKER, AND RESENTED EVERY
EXPOSURE OF TRICKERY OR
DECEPTION AS PRACTICED AMONG
SOME MEDIUMS, BECAUSE IT IN-
JURED THE SACRED TRUTH OF
OUR CAUSE. HIS ZEAL AGAINST
"FRAUD HUNTING" WAS ONLY
DISTANCED BY THE FEAR OF HIS
OWN DETECTION. HE WANTED
ALL COUNTERFEITERS OF THE
PHENOMENA OF SPIRIT RETURN
TO HAVE UNLIMITED LICENSE.

But the "spirit" picture was there,
standing out in bold relief, and it was
an exact copy of the child actress. But
the judge was sympathetic; he pitied
the old gray-headed man of subtle
trickery and deception, and gave him
to understand that his practices must
be abandoned at once, or the doors of
the penitentiary would open for him.
He told him to pay back to the lady his
ill-gotten gains, six dollars, go home
and take down his misleading sign, and
stop this nefarious business at once. If
he commences the deception again, as
the judge intimates, the doors of the
penitentiary will open for him.

Russia and the Jew--What of the Outcome? Suggestion, Magnetism and Spiritual Healing.

A Lecture by Georgla Gladys Cooley, Chicago, Nov. 26, 1905.

"These people knew that the spirits of their loved ones hovered over them, and their ancestors whom they honor as living, only passed to another stage of life called 'death.' These people pray to their ancestors, the so-called dead. It is better to pray to a human God who can help you in time of trouble, than to an inhuman God who is deaf to all your entreaties."

Israel Zangwill, on a visit to the United States some time ago, made several addresses, in the course of which he coined the following epigram:

1. "The Jews had no country of their own. They could not possess the land of their fathers in reality, so they made a portable Palestine. They carried it wherever they went. This was a spiritual country. It could not be assailed by their oppressors."

2. "There have been two conceptions of the Jew. One, that he lends money and wears a black cap. The other, that he deals in old clothes. The truth is, Jews have been everywhere. They have been everything except Pope of Rome, and they have come near to that."

3. "If they dealt in old clothes, it was because papal decrees forbade them trading in anything else but old clothes and old iron."

4. "The Jews have been scattered to the four winds among all the nations of earth. They have been of immense service to every country that has harbored them."

5. "Col. Roosevelt told me that the Jews of his regiment were among his bravest soldiers."

6. "Jews not only furnished money for Columbus' expedition, but his first lieutenant was a Jew."

Selfishness as a God.

To the one who desires to live by the side of the road and be a friend to man there is no nation, no country; the entire world is their field of action and all people their brothers and sisters.

It is time that the Christian race began to realize this fact and know that the good of the nation served all. We suffer from our wrongs. We enjoy the good that we do, and no personal God or Savior can intercede so that our sins may be washed as white as snow with any human blood.

To-day there are many in this country who are stirred in sympathy, pity, and indignation at what is going on in the other side of the world, and it is time that a Christian land forbade all forms of slavery and did away with all forms of cruelty; yet, as long as selfishness as the God of any nation, although they call themselves Christian, we will have cruelty and oppression on all sides.

Jews and Thanksgiving.

The Jews to-day all over this free country are celebrating their Thanksgiving; celebrating the love they hold in their hearts for the freedom they have in a free land. To-day the synagogues are thronged with worshippers, and to-day there are prayers going up from hundreds of hearts and souls for the suffering humanity in a distant country.

Russia as a Nation.

Russia has been considered a Christian country by Christian people, yet you all know what they have done in the past years, and you all know what is being done at the present time. The crucifixion of the far past seems not to be a lesson for them, and their teacher of Calvary whom they claim to worship, appears to be far in the distance at the present time.

They must have forgotten their leader and they must have forgotten the picture which has been stamped on the entire civilized world, the man on the cross, the one who died to save all others. This is only child's talk, for the sacrifice of one life will never be sufficient to wash away the sins of the entire world or from one individual.

This grand, old soul came into the world to teach and sow the seed of righteousness; to give to the world what had never been given before--the Golden Rule; to impress upon the minds of the people that in doing good they received their happiness, and in doing wrong they likewise received their penalty.

The Christians of to-day are persecuting the Jews while in reality their Savior was a Jew, born of a Jewish mother. How they can reconcile themselves to this we cannot understand. Neither can we understand how they can persecute a race from which their Master sprung.

That the Jews have been of assistance to the world as the world as well as Russia; that they are people of ability and have many learned ones among them, and that there are true fathers and mothers in this race, the world can not deny. They are entitled to all the privileges of any other human being, and still the hand of oppression is upon them in Christian Russia. Even in your own country, it seems in every land, the hand of oppression is over them.

How would you feel if while walking upon the street to your daily labor you were accosted by some one who demanded your life? Would not your whole being rise up in indignation? Even in your weakness of numbers you would fight long and hard for your rights and the rights of those who were dear to you.

Now, when the whole American continent is filled with thanksgiving, what a sad time it must be for those far away? What have they to be thankful for? What have they to send out prayers to God for? Let us feel the importance of our duty as men and women at such a time and extend a hand of sympathy to these oppressed people.

It is not enough that we send money to assist them, but with the gold also send our prayers that the hand of oppression may be lifted and these people find the true Jerusalem, know again sweet Palestine, and be a race among others that are honored and respected.

Heaven is For All.

It is said that God is no respecter of persons and has not chosen any elect. This brings the thought to the human race that man is created equal, all having the same opportunities in this life, which is a school of experience from which we are to learn our way to a higher life when we are done with this earth and all its lessons. There we will meet Jew and Gentile, heathen and Christian; prince and pauper, and king and subject. There we will have no opportunity to use a bribe, but be sent to the position to which we have earned for ourselves and to none other.

It is there we will learn the true meaning of equality, if we fail to learn

the result? She was thrown in the street, and flogged, then deported and is now serving in Siberia.

Again, perhaps you will remember about the man who saw the angel who told him they were using their influence on the Czar to rest in peace--for all would soon be well. When he told this he was thrown into prison, and when he still continued to tell of his wonderful vision, he was marched off to Siberia.

Heavy is the head that wears a crown; heavy is the heart through which and all other lives until they have overcome the tendency of wrong and do good.

We will not predict another war for Russia, but we will predict many more internal disturbances and many more severe lessons for these people until the door of freedom opens for every oppressed soul in all her lands, and clouds of darkness raised from over her people.

The Jews Grow Stronger.

This will be a blow that will strengthen the Jews as a race; will cause them to grow stronger and will hold them in greater respect and love in the minds of others in the world. This will be the means of giving the many oppressed a chance to desert the old lands and seek quarters in the new. The Jew then will be the man of America and other countries, and we will see more faces of this race than ever before.

It will be a lesson taught; it will cause them to look into their own conditions deeper and stronger than they have ever looked before. It will create a more intense longing for a place they can call their own.

They have longed for this, but an effort will be made to obtain such a place, and the thought centered on the object will be the means of such a place being secured. It is true they still long for Palestine for their Jerusalem, and can you blame them?

Where is there a better land, a sweeter and dearer place in all the world for an American than America? Has not the Jew the same heart-beat? Has not the Jew the same desires and the same longings for a Jerusalem of his own? We cannot see that the Jew will have their own sweet Jerusalem, but there will be other lands and other places where they can lay the cornerstone of love and energy and build for themselves a new Jerusalem, and in this new Jerusalem will be new hopes, new opportunities, new love and better lives. This race should take new hope and hold onto it and demand their own.

It is not right that they should have one place they could call theirs. From our standpoint the Jews have made a mistake. While it is well for all nations to stick together, we feel that if the Jews had married and intermarried into other races it would have been better for them.

Many would say they would have been lost by absorption, also that a Gentile married a Jew they did not have the respect of either race. That would have been overcome, as time heals all wounds and prejudices.

Prejudice and Love.

England favors our great United States because it has much interest in this free land. She does not want to go to war with this country; there is too much at stake; so it is with the race question, where they marry and intermarry, they cut down the hand of prejudice, and the hand of love creeps in and the hand of progress is bound to follow.

Thus we say to the Gentile, if the man you love is a Jew waste no time in considering the religious question; waste no time in looking back on racial pedigree; look for the love and take him as your partner in life. We will say to the Jew that if the woman you love is a Gentile waste no time in considering the religious question; waste no time in looking back on racial pedigree; look for the love and take her as your partner in life.

Look at the strength of the American race! Look what they have married into! The American child has the blood of all nationalities in its veins. When the time comes when we will be no question about nationality the world will be happier and we will have better conditions on this earth plane.

God never said, "Gentile, look not down on a Jew." All these are man-made laws; laws based on prejudice and bloodshed, when the world was in ignorance and the spiritual could not prompt man as it prompts him now.

The Word Love.

All importance must be placed on the word Love. From the time a child is old enough to hear and understand that word, its true meaning should be taught.

This reminds me of a poem by Ella Wheeler Wilcox:

All the uniforms were blue, all the swords were bright and new,
When the regiment went marching down the street.
All the men were hale and strong as they proudly moved along,
Through the cheers that drowned the music of their feet.

Oh! the music of the feet keeping time to drums that beat and thrum,
Oh! the splendor and the glitter of the sight,
As with swords and rifles new and in uniforms of blue,
The regiment went marching to the fight.

The Remarkable Change.

When the regiment came back all the guns and swords were black,
And the uniforms had faded out to grey,
And the faces of the men who marched through that street again
Seemed like the faces of the dead who seek their way;

For the dead who lose their way cannot look more wan and gray
Oh! the sorrow and the pity of the sight,
Oh! the weary lagging feet out of step with drums that beat,
As the regiment comes marching from the fight.

How true that story is! How many have heard the bitter tones of returning drums, and how you looked in vain for those that did not return. How your soul goes out in prayer, that sometime, somewhere you may meet them again!

Aye, when Love rules there will be no more war. When Love rules there will be no more regiments returning from the fight. Then we can understand and realize our power and feel there is a true God, and we will see more of God in our fellow-beings. Then let us try to bring about better conditions that will bring this to the world. Let

SPIRITUAL HEALING.

There seems to be a great gulf between the thought of those members of the medical profession who recognize suggestion as a potent therapeutic agent and that of spiritual healers generally. Both physician and healer depend upon the power of mind, and each acknowledges that cures are made by the other.

But they approach the subject from opposite points of view, and unquestionably touch different emotional chords in their patients, even if their methods are otherwise identical. But are they identical? The physician declares that all mental healing involves at least a slight degree of hypnosis. The spiritual healer, of whatever school, emphatically denies that he employs hypnotic methods, and talks about the word "the Spirit" in a way that makes the ordinary physician smile with contempt at his superstitious ignorance. Yet the difference can hardly be one of mere terminology, for the two classes of practitioners approach their patients differently, deal with them differently, and evidently seek to produce the desired results by different methods.

Dr. Peterson, a recognized authority on the hypnotic treatment of disease, has made the statement that the best results are often obtained with the slightest degrees of hypnosis. He says that practitioners are often in such a hurry to produce results that they strain delicate chords and do harm in the end. Now, here it would seem that we are coming, if not upon common ground, at least within speaking distance of one another.

To begin with, we need a definition of hypnosis. Etymologically, it means sleep. Some hypnotists declare that it is of the same nature as ordinary sleep. You may sleep, cannot, or talk, or be handled without waking, neither can he be made to eat a tallow candle, nor be blistered with a cold iron. Some call music hypnotic in its influence, and all the recognized schools of science, I think, would call the soul science which follows the New Thought cult, a form of hypnotic auto-hypnosis. They would also call communion with the Divine Spirit auto-hypnosis, unless they gave it the less dignified name of superstition. This only proves that the word "hypnosis" is made to stand for various mental and emotional states. If it is to be so used, we need other terms to distinguish its various secondary meanings. Suffice it here to say that this is not the popular conception of the word, just where the line should be drawn between hypnotic phenomena and those which should be ascribed to mental phenomena of all kinds are more accurately classified as "the word."

The suggestive therapist usually gives his suggestions orally, depending upon the emotions; or the purposes awakened in the patient's mind by the suggestion, which makes him necessary to cure his disease. Much stress is also laid by this school upon the response made directly by the physical organs to a suggested course of action on their part. Sometimes, however, these practitioners "speak the word" in silence, still calling their work "suggestion." The Society for Psychological Research published some years ago a good testimony to prove that horses can be cured of warts by suggestion. It has also been proved that when a new patient is brought into a hospital the pulse motions of other patients lying near are liable to be influenced by the patient's condition of mind. Is this suggestion? Does it not look more like magnetism?

But what is magnetism? How can the giver of silent suggestions prove that his influence does not come from his magnetism? He usually attributes his power to his conviction, his expectant attention, and his benevolent kindness, which wins his patient's confidence. But are not these qualities just as conspicuous in a good magnetic healer or osteopathist or a successful masseur? And what are these three qualities but faith, hope and love expressed on the personal plane? Faith and hope may be called "will power," but it is hard to see how actual healing can be accomplished without at least a spark of that warm, magnetic quality without which all suggestion is "as sounding brass or a tinkling cymbal."

Now, it is to faith, hope and love that spiritual healers attribute all their power. Mr. Colville has well said that one may give a spiritual treatment while repeating "I am healed," just as well as while repeating any other words. For the power that heals does not reside in the words. The spiritual healer is conscious of a glorious force flowing through him, as it were a light enveloping both himself and his patient, in which he feels that the soul of the patient is being quickened and brought to the power of itself and its divine prerogative. Or, it may seem like musical vibrations to which the patient responds, coming thus into harmony with the divine nature within him, and with his environment and his fellow men in consequence. There are many ways in which his act may be interpreted, and the power of his act may be interpreted in many ways, but the power that heals does not reside in the words. 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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy to be inserted 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. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do this 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 section must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES.—Of your poems sent to this office, for they will be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

We desire the work, "MORAL EDUCATION," by Prof. Joseph Rodas Buchanan. Who has a copy?

On account of Christmas falling on Monday, and the closing of the press-room on that day, we are compelled to go to press several days earlier than is customary, and many items and other matter will have to be omitted, reaching this office too late for insertion in this issue.

Mrs. Cooley writes: "Don't forget the New Year's eve services at the Independent Church of Truth, corner 47th and Grand Boulevard. Ten-minute speeches by Dr. H. A. Cross, Georgia Gladys Cooley and others. Messages by Mrs. Henrietta Lichtig, Mrs. Belle Weakley, Mrs. Cooley and several other message bearers. A gala time is anticipated. Don't fail to be with us."

Mrs. L. D. Provorse writes: "There is a gleam in every thought expressed on the pages of that welcome visitor, The Progressive Thinker, which comes to our home weekly. How eagerly we await its coming, and just as eagerly devour its contents, wishing for more."

Mrs. L. Hecker writes from Oil City, Pa.: "Elizabeth J. Demorest, Pittsburg, Pa., and her co-workers, Mr. Geo. Lane, Mr. and Mrs. Kellogg, Mrs. Kirkpatrick, Mr. and Mrs. Hoadley and Mr. Jones, and many others, have just closed a very successful three months' Spiritual rally in our city, which is bound to result in much good for Spiritualism. Our best wishes go with Mrs. Demorest to her next field of labor."

Mrs. Virginia Bryan, the lecturer and best medium, passed through the city last week on her way to Payne, Ohio. She will return to this city in a few days, and will deliver a series of lectures in the city and surrounding towns.

Mrs. M. S. Hoopes writes: "Prof. F. E. Loner is lecturing to appreciative audiences each Sunday and Wednesday evening at 8 o'clock, at 239 Lincoln avenue. Good music and messages at each meeting and a good will to all. Come and help us. Lincoln avenue car stops in front of the door. A few doors north of Larabee street."

A. M. Sheppard writes from Findlay, Ohio, speaking well of the meetings held there by Mr. and Mrs. Macneil. Mrs. Macneil is clairvoyant and clairaudient. The church regrets their departure.

A. D. Jacoby writes from Elkhart, Ind.: "Our little society is progressing nicely. We have added three or four new members last month, and we hope to do some good work this coming year. There are four or five beginning to develop mediumistic powers who have only been sitting on the fence, and now we have something to be thankful for, hoping all will be well with The Progressive Thinker, for it is the only paper printed in Chicago that we are interested in."

Gustave Williams writes: "Last Sunday, Dec. 17, as usual the North Star Spiritual Union had its Hall, 1545 Milwaukee avenue, filled to its utmost capacity with true seekers and investigators, and many took home a new thought, which may bear fruit in future days. The subject, 'Can Mediumship Be Bought?' was masterfully handled by Dr. P. M. Esser. He proved that mediumship can only be developed by living up to the golden rule, and under circumstances can be bought or sold as merchandise. Sister Letzger made a good impression by giving some very touching remarks, as to being just and true to your fellow men. Sister Dean followed, giving spirit communications, which were well taken and recognized, followed by Sister Letzger, who with her usual rapidness had a message for each one from their respective loved ones in the spirit side of life. Sister Letzger, who is with the society, will be pleased to meet her friends at the above hall every Sunday evening."

A. F. M. writes: "Discouraging recently with an old gentleman on occultic topics, and finding him well posted spiritually on many subjects appertaining to our cause, I asked him why he didn't write for our papers. His reply was: 'I didn't know enough about Spiritualism to write for the public. All I know is about myself, and I don't know how to find that out. Thanks to Spiritualism, however, for that much.' It seems he got hold of the right end of Spiritualism; for that is the whole thing in a nut shell."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

J. C. Barnes writes from Indianapolis, Ind.: "The Progressive Spiritualist Church here is flourishing with increasing congregations every Sunday evening. We each Sunday have an impressive discourse of Rev. Anna Thronsen, and the many telling messages from spirit friends whom she sees and hears. Mr. Thronsen is a great help as a soloist, having few equals as a singer, and still fewer in appearance, and as a gentleman. The society is fortunate in the accession of so brilliant a family, including Miss Dorothy Thronsen, their 12-year-old daughter, youngest and last mentioned, though not the least in the attractive trio of workers for the cause they so dearly love; she is clairaudient and clairvoyant, and has given many meetings and leads in the drills at our lyceum, with grace and agreeable expression. Our lyceum meets in G. A. R. Hall, No. 222 East Maryland street, at 2 p. m., and immediately after the lyceum we have conference, when we often have a feast of reason and a flow of eloquent utterance. At 7:30 p. m., after which messages are given very satisfactorily. The society meets every Wednesday evening in the spacious parlors of Mrs. Sarah Ziegler, 139 South Noble street, where social converse is cultivated and often short talks by the pastor, Mrs. Thronsen, followed by messages. Mrs. Ziegler deserves great credit for her generosity in opening her home for the Ladies' Aid Society on Tuesday afternoons and the public on Wednesday evenings as well as for her tireless energy in all good work promotive of the church's interests. Our president, Mr. C. S. Allen, deserves more than a complimentary mention for his indefatigable work as an organizer and great assistant in bringing the church to its present efficient state."

Mrs. Dr. S. K. Henderson writes from Davenport, Iowa: "The Spiritualists of Davenport, Rock Island and Moline have determined to become more and more united in a fraternal society. We meet every Friday evening at 8 o'clock, 321-323 South Putnam Building, Davenport. We are all interested in the lectures of our speaker, Prof. W. H. Watson, president of the German-English College, member of the Psychological Society, Paris, France, and author of 'Juggernaut,' 'Christian Science Exposed,' and 'The Spiritual Healing and Developing Circles.'"

Ferd C. Suber writes: "Sunday afternoon, Dec. 17, the Rising Sun Mission listened to Mr. Geo. J. Drews, an earnest advocate of vegetarianism. He related the remarkable experience of having left his body on several occasions, and saw the world from the inside, while away from his body, and encountered while away. His remarks were interesting indeed. Sister Hamilton Gill gave some wonderful proofs of the continuity of life. Dr. L. Rowell, our speaker for the evening, was called out of the city in the afternoon, and many were disappointed by his absence, but Sister Brigg's illness was so serious that it was a relief to the situation. An interesting feature of the service was the christening of the infant son of Mr. and Mrs. Arthur Taylor by Sister Briggs. The ceremony was most impressive. Sister Kirchner and Bro. Chas. A. Thompson gave satisfactory messages at a number. Our worthy president called attention to the application blanks, with our creed printed on the inside, and mentioned our bazaar to be held in May, 1906, in our Temple on Oakley boulevard. Dec. 31, Dr. J. MacFarland is our speaker. He is a veteran in the ranks of Modern Spiritualism. Our choir is rehearsing some new and beautiful selections to add to their repertoire, and other vocal and instrumental talent has been secured for the evening, which bids fair to be the most successful one yet held by the Mission."

Georgia Gladys Cooley is engaged to serve the Baltimore (Md.) society for the month of May and June, 1906. She has the month of July and the first week of August open. Societies desiring her services as lecturer and message bearer for that time can address her at 567 E. 52nd street, Chicago, Ill.

At Appleton Hall, No. 9 Appleton street, the First Spiritualists Ladies Aid Society meets every Friday. On the evening of Friday, Dec. 29, Mr. Albert P. Blinn, of Norwich, Conn., will give a benefit for this society. Mr. Blinn is a very able speaker and a large attendance is expected. Come and swell the numbers.

IMPORTANT NOTICE.—The Massachusetts Association of Spiritualists will hold its annual meeting in Berkeley Hall Annex, 4 Berkeley street, Boston, on Tuesday, Jan. 2, 1906, at 10:30 a. m. Members only will be admitted to the meeting. George A. Fuller, President; Carrie L. Hatch, Secretary.

After S. Miller writes from San Francisco, Cal.: "On Dec. 6, 1905, the People's Church held their annual members' meeting, at the residence of their pastor, Mrs. Anna L. Gillespie. The main duty of this meeting was the election of officers for the ensuing year. The retiring board was re-elected to office with but few exceptions although the officers were in some instances changed to other duties. Mrs. Gillespie was unanimously elected to again act as speaker for the society. The present board consists of J. Shaw Gillespie, president; Archibald McKenzie, vice-president; E. W. Briggs, treasurer; W. S. Miller, secretary; Ethel Poole, assistant secretary. Directors, H. H. Nichols, Mrs. G. J. Prall, Louis Roethe, Mrs. C. M. O'Brien and Mrs. Millie Ward. The church is prosperous and growing and at present, standing room is at a premium. Should the attendance keep on increasing, it will be necessary to find larger and more commodious quarters. The public is cordially invited to attend our meetings and are assured of a hearty welcome."

Mrs. Lily LeSueur writes from Dallas, Texas: "The Truth Seeker's Society of Spiritualists here, is having very interesting meetings. The membership is steadily increasing, and the interest grows, and we feel much encouraged. The ladies planned for Mrs. Kayner a very delightful surprise on her birthday, Dec. 14, at the pleasant home of Mr. and Mrs. Morris. Mrs. Kayner was presented with a folding writing desk, and other useful articles. A dainty lunch was served and a pleasant time was enjoyed by all. Moses and Mattie Hull paid us a short visit on their way to El Paso, and Sunday evening, Dec. 17, a large and appreciative audience greeted them, and Moses gave one of his highly interesting discourses, proving spirit return by many quotations from the Bible, interspersed with humorous anecdotes. We listened for two hours and then were sorry the meeting closed. The church was closed for Monday, and we were much disappointed that Moses could not give two more lectures that were advertised for Monday."

Watch meeting, New Year's eve, Dec. 31, at Spiritual Alliance Church, corner Huron and 31st Vincennes avenue. After regular services, watch meeting and test and message circle. Mediums are invited to take part. A number will be there to assist Mrs. Elmo, Coffey and Luach will be served free. Prof. F. M. Sharenberger will speak at 8 p. m. Prof. N. Kershaw at 3 p. m. Come early and stay late.

G. Hill writes: "The Golden Rule Spiritualist Society holds meetings every Sunday at O'Donnell's College Hall, South Paulina street, between Washington Blvd. and Park avenue. Good speakers and mediums always in attendance at these services. Open door. All welcome. On Sunday evening, Dec. 31, our speaker will be Prof. F. M. Sharenberger, president of the Illinois State Spiritualist Association. The service will conclude with a continued service to watch the passing of the old and the birth of the new year. Prominent mediums will be present to interpret the watchers. All cordially invited. Silver offering at the door for this occasion."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, December 31, 1905: "Tomorrow."

Gem of Thought:

To-morrow I'll do some kindly deed,
To-morrow I'll speak the word;
To-morrow I'll meet the world's dire need,
To-morrow I shall be heard.

To-morrow too busy, wait I must,
To-morrow no chance to speak;
To-morrow, like me, the world can wait,
To-morrow I've grown so weak.

To-morrow I repeat just what I've given,
To-morrow I see,—alas,
To-morrow I find my path or heaven,
To-morrow I cannot pass.

J. W. R.

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

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The Sunday Globe, Tampa, Fla., says: "The science, philosophy, religion and practical utility of Modern Spiritualism will be presented by Rev. J. Madison Allen, at 7:30 p. m., each Sunday, at Odd Fellows' Hall, Basile Building, Franklin street. Prof. Allen is an able and eloquent speaker, of national reputation, an inspirational speaker upon topics of special interest to thoughtful people. Admission free. Cordial invitation to all. Come and learn what Spiritualism and spirit mediumship really are, and their value to mankind."

Eva L. Stewart writes: "The lecture delivered at the Hyde Park Oculist Society hall, Dec. 17, by Prof. N. Kershaw, on 'Health,' was grand and instructive. He is very talented and deserves special mention and good addresses followed by Dr. C. A. Burgess and Mr. E. Dirkes. Messages were all good and recognized. Mrs. C. B. Wilson visited for the first time, and was very much interested in the work of the society. Our society holds an election of officers on Dec. 27. All members are particularly requested to be present. Mrs. E. J. Hanson speaks for us on the 24th, and Dr. J. H. Randall on the 31st. Dr. Geo. B. Wane, for the first Sunday in January, and Dr. C. S. Tisdale for the remainder of the month of January, and perhaps February. In spite of the weather last Thursday night the attendance at our dance was much larger. We have secured two young ladies for musicians—one a pianist and the other a violinist. Such talent in that line has not been had in the hall for some time. It seemed to give new energy to the merry-makers, and all had a good time. Every Thursday night, everyone welcome. Dancing commences at 9 o'clock. Sunday evening services promptly at 8 o'clock."

A. Booth writes from Rockford, Ill.: "We have had Mr. H. M. French with us all of the month of December, and he stays like year out. We are still holding forth and making an encounter to see that there is a great deal of good to be derived from embracing the Truths of our philosophy. We are hoping and expecting that the New Year will open up bright for the S. S. S."

Mrs. Frances Wheeler, a prominent lecturer, writes from Minneapolis, Minn.: "Having now become reconciled to my new surroundings, I thought it might be of some benefit to my many friends whom I cannot reach personally to know something of my work in a new field. I find many workers here, and although I have not yet had the privilege of meeting all of them, I believe they are all doing a good work, according to their methods. I held my first public meeting on the 10th of Tuesday in the undertaking room of Cornell & Clement, of Syracuse, N. Y., for the purpose of giving a message from spirit land, telling him that all was well with his departed wife, Mrs. Underhill went over to the other side Monday from her home in the Florence flats. Tuesday her funeral was held. 'Twas such a funeral as Spiritualists hold. No minister was there, only a friend of the departed woman, Mrs. Carrie Faulkner read a poem written by herself, and another, the work of Mrs. Underhill. She also referred to the manuscript left by the dead woman. These told of Mrs. Underhill's experiences under inspiration. Mr. Underhill said Wednesday that some day they may be published in book form. The speaker told also of the future of Mrs. Underhill on that 'other side.'"

Mr. Underhill is a very well known Spiritualist. He told Wednesday how the message came to him from his wife. "Mrs. Olmstead, a friend of Mr. Underhill's who had taken care of her in her illness, was impressed yesterday by my wife's father, who has been dead about four years," said Mr. Underhill. "The message came to her from my wife's father first. 'Ann Eliza is here with us in our home' and then a long pause, and she next, 'Tell Alfred I am so peaceful.' It is peaceful indeed."

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Surging Ahead!

THE PROGRESSIVE THINKER is Surging Ahead! Its weekly receipts are large, and it was never in a more favorable financial condition than at present. It has been crowned with sixteen years of unparalleled prosperity. It is the Head Light of a Pure Spiritualism and Honest Mediumship! It is the STANDARD BEARER OF TRUTH. Its editor is in close touch with the spirit world, and the higher denizens thereof are in harmony with its work. It is a breezy paper, a stirring paper, a paper that makes vibrations wherever it goes, a paper that is never in the rut, never standing still, but ever on the ascending plane; ever dispensing the higher thought. When one important movement ends another opens, and its readers ask, "What next?" Yes, what next? It will come like a meteor, and will, perhaps, dazzle you with a meteoric display. LOOK OUT FOR THE "SPECIAL THOUGHT CHANNEL!" It will astonish you as never before! It will be educational. It will give your mind new vibrations. It will teach you something of the mysteries of the Dark Cabinet, and show some of the rank deception carried on there in the name of "Spirit Return," one of the grandest truths that ever came to the world.

day afternoon and evening. They left Dallas in the evening, and all wished them God speed."

THE COMMUNION OF SAINTS.

A Fine Spiritual Sermon Delivered From an Orthodox Pulpit.

The "Cheltenham Chronicle" of England, gives a report of a fine spiritual sermon by the Lord Bishop of Gloucester, delivered on the previous Sunday. He took as his text the twenty-third verse of the twelfth chapter of Hebrews, and said:

"The writer of this Epistle realizes what a high position lies between the living and the dead. With him unseen things are realities. No festival helps us to realize this more than that of 'All Saints,' when our thoughts are drawn to the great company of saints who have passed into the silent land, and we see the force of that clause in our Creed, 'I believe in the communion of saints.' The spirit of the great socialists of the 19th century, and of which I have given your readers some extracts; but there is no Christianity in it. When the latter is effected, which it must be at no distant day, the ideas of Robert Owen (the socialist of 1771, born in New Lanark, Scotland), will be accepted generally as a solution of the great social questions now agitating the Christianized world. He was only 100 years in advance of his time; but his practical lessons will not be lost to the world."

Hon. J. S. Loveland, in 833 expresses my view of the case exactly. Spiritualism and Christianity are (though they cannot be) compatible; this through lack of ignorance, and in the face of their own 'sacred history,' preserved carefully for 2,000 years.

Christianity, so-called, is evidently on the wane, notwithstanding the many missionaries, and the immense sums of money constantly expended in propaganda. Also the great wars, waged by Christian countries, have always been sanctioned and promoted by Christian clergymen, who invariably accompanied the army in their incursions to foreign countries.

Now that France has set the example, it is our duty, more than ever, to demand the entire disassociation of church and state. The abolition of chaplains in the army and navy, as a useless appendage, should be petitioned for earnestly by the people. In short, the guarantees of the federal constitution should be strictly observed. This we earnestly demand.

P. S.—As Washington said, "This is in no sense a Christian country."

PASSED TO SPIRIT LIFE.

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

Mrs. Julia E. Bowers passed to the higher life, December 10, 1905, at her home, 949 Warren avenue, West Detroit, Mich. She was a kind, loving, devoted wife and mother, respected by all for her noble qualities. Services, December 13, conducted by Mrs. Laura L. Crawford, pastor of the Church of Christ, of which organization Mrs. Bowers was a member. She leaves two daughters and three sons, who have been blessed with an assurance of a life beyond.

L. L. C.

Passed to a higher life, Nellie McFarland, wife of John J. Earle, at the residence of her sister, Mrs. Mary Carey, 816 Sandusky street, Allegheny, Pa., on Sunday, Dec. 3, Mrs. Earle was the daughter of Mrs. Mary McFarland, the well-known medium of Allegheny. Mrs. Earle leaves her husband and baby, her mother and several brothers and sisters who will miss her earthly presence.

Miss Lou Matlock passed to spirit life at Ossosso, Mich., Nov. 25, at the family residence, after a long illness of nervous prostration and paralysis, having been operated on three years ago for other troubles.

She was 50 years of age and has lived in Ossosso over 30 years. She is survived by her mother, who is in exceedingly poor health, being quite an old lady, and by Mrs. J. C. Van Camp, Mrs. F. H. Rush, and Miss Laura, who has been the deceased's faithful nurse. The funeral was held Tuesday afternoon and was in charge of Mrs. Lagrange, of Detroit, a Spiritualist leader in the state.

cannot communicate with us here because of other communications with us. Spiritualists are old. Jesus and Saul were mediums."

Mr. Underhill says he expects to hear frequently from Mrs. Underhill.—Syracuse (N. Y.) Journal.

LETTER OF EXPLANATION.

It is Our Duty to Demand the Entire Disassociation of Church and State.

To the Editor:—In my notice of the transition of Judge James W. Underhill of Canton, Ohio, I did not say that his father was a "believer in the socialism of Robert Dale Owen." It was of Robert Owen, the father, and author, in 1845 of that great "Book of the New Moral World," one of the greatest books of the 19th century, and of which I have given your readers some extracts; but there is no Christianity in it. When the latter is effected, which it must be at no distant day, the ideas of Robert Owen (the socialist of 1771, born in New Lanark, Scotland), will be accepted generally as a solution of the great social questions now agitating the Christianized world. He was only 100 years in advance of his time; but his practical lessons will not be lost to the world."

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LAKE HELEN, FLORIDA.

Camp-Meeting Begins February 6, and Closes March 18.

White and cold with snow and ice are New England and the North! Green with tropical leaves and bright with oranges and flowers is Florida. The contrast is very pleasant to the tourist who comes to the sunny climate. The roses are in bloom and soon the jasmine will glow with golden glory from the balconies of the camp cottages.

The mocking birds will sing in the pines and magnolias and wake the laggard sleeper with greetings from the house-tops—charming land of summer, in winter!

The hotel is filling up with guests. Housekeepers are chattering, cooking and rattling the dishes in the Apartment House. Still there is room for more.

The store is stocked with groceries, and the ice wagon makes frequent visits.

The gasoline pump is throwing pure water into the cottages. The weather is delightful, so say all who come.

The carpenters are busy and new cottages are projected. The lumber dealers are prodded by the impatient people.

New-comers and old-comers are taking the finished cottages.

Sunday afternoon meetings are held in the Auditorium and Mr. Colby holds circles Sunday nights.

Card parties in the pavilion Monday nights, and dances Saturday nights.

A large water tank, high up among the pines will supply water to the "Glen's" village and drive, if needed.

The Band company are rebuilding their crate factory, and the new depot is rising over the ashes of the old one.

The bicycle path is finished—men and women, bring your bicycles. A trip to Deland is exhilarating.

There are three regular doctors on the grounds, but little for them to do. Mrs. Pratt has begun housekeeping in her pretty cottage on the Huff peninsula. Very desirable building lots are for sale on the Huff farm.

J. Clegg Wright and wife intend to open early in January, their cottage on Picturesque Park.

The Thatchers are due, and a large cottage is to be erected by them. The Rose Garden is soon to be materialized.

A number of mediums have arrived and more are coming.

My excursion for January will sail from New York City, January 5 and 12. I shall personally conduct the last one. Those who prefer to go up the St. Johns river from Jacksonville, will join me for that route. Write me for low prices, etc., enclosing four cents in stamps for postage on folders, etc.

H. A. BUDING, JR., 91 Sherman street, Springfield, Mass.

APPRECIATIVE WORDS.

"Song and Sermon," by Elizabeth Lowe Watson.

For forty years, if I mistake not, Mrs. E. L. Watson has been a prominent worker for the higher Spiritualism in the United States. Her "Song and Sermon," attended her at school and elsewhere, and at thirteen she became a trance speaker, beginning in her fourteenth year her public work on the rostrum; and an inspirational speaker she remains to this day.

I have ever regarded Mrs. Watson as one of the most valuable and successful spiritual workers for these reasons:

1. Because she is an honest, earnest, simple-minded evangel of truth and right.

2. Because she labors to make humanity purer and better.

3. Because on most levels among Spiritualists her head is level, her mind practical common-sense enabling her to steer clear of the vagaries and delusions into which some of our public teachers fall.

Her labors have been principally devoted to the edification and uplifting of humanity, morally and spiritually. Her work has been largely on the sociological plane, the relation of the human beings to each other in this world, the rounding out and perfecting of character, the elevation of the race in the domain of ethics, the strengthening of the moral instincts and aptitudes. Morality is the true touchstone of character.

Without it all our material wealth, all our intellectual power, count as nothing in the sight of the angel world; and seeing how largely Mrs. Watson's labors have been devoted to the guidance and furtherance of the moral sentiments, my soul goes out in thankfulness to her thereto.

Mrs. Watson, as a rule, concluded her lectures with an inspirational message in the volume she has just published, "Song and Sermon," are contained a few of the many of these poems, together with some of her lectures in full, and selections from others. It is imbued with the spirit of the woman, with her broad-mindedness and catholicity of thought, the nobility and true worth of her character, and the large humanitarianism that has dominated her life-work. The book merits a wide circulation. Price, \$1 postpaid. It can be obtained from Mrs. Watson, Box 482, Pacific Grove, Monterey County, California.

WM. EMMETTE COLEMAN, San Francisco, Cal.

Our Redeemers.

It is not the gods who save us, it is our mothers. It is not our priests who redeem us; it is our maidens. A youth sits on the rock by the sea, and his white hands tremble in his. The music of a distant bell, mingled with the hum of the wild bee, is wafted from the shore on the wing of the evening twilight, fragrant with the breath of the Hawthorn and the clover. The dew gleams on the rock's fringes of fern and moss, and the light of the blue-bell and the white star behind the ocean's vastness, and far off in the sky's immensity the stars come forth in the awfulness and the silence. Through a rift in a mass of vapor gleams the silver splendor of the moon, and the million ripples of the ocean dance from where the waters murmur on the beach away to the line where they kiss the stars on the horizon's rim. And the moonlight reveals on the rock, like two angels in a holy dream, the youth and the maiden, the brown hair mingled with the golden tresses, the eyes lit with a gleam of joy above the joy of the earth, and two bosoms heaving with excess of bliss, as bosoms did before man had sinned and the gates of Eden were closed. That youth can never, on manhood's prime or in life's decay, sink so low as he might have done had he never been a guest at the divine festival of Love. He can not live in the depths of the valley who has

The Progressive Thinker.

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

VOL. 33.

CHICAGO, ILL., JAN. 6, 1906.

NO. 841

SELF-GOVERNMENT ILLUSTRATED.

The School City, Its Plan and Its Success, as Related by The Outlook.

In some of the public schools of Boston there is to be established this institution known as the School City. It is a form of self-government, which has been used in some of the schools of New York City, Philadelphia, and other places.

It was originally founded by Wilson L. Gill in 1897. The trial was made in a disorderly school of a thousand pupils or more in the suburbs of New York. The students were so unruly as to require the presence of policemen in the playgrounds. Within a week or two the pupils were organized as a city, with the right and responsibility of self-governing themselves, the school became orderly and law-abiding. The boys were willing to obey laws in the making of which they had a share. In other places good results have been attained.

In one school near Philadelphia the standard of dress was so low that if any boy wore a linen collar to school it was sure to be torn off. The boys had registered under assumed names, so that in case of arrest they would not appear in police courts under their true names.

When the School City was organized, the boys came to the principal and confessed the rule, and asked to be put in their right names. Truly, conduct was improved, and better manners, and improved scholarship followed. The students maintained their higher standards to the end of the school year last spring.

The almost immediate transformation brought about in the individual boys and girls by the endowment of responsibility involved in the plan has many illustrations.

One boy from the slums who was careless, mischievous, and fond of playing truant was elected a "member of the City Council."

The teacher felt the choice of this little rascal rendered the republic hopeless, but the children in this, as in many another case, reformed a bad boy by putting him in a position of trust.

As this lad said when praised by his teacher for becoming a little gentleman, "You know they expect so much from a member of the City Council."

Some of the decisions of the school courts are remarkably appropriate. One pupil, guilty of swearing in the school-yard and on the streets, was sentenced to ostracism for ten days; he was not to speak to anyone at recess during the time, and public opinion enforced the order of the court.

Trial by their peers on full evidence appeals to the children as just and fair, and they manifest a surprising interest for judicial procedure as well as for the child who displays some qualities that their elders would do well to cultivate. No private bill or special legislation has any chance in a School City.

There is no graft in the School City, no boodle in the Council, no understanding between the police and wardens. The children have passed and enforced ordinances prohibiting the shooting of peas, the disfigurement of buildings, the making of any noise in the neighborhood of libraries or other places where people may be disturbed by it. Fattening hogs and slaughtering butchery who would deem it a disgrace to "peach" on fellow-students come to regard it as a civic duty to give evidence to their fellow-students concerning offenders against the laws of the republic.

In a school which has a School City the whole discipline is in the hands of the children. They elect a Mayor and Council. The teachers are present at the meetings of the Council, they retain ultimate authority, but, if tactful, they seldom have to exercise it.

The children frame a charter, which may be revoked by the teachers, as a city's charter may be revoked by the Legislature. The plan has been adopted in thirty-three schools in Philadelphia, a considerable number in New York, Syracuse, Worcester, Minneapolis, and in schools in Cuba.

The United States Government has asked Mr. Gill to organize the School City in the Philippines as soon as proper arrangements can be made.

Playgrounds and school gardens can be conducted by a similar method of self-government. Parks in some western cities have thus been turned over to the care of the boys.

President Roosevelt has commended "the teaching of civics by the admirable plan originated by Wilson L. Gill in the School City as a form of student government. From a similar institution has awarded the plan the highest distinction in its power; and many eminent men, including President Elliott, of Harvard, have approved of it.

As Dr. Frank Parsons writes, "If I am ever a boy again, I hope I may go to school where they have that system. It is believed that one generation of boys thus trained to self-government under conditions free from commercialism would, when they became men, banish political corruption and civic apathy."

DEATH.

As Viewed from the Standpoint of J. W. Veasley, of New Philadelphia, Ohio.

What is this phantom we call Death, That all men fear and dread so much, That blasts us with its withering breath, And chills us with its icy touch?

All men agree with one accord, It is the parting of the soul, The loosing of the silver cord, The breaking of the golden bowl.

But how it is, or why it is, We do not know, that we must own, And reason frankly answers "Nix." A riddle that is all unknown.

Was it decreed that man should die, When he was made of manly dust? When he was formed by the Most High, In His own image, perfect, just?

Or is he like all nature "round, A time to bud and bloom and fruit, Then fade and die, sink in the ground, And in it rot, as does the brute?

This may be true of matter gross, But never can be of the mind; 'Tis not made of earthy dross, But essence of immortal kind.

That which we love'd in one that's gone, Which gave expression to the face, Which shone through eyes sweet as the dawn, Which charmed us with its love and grace,

Tell me not that this is dead, Or that it can forever die!

SPIRIT MESSAGES.

The following are a few of the messages from the spirit world received at the Church of Truth, 400 Grand Boulevard Hall, 47th street and Grand Boulevard, Chicago, Illinois, through the mediumship of Georgia Gladys Cooley:

1st. A spirit by the name of John Walters comes here and goes to the young man there, saying, "You have your struggles, but you did right."

A picture of a bridge now appears before me, followed by an appearance of twilight. I see a man walking towards the bridge, he looks around and turns back to walk away. He seems restless and sad, he looks about him; it's not dark enough. It now grows darker and the man reappears; this time walking upon the bridge until he reached about the middle of it, and there he stands looking at the water for a few moments, then he raises his head and looks about him as though to see if anyone was near and then plunges downward to meet his death by drowning. He says, "It was premeditated, as I went three evenings to the place before I found that no one was passing. Yes, I am a suicide and I am sorry for it."

Going to the lady next to the young man, he said, "please give me a kind thought occasionally, as it will help me."

The lady declared the message was correct in every instance.

2nd. The spirit of a young man now appears to me, he has a face and light brown hair, and a strong body. He calls the name of Clark. A soldier appears with him. I now see a picture of a prison. I see the name Andersonville. I see all signs of war life and a young man beating a drum.

I again hear the name of Clark—Ed. Clark—and the spirit goes to this gentleman, saying: "I was not killed in war, but injured on the head while trying, with several others, to escape—died from concussion of the brain. You lost me and could not tell my folks where I was."

The gentleman receiving the message said that he and the young man were in the same company and thrown into Andersonville prison and afterward removed to another place. He never saw his friend after the day they were separated by removal, and he returned, but he never inquired of Ed's whereabouts, and all he could tell me was, I lost track of him the day we were removed from prison.

3rd. A gentleman comes now who has not been long in spirit life. He seems very weak—description of him follows. He says to the lady saying, "Forgive me, I treated you badly, I was much opposed to Spiritualism, and often insulted you on account of your sympathy in that direction. It seemed I looked for opportunities to find fault—but I am sorry and want to say that you were right and I was wrong."

This gentleman brings a brother's influence, but we see he was a brother through law only.

The lady arose to her feet saying, "Every word is correct, and my brother-in-law's description fits my brother-in-law perfectly. He has just recently died."

4th. A spirit comes to this gentleman, saying: "I am Brother William, and I want you to know that I am looking after your boy who has my name. Don't worry about him—he will come out all right. He and I have been together a few months, and if they don't manage just as you think they ought to, let them alone. They will not save much money, but love and happiness is ahead of that anyway."

The gentleman said the name was correct, and he fully understood the purpose of the entire message.

5th. A spirit comes calling the name of James Gleason—pointing to a gentleman, saying, "I am the stranger who saved your little son's life, and I am helping that same boy now. He now pictures a body of water—looks like a lake, and I see a boy sitting on something that looks like a stick or a pier. I see other boys, but they run away as though in some kind of play. The boy, left alone, falls or jumps into the water, and I see this man go to the assistance—seems a hard pull, but he saves him."

The gentleman answered, "Yes," and asked the privilege of saying a few words, as follows:

"Twenty years ago my little son went fishing with some other boys. They fished awhile and the other boys went off to play, my son remaining to fish. Some fellow began pulling on his line and as did my son pulled also, but he was pulled into the water. He was going down for the last time, when a man who was passing went to his rescue. After getting the body out of the water they worked over him several hours, but he was unable to be sent home. Every word is true, and I am sure this woman could not have known anything about it."

These messages and many others were given to entire strangers, among which were skeptics and people who had listened to meetings of this nature for the first time. If this is not a proof of spirit return, what is it?

The body only has been shed, The soul, immortal, lives for aye. Oh tell us, ye countless dead, Who live somewhere, we do not know;

Oh tell us whether ye have fled, And how ye live—in bliss or woe? And tell us of your new domain, "It's azure skies and golden sands;" And whether death is loss or gain, And of the house not made with hands.

And tell us, do ye ever return To greet us mortals here below? And do ye ever desire or yearn To visit scenes of long ago?

But all seem hushed forevermore, No one responds to sigh or tear, No echoes from the far off shore, No sign or token comes to cheer.

And if it were not for the hope, That springs exultant in the breast, We could not with life's battles cope, And death would end all we love best.

If death ends all then life's a stain, A blot upon creation's face, And naught that's in it to attain Is worth a struggle in its race.

But we believe 'tis but a change, A passing to another state, A mere transitory interchange, In which our life does not abate.

But when the angel dead shall stand, One foot on land and one on sea, And issue forth the great command, "Time was, but Time no more shall be,"

And when the earth's in ruin hurled, And all its elements dissolved, This mystery, old as the world, This secret deep, will then be solved;

PREDICTS TIME OF HER DEATH.

Mrs. Sarah J. Harper Starr, the Well-Known Bellevue Woman, Was a Psychical Wonder—Deep Believer in the Occult—Her Action at Wedding in Refusing to "Serve and Obey" Causes Church to make Change in Marriage Ritual.

Mrs. Sarah Harper Starr, of Bellevue, who was buried today in the family mausoleum at Zellerbach, Pa., was a lifelong personal friend of Mrs. Lucy Webb Hayes, wife of President Rutherford B. Hayes. The two women were classmates in a Cincinnati College. There were three women in a class with 60 men, the three showing superior aptitude for Greek and Hebrew and the languages generally. The intimacy with Lucy Webb was continued up to the death of Mrs. Hayes.

Mrs. Starr's marriage in Cincinnati on May 22, 1849, is of historical importance in ecclesiastical circles. Miss Harper was 16 years of age, and had been studying in college with a view to a missionary life in foreign lands. Dr. Starr, a young physician, was 25 years of age, and the couple decided to wed. Miss Harper had ideas of her own on the question of the word "obey" in the ritual of the church, and decided that for her it should be eliminated. She found a friend in the shape of the Rev. Maxwell Laddie, assistant pastor of Morris Chapel, Cincinnati, who promised to omit the word during the ceremony. This omission did not pass unnoticed, and as early as the wedding supper the young bride was obliged to meet the reproachful looks of friends.

A large church wedding such as hers had been was an innovation in those days. Tongues began to wag, friends were inconsiderate enough to say the marriage was invalid and at the next meeting of the general conference of the Methodist Episcopal Church, held in Cincinnati, the clergyman who had omitted the word "obey" was expelled. Finally the question became general and later, when decisive action was taken the sentence "serve and obey" was ordered stricken out of the matrimonial ritual of the discipline of the Methodist Episcopal Church. The Methodist Protestant Church took the same action later.

Mrs. Starr and the husband abandoned their idea of a missionary career owing to ill-health. Their first child, a boy, won the prize in a baby show held in Cincinnati in the 60s, and was later wanted by the army as a servant on an insane act of revenge against the mother.

Mrs. Starr is said to have been a psychical medium to her friends. Dreams, visions and presentiments have come to her all her life. She foretold her own death last week by simply announcing "Father is come."

A few months ago she sent her son to Kansas, "because Aunt Carrie will be dead before you can reach her."

The "Aunt Carrie" had just visited Mrs. Starr and was in the best of health as far as any knew. But the dream was true.

Mrs. Starr never made a business venture or an important move of any kind until the revelation came to her by a dream or vision.

Some of her experiences were most remarkable and many of these will be embodied in a history of her life soon to be published. In her early years she had a sister who died at the age of 19 years. This sister, Mrs. Starr believed, in a state of trance visited heaven. On her return to earth she vainly tried to describe the glories of the place; they also foretold the coming time of her own demise.

Mrs. Starr always trusted implicitly to divine intervention in the case of evil or danger. She told more than once of one strange experience.

Dr. Starr, with his young wife and babe, were covering a journey of 100 miles in their carriage. They traveled at the rate of thirty miles a day and halted for night at any inn on the road. On one of these hostleries they were distrustful, but decided to risk it on the homeward journey. Suddenly when within a few miles of the tavern their horse stood still and began to tremble. Perspiration failed. The animal lay down in the road, sweating profusely. There was no help. Night was coming on. The doctor and his wife decided to leave the beast and struggle to the nearest farm house. Here they were entertained for the night. The couple learned later that murder and robbery had been contemplated at the lonely tavern further along.—Pittsburg (Pa.) Chronicle.

DAY BY DAY.

I heard a voice at evening softly say, "Breat not thy yesterday into tomorrow, Nor load this week with last week's load of sorrow."

Lift all thy burdens as they come, nor try To weight the present with the by and by. One step and then another, take thy way—

Live day by day. Live day by day. Though autumn leaves are withering round thy way, Walk in the sunshine. It is all for thee.

Push straight ahead as long as thou canst see. Dread not the winter whither thou mayest go; But, when it comes, be thankful for the snow.

Onward and upward. Look and smile and pray—

Live day by day. Live day by day. The path before thee doth not lead astray; Do thy duty. It must surely be, The Christ is in the one that's close to thee.

Onward, still onward, with a sunny smile, Till step by step shall end in mile by mile. 'Til do my best, unto my conscience say—

Live day by day. Live day by day. Why art thou bounding toward the backward way? One summit and another thou shalt mount. Why stop at every round the space to count?

The past mistakes if thou must still remember? Watch not the ashes of the dying ember. Kindle thy hope. Put all thy fears away—

Live day by day. —Julia Harris May.

WIDELY DIFFERING.

Christianity Versus Spiritualism.

"Christianity and Spiritualism are synonymous and identical. They must stand or fall together. In no possible way does Spiritualism antagonize Christianity."

These statements and arguments are made by Dr. J. M. Peebles in his book on "Obsession." It is impossible to verify words, such as, "they deny; and they charge it with fraud, delusion, witchcraft, work of the devil. It denies the basic doctrines of Christianity, such as blood atonement by a crucified savior, pardon of sins, salvation by faith, damnation in hell fire, god worship."

The difference between Spiritualism and any of the old religions is more pronounced than any one of them with another.

"Christian Spiritualism" is a misnomer—a counterfeit. A "Christian Spiritualist" is a contradiction. An abnormal condition—a false attitude.

Christianity and Spiritualism bear no relation or affiliation. No two things are more opposite. One is based on faith; the other on knowledge. In one we are inspired and expect to believe; in the other we are told to believe and so on or be damned. One threatens vengeance, dire and curses deep and strong on all who do not believe and accept. The other neither threatens nor inflicts any penalty whatever upon anyone who reads or accepts.

To place Spiritualism on a par with Christianity puts it in a false attitude and sinks it to the level of superstition. Its demonstrated facts, destroy the basis of all false creeds. It contains no lies or chimeras. It is not a religion, as such, as based on theology and Theism. It demonstrates a future life for all humanity, gives knowledge of spirit existence, spirit return and communion and the location and employment of the spirit—world—which Christianity does not and cannot do.

Christianity, as a religion, is not. The former based on faith, has been shown to be false; in a thousand points by proofs as strong as facts can make them. Spiritualism, per se, is the truth, the whole truth and nothing but the truth; based on knowledge, fact, science, and correct philosophy. Anything known to be false or untrue or unreal is not Spiritualism.

Christianism is divided and subdivided into hundreds of warring sects (Unitive, exclusive, selfish, independent sects—the inevitable effects and products of the ego, the spirit of self, and the ego's desires and ambitions, and the ego's belief, and the ego's thought, and the ego's action, and the ego's result.)

It was founded on a creed of murder; it brings not peace but the sword of war; it has been propagated by force and bears the stains of blood upon its history.

No nation or body of people were ever made better mentally or morally by being Christianized. Let the world judge from history's pages—the effects of that bloody religion throughout the Christian Era. The spirit of hate, an insupportable nature, a basic principle of the faith. "If any man come to me and hate not his father, mother, wife, children, sisters, brothers and his own life also, he cannot be my disciple." "Thus saith the Lord."

In one way Christianity may be true—that is true to itself, true to its false ideal, its abominable doctrines, its bad principles, its pernicious effects and fruits. It is a solemn farce, an empty show, a delusion, a curse.

The difference between Christianity and Spiritualism is just the difference between truth and error. They never have stood together and cannot fall together. They have stood in antagonism from the Hydesville revelations and Rochester rappings to the present time.

Christianity is evidently a cunning and disintegrating. Spiritualism, on the other hand, is a unifying and a constructive. It has spread from the old religious systems can be counted by the millions. It gives to mortals the most complete satisfaction and happiness attainable on earth.

A. H. NICHOLAS.

PER ARDUA AD ASTRA.

Have faith to see beyond the little hour, Have trust in good, tho' evil sits in power, Be brave to smile thro' white wrong lips of pain, Know that efforts are not made in vain.

Strong angel hands shall help you to lift up Pure wine of life within the hyssop cup. For we are girt about with witnesses, To warn and counsel, comfort, guide and bless.

Clear eyes of wisdom shall mark out our goal; Swift messengers sustain the faltering soul. And heaven's own palm shall heal our ancient scars. We only rise "through struggle to the stars!"

From every wound of life a rose shall grow, For every tear-drop, a white lotus bloom, Each kindly deed shall live a gem divine, And our best idols find a doleful shrine.

Our pious prayers change to sweet harmony, And for our fetters—soul forever free! Hope on. Have courage, knowing God is just. Our spirits rise beyond this clinging dust.

And wonder such could fret them for an hour! Have faith, and claim your heritage of power. Though trials, woes and shipwreck life mars We rise at last—"through struggle to the stars!"

BEATRICE ST. GEORGE.

Those who have finished by making all others think with them have usually been those who began by "faring" to think for themselves.—Colton.

That psalm-singer who daily prates a prayer in the Senate at 4 p. m., ought to be placed in a dime museum. —A. J. C. —San Francisco Star.

A MAN-MADE WORK.

A Jewish Rabbi's View of the Bible.

Babbi Samuel Hirschberg, at the Temple Emanuel El, in Milwaukee, in speaking of the Bible, is reported to have said: "It is unquestionably the work of a number of literary men written at different times. It is a progressive work and the moral and ethical in the work and the narrative part is more primitive than that prompted by the thought of a more advanced age. I do not doubt that there are parts of it which come direct from Moses but the evidence is strong that it was written by many authors."

It is a man-made work. True, it is inspired just as all truth is inspired. But only that part of it which is true can claim inspiration and there is equal inspiration in truth outside of the bible.

The utterance of such sentiments by such a man is conclusive evidence that the religious world is progressing in a very satisfactory manner. When the bible is read in the light of common sense, it becomes a book of great value to the world. With the history, biography, poetry and philosophy, it is a formation of the religions of the various tribes and peoples to which reference is made in its pages. Besides, it shows pretty clearly how much the world had, at those periods, advanced from a state of savagery. But who were the authors? It is asking too much. We have no evidence whatever, except the poorest kind of hearsay testimony, from extremely doubtful human sources, that the bible is the inspired word of God. We know nothing of the authors of the bible, except the inspiration of the bible, except what poor, weak, fallible, superstitious men have told us.

The Rabbi is entirely right when he says that there is just as much inspiration in the truth which is found outside of the bible, as there is in the truth which is found inside of the bible. The inspiration has been confined to no particular book, nationality, age or belief. It was in the beginning, and will continue forever. Of course, as mankind become more proficient in their knowledge of the contents and better understood, our relations to that power will become more intimate. There is really nothing in the entire bible which shows any high order of inspiration. Its authors must have looked through a glass darkly and it must have been a very dark glass.

If we want to get a conception of Infinite Power, let us upon a clear night go out and look up into the starry, gleeful heavens, and contemplate the vast universe which surrounds us. And while the countless millions of suns, planets and satellites revolve in their orbits, let us sing together, certainly they will harmoniously travel in their several orbits, giving reliable and continuous evidence of the goodness and greatness of that Power.

Look out upon the woodlands and the plains, upon the lakes and the rivers, upon the oceans and the continents of the surface of the earth, and behold the matchless beauty and grandeur of the works of creative power. There is beauty and excellence everywhere to the incarnate soul which is in rapport with the soul of the universe.

Ponder upon Infinite Power when surrounded with the golden sunshine, or the fearful glory of the storm. Witness it in the opening of the petals of the flower, or in the upheaving of a continent. Let us meditate upon the power, as made manifest to us through all of its vast manifestation, and feel as we must feel, that we are in the hands of an overruling Providence that has had a grand purpose in the creation of man as well as everything else which constitutes the boundless universe.

The omnipotence and all-wise language of this power needs no translator in order to communicate with the sensitive and responsive soul. It speaks in tones which cannot be misunderstood, that life in its multifarious forms has been given for a wise and glorious purpose; and that the glorious death of the individual will ever continue in the line of progress. Such an Infinite Power is worthy of our most profound worship. It gives us a more exalted idea of our own being and makes us willingly bear the tribulations which we are compelled to bear in our pilgrimage here upon this earth.

We are not in need of ancient inspiration to teach us the greatness, goodness and wisdom of Infinite Power. That inspiration comes to us every moment that we live. It is continuous, consistent and convincing. To the appreciative soul it is all and all.

The world in a religious point of view, is rapidly moving on to much higher ideals than it has had in the past. The fetters of ignorance and intolerance are being broken and the incarnate soul is being released from the cruel bondage of superstition. And religious freedom will not be complete, until the acceptance of the glorious philosophy of Spiritualism by the children of men.

CARL C. POPE.

THE REASON IS GIVEN.

Why Carl Schurz Left Rome.

In his "Reminiscence of a Long Life," being published in McClure's Magazine, Carl Schurz tells why he left the papal church—being born in that religion. He says:

"What was most repugnant to me was the claim of the church to be not merely the only true church, but also the only saving one, and that there was absolutely no hope of salvation outside of its pale, but only damnation and eternal hell fire. That Socrates and Plato, that all the virtuous men, among the heathen, that even my old friend, Jew Aaron, nay, that even the newborn babe, if it happened to die unbaptized, must forever burn in unquenchable fire—yes, that I, too, were I so much as to harbor the slightest doubt concerning their terrible fate, must also be cast among the eternally lost—against such ideas rebelled not only my reason, but my innermost instinct of justice. These teachings seemed to me so directly to contradict the most essential attributes of the all-just deity, that they only served to make me suspicious of all other tenets of the creed."

Our enemies speak of us as they hear; we judge of ourselves as we feel.—Hannah Moore.

We want fewer things to live in poverty, but more things to live in magnificence with riches.—St. Evremont.

A MODERN SEERESS.

In Whom the Prophetic Gift is Remarkably Developed.

An interesting account has just been published, in German, of the visions and trance utterances of a remarkable medium, and in a book written by her and entitled "My Spiritual Vision into the Future."

These visions include several relating to public events which have already been realized, and others which have not yet come to pass. Among the former are predictions of the return and liberation of Dreyfus, the burning of ocean liners in New York harbor, a colliery disaster in Bohemia, and the eruption at Martinique. Other predictions, not yet verified, are: A disastrous storm and high tide at Swinemunde, on the Baltic, the destruction of Labach by an earthquake, the fall of a railway bridge at Glasgow, an accident to a train between Cassel and Cosen, the discovery of a wonderful curative spring at Berlin, future attempts to reach the North Pole by balloons and airships, the crossing of the Atlantic in three days and a night (about 1950) in one day, by airships moved and lighted by electricity, and other forecasts of future discoveries.

Some of the predictions will be received with great satisfaction in Germany, for that country is playing the prominent part in the future history. It will become three and a half times its present size, and the Kaiser of that day (a Hohenzollern) will reside in Rome. There will again be three German Emperors in one year, as in 1888; the seeress had already predicted in 1888 that both the Emperor William I and his son would die in 1888. Among other predictions of a less definite nature are a general war, followed by universal peace and by the union of nations. There is to be a world-reformer, another King at Jerusalem, and a new era of earthly happiness.

These prophecies are mostly given from notes of her descriptions of visions during trance; that is to say, she would speak while entranced, and describe in an ejaculatory manner what she saw. The account given by Frau Gertrude of her own life is simple, unaffected and interesting. Her mother, who died when she herself was about eleven years old, seems to have had a prophetic gift, for she described her own funeral. The mother's form was seen by the medium when she was eighteen, and she saw a scene not unfrequently had visions of persons, or of events about to happen. At one time she saw herself walking in a pouring rain, along a street (not then built) of a town two hundred miles away; this came true fourteen years later.

In 1895 she attended a séance for the first time, and was suddenly controlled usually by spirits of a high order, but for a short time she was occasionally influenced by those of a lower grade; this experience was not without its value, as it convinced her that the personalities manifesting were really distinct individuals.

At the approach of the trance condition she can usually see and describe spirit forms while normally conscious; then as she passes into the next phase she is unable to remember afterwards the scenes she has described. There is also a state of trance in which prophecies are uttered through her organs of speech, or are described as visions. Medical advice has also been given through her mediumship.

The explanation she gives is that in trance her higher or transcendent consciousness wanders through space, in symbolic form and in a limited degree, that which it has been able to perceive. She has also had visions of the spirit forms of living persons.

A curious experience is related, showing that a pigeon was in the room, and that it was suddenly controlled by a spirit form which was visible to the medium, and presumably also to the pigeon.

THE DAY THAT FATHER DIED.

We've had our share of trials, dear, And somehow lived it through; For blackest midnight darkness must Give place to sliver of day.

But I think that never sorrow Was to our hearts allied, So closely as that day, Richard, The day that father died.

It was the Sabbath, and all day The snow came slowly down; Weaving a warm, soft rain for us, The branches bare and brown.

You sat beside that aged form, With fatherly, trembling hands, and gave place to sliver of day. Though not unknown, it seemed as if You ne'er before knew death.

No prayer burst from those pallid lips, No pious fragments fell; He knew the hand that led us here, Could lead elsewhere as well.

And dumb to sense, life's later years, Its care, and joy, and woe; You were to him the little boy, He loved so long ago.

Ah! Richard, could I but have gazed Once more upon that face, Ere in the glad, sweet summer land, He found a better place.

It seems as if I almost knew, Through many miles away, A strange, deep sadness filled my soul, I wept with you that day.

Within the peaceful churchyard fair, They laid him low to rest, Beside the one whose loving care, For him was dearest, best.

Not far away across the hills Their first new home was made; And there you roamed a happy child, Beneath the maple's shade.

Dear Richard, no one knew like him, How thick the shadows lay, Upon our lives, and yet so oft Foretold a brighter way.

And when my sad heart aches anew, With bitter, wild unrest, Again I

To Isaac Watts.



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SATURDAY, JANUARY 6, 1906.

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.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Eight Cents.

Reports in pamphlet form of the last N. S. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

That Startling Fact Again.

Readers of The Progressive Thinker desire more information regarding the discovery mentioned in these columns September 23, wherein it was stated in substance: "Learned critics have found some 600 old French words in the original Greek of the Pauline Epistles."

Mrs. Straub is correct in showing that the "old French" is really a modern language, a conglomerate of other tongues, as is our English. But the fact remains that the original Greek of the Pauline Epistles is interspersed with French words Grecianized, and used to supply the want of terms to express ideas, for which the writer seemed to have been unable to find a proper Greek equivalent.

It is well known the New Testament, in its Greek costume, cannot be read intelligibly by a merely classical Greek scholar without extraneous aid, it is so intermingled with other tongues. This was formerly explained on the hypothesis that it was written at Alexandria, in Egypt, where the Greek had been badly corrupted, without suspicion that modern languages had been drawn upon to produce the impurity.

Learned scholars have maintained the geography of the New Testament betrays the fact that it was written since the so-called Crusades, in the 12th century. Others have insisted the collection of booklets had no existence prior to the beginning of the 15th century. They claim the work was the production of cloistered monks, in various monasteries, and that every earlier reference to the Gospels, or the Epistles, was a priestly forgery. Even the General Councils, as that of Nice, and that of Laodicea, etc., are believed to have had no other than a purely ecclesiastical origin. The Council of Trent, convened in 1545, to thwart the Protestant Reformation led by Luther, declared what books were canonical: Had this task been performed in earlier centuries, why repeated at Trent?

Martin Luther, born in 1483, never saw a New Testament until he was twenty-one years of age, though he was educated for the priesthood. This shows the book was not generally accessible until after 1504. The account of earlier translations, and of printed copies being in existence long before are ruses to mislead.

Until within recent years the Roman Catholics interdicted the reading of the New Testament, one of their clergy at least, declaring in his pulpit: "We know how the book was written, and do not wish to place it in the hands of the people to lead them to destruction."

Some scholars claim the New Testament was originally written in Latin, and was first translated into bastard Greek with the revival of learning. This seems plausible, and will account for the French words in the Epistles both before and after the Council of Trent. In 1538, translated the Latin Vulgate into Greek. Why did she do this if a Greek copy was already extant?

The Pauline Epistles are older than the Gospels, whether canonical or apocryphal. Many believe all of them were attempts of monks to make real the character Paul is alleged to have seen in his vision when represented as a man of letters. Certain it is, each Gospel writer drew on his imagination to round out the character Jesus which Paul first described, only agreeing in narrations first made by Paul, all else is discrepant.

The Progressive Thinker does not purpose to raise an issue on this question, being content to state the facts as the author knows them.

Just as we concluded this article a letter from what known "literary detective," as Col. Ingersoll designated Wm. Henry Burr, Esq., of Washington, came to hand, in which he wrote:

"The Rev. John Black, in 1822, found many professed Greek words in the Gospels which were derived from the Latin. The monkish writers had not yet mastered the Greek."

This raises another question: Was the College of Sorbonne, at Paris, contributor to this great ecclesiastical fraud?

Egyptian Thought Reflected in Christianity.

While reviewing the Gods and Devils of ancient systems of religion from which the Christian system was derived, it may be well to direct attention to the Egyptian, as related by Rev. Geo. Rawlinson, for twenty-one years professor of ancient history in Oxford University, as given by him in "The Religions of the Ancient World," from which we copy, slightly abridging, but adding nothing. We commence at page 26 in the edition before us, omitting less important features as we advance:

"The external manifestation of religion in Egypt was magnificent and splendid. Nowhere did religious ceremonial occupy a larger part in the life of a people. In each city and town, one or more grand structures appeared themselves above the rest of the buildings, enriched with all that Egyptian art could supply of painted and sculptured decoration, dedicated to the honor and bearing the name of some divinity. The image of the great God of the place occupied the central shrine, accompanied in most instances by two or three contemplative gods or goddesses. Around were the chambers of the priests, and further off, court after court, some pillared, some colonnaded, and all more or less adorned with sculpture and painting, the entrance to them lying through long avenues of sphinxes or obelisks, which conducted to the propylaea, two gigantic towers flanking the doorway. A perpetual ceremonial of the richest kind went on within the temple walls; scores of priests, with shaven heads and clean white linen garments, crowded the courts and corridors; long processions made their way up or down the sphinx avenues; incense floated in the air; strains of music resounded without pause; hundreds of victims were sacrificed; everywhere a holiday crowd, in bright array, cheerful and happy, bore its part in the festival, and made the courts resound with their joyous acclamations. The worship was conducted by means of rhythmic litanies or hymns, in which prayer and praise were blended, the latter predominating. Ceremony followed ceremony. The calendar was crowded with festivals, and a week rarely passed without the performance of some special rite, some annual observance, having its own peculiar attractions."

The reader, if not otherwise instructed, had sphinxes, gods and goddesses, and victims for sacrifice been omitted, would have supposed some great Catholic Cathedral, with its music, priests and litanies were being described. The harmony is more complete in view of the fact, the lesser gods and goddesses, of Egypt and Rome were converted into saints in the Christian system, to appear as such in the Roman calendar. But we continue this terrible tale-telling quotation:

"Belief in a future life was a main principle of the Egyptian religion. * * * With their belief in a future life, and their opinions regarding the fate of good and bad souls, were bound up in the closest way their arrangements with respect to dead bodies, and their careful and elaborate preparation of tombs. * * * The thought of death, of judgment, of a sentence to happiness or misery according to the life led on earth, was familiar to the ordinary Egyptian. His theological notions were confused and fantastical; but he had a strong and abiding conviction that his fate after death would depend on his conduct during his life on earth, and especially on his observance of the moral law and performance of his various duties."

Then Prof. Rawlinson quotes with approval from Birch's "Egypt from the Earliest Times":

"The Egyptian enjoyed all the pleasures of existence, and delighted more in the arts of peace than war. In his religious belief the idea of a future state, * * * was ever present to his mind, and his long life was one preparation for death—to be devoted, or pious to the gods, obedient to the wishes of his sovereign, affectionate toward his wife and children, were the maxims inculcated for his domestic or inner life. Beyond that circle his duties to mankind were comprised in giving bread to the hungry, drink to the thirsty, clothes to the naked, aid to the weak and old, and the like. On his exercise of good works he rested his hopes of passing the ordeal of the future and great judgment, and reaching the Elysian fields, and Pools of Peace of the Egyptian paradise."

Passing the quotation which Prof. R. made from Birch, we have his own words again:

"Below the popular mythology there lay concealed from general view, but open to the educated, a theological system which was not far removed from 'natural theology.' The real essential unity of the divine nature was taught and insisted on. The sacred texts spoke of a single being, the sole producer of all things in heaven and earth, himself not produced by any; 'the only true living God, self-originated,' who exists from the beginning, 'who has made all things, but was not himself made.' This being seems never to have been represented by any material, even in symbolic form. It is thought he had no name, or if he had it must have been a name to pronounce or write it. Even Ammon, the 'concealed God,' was a mere external shadow of this mysterious and unapproachable deity. He was a pure spirit, perfect in every respect, all wise, all mighty, supremely, perfectly good."

It must be apparent to the reader it was not this God the Jews carried out of Egypt with them; but it was that inferior god who had a tent constructed to live in, and a box in which to be secured. Again Prof. Rawlinson:

"Those who grasped this great truth understood clearly the many gods of the popular mythology were mere names, personified attributes of the one true Deity, or parts of the nature he had created, considered as informed and inspired by him. * * * No educated priest certainly, probably no educated layman, conceived of the popular gods as really separate and distinct beings."

Passing Prof. R.'s narration about the murder of Osiris by his brother Typhon, and of the latter's bad odor in consequence, we come to his lame attempt to controvert the statement of "the learned Cudworth of the 17th century," who asserted the Egyptians held to a Trinity of Gods to which may be traced the origin of Trinitarianism. He says Mosheim disproved Cudworth's position. But later authors who have given special attention to the subject, confirm Cudworth's statement. This article is already too long, else we could cite several authors on the subject. It would be quite too much to expect an ecclesiastical occupying the responsible position in the English church filled by Prof. R., to surrender the whole system of Christianity and its origin to Egyptian gods.



The dove and cross figure largely in the old Egyptian literature, as appear on monuments, and in mural inscriptions. And here we find the idea of the "second birth," as also salvation by faith in Osiris, and in his resurrection. Some scholars can do humanity no greater service than to compile from the abundance of Egyptian literature now extant, a voluminous work on Egyptian thought and religion reflected in Christianity. Churchmen would stand aghast at the exact resemblances in the two systems. The probability is, the faith of the Nile was transported to Rome during or soon after the reign of the Ptolemies, and, with some additions from the Grecian cult, it was somewhat remodeled, to reappear as Roman Catholicism. But few changes were needed to adapt the old religion so as to represent the new, the most prominent of which, as already mentioned, was to canonize the minor gods, and transfer them to the calendar of saints.

About the Koran.

The Koran, of Mohammed is a work concerning which little is specifically known by English speaking people in general, although it comprises the sacred scriptures accepted and believed by the millions of Mohammedan people of the earth.

Perhaps no account ever written contains more information, in so brief a space about the Koran, than the following:

In Arabic the word "Koran" means "that which ought to be read." The Koran is divided into 114 chapters called suras, a word meaning really "row," "order," "series." In manuscripts these chapters are not numbered, but bear titles, sometimes derived from the subject matter, but usually from the first important work.

Some chapters have two or more names because of differences in the manuscripts followed. Each chapter is divided into smaller portions, called verses by non-Moslems, but in Arabic known as "ayat," signs or wonders. The entire book again is divided into sixty equal portions, called "ahzab," each subdivided into four equal parts; or into thirty parts called "ajza," each consisting of two "ahzab," and again divided into four. All the chapters except the ninth begin with the bismillah: "In the name of the most merciful God."

Twenty-nine begin with certain letters of the alphabet, which are believed to be the peculiar marks of the Koran and to conceal several profound mysteries, the understanding of which, the more intelligent confess, has not been communicated to any mortal, their prophet only excepted.

According to Moslem tradition, the Archangel Gabriel paid 24,000 visits to earth, while revealing to Mohammed the wishes of the Creator. Some few chapters were delivered entire, but the greater part was revealed piecemeal and written down at the prophet's dictation by Zaid, his secretary. The first revelation, it is generally agreed, came in the first five verses of the nineteenth sura. After the passages had been written down they were published to the prophet's followers, several of whom took copies, while most learned them by heart, and the originals were then placed in a chest, in no particular order. For this reason it is uncertain when many of the passages were revealed.

Abu Bekr, Mohammed's first successor, collected the originals, which were on plain leaves and skins and had copies made by Zaid from the dictation of those who had committed the passages to memory; he further placed the suras in the order still followed, putting the longest at the head of the book.

The Koran compiled in the Qur'anic dialect and suppressed the versions made by Abu Bekr.

Ritualism.

Rev. Dr. Dillingham, vicar of Hexton, England, is making a vigorous effort to get rid of ritualism in the Church of England. In a late address he said:

"It should be known, every person in the Protestant Episcopal church, at his consecration, TAKES AN OATH to preserve the church along the lines it was founded."

That church was founded along the lines of Roman Catholicism. Its supremacy was transferred from the Pope, at Rome, to the reigning King in England. Its ritual, in Latin, was translated into English. These are cardinal features which distinguish the two sects. Each member surrenders his right to private judgment to the church, and voluntarily, by oath, becomes a slave for life.

Struggle as they may to revise, amend, or abrogate that ritual, they are met with that oath and are silenced. Creeds and rituals are but the warp and the woof of the same web, and are difficult to separate.

The Progressive Thinker

on a Great Tidal Wave.

The Curtain Soon to Rise on the Dark Cabinet and Its Contents.

Never before in the whole history of Spiritualism has there been such an upheaval in our ranks as now. Never before has the attention of Spiritualists been directed towards The Progressive Thinker to such a great extent as at present. They look to it as the great exponent of a living vital truth. They know it is the only Spiritualist paper on earth today that dares lift the curtain on the frauds that infest our ranks, and show our people the difference between Legerdemain Spiritualism and that which is genuine. From the North, South, East and West subscriptions are pouring in, and from all sides comes the cry: "Give us light on the dark cabinet with its artificial toggery, its legerdemain, its lightning change artist, its ghostly wigs, beards, illuminated gowns, etc."

That is just what we propose to do. So send in your subscriptions at once. The Tidal Wave is on. Keep it in the ascendancy. TRUTH PROMOTES a cause; ERROR INJURES it, or totally destroys it. One Brother living at Ft. Worth, Texas, sends in one hundred and eighty yearly subscribers; another, H. E. Russeque of Hartford, Ct., sends eight; others too numerous to mention, send in from two to five, and all combined make a vital Tidal Wave. Remember, the Curtain is SOON TO RISE on the Dark Cabinet, disclosing its contents, whether of truth or falsehood.

The Curtain Will Soon Rise

On a New Scene.

Can You, Spirit or Mortal, Supply All the Omissions?

Your attention is invited to the following: Your intuition may enable you to supply the omissions. We, however, will supply the same when the Curtain Rises, which will be in the course of two or three weeks, and then you will see a vibration all along the line as never before:

To the Editor:—A fine demonstration of spirit power took place at _____ some time ago. A short time before Christmas the [giving name] cabinet messenger, expressed a wish for a full outfit of earthly clothing. One lady got her a nice white hat; another made her a white dress; another provided her with a pair of white shoes; another with a pair of white stockings; and others with scarf, fan and doll. These articles were presented to her for a Christmas present and were taken away somewhere by the spirit messenger, not one of them being left in the cabinet. When inquiry was made, the spirit said she took them to her _____

A few weeks after Christmas, _____ who is a materializing medium, requested _____ who is a spirit

photographer, to take her photograph while entranced in the cabinet in the dark. She seated herself in the cabinet, the camera pulled a little to one side, the camera placed in position, the room made dark, and the photograph was taken. To one end in front of _____ stands _____ the spirit messenger, clothed in her Christmas presents of earthly clothing.

I send you the photograph; also a photograph of myself and spirit wife and son, and also one of myself and spirit _____ who controls the materialization, and the face and head of _____ and others, supposed to be relatives whom I do not recognize.

This demonstration proves to me that spirits can be photographed and that they can take solid to their spirit homes.

Dean Clarke.

Many of our readers will be pained to learn that this veteran worker, whose arms and hands for five years have been crippled with what is commonly known as "shaking palsy," by a recent accident has greatly added to his misfortunes an inguinal hernia on the right side. This has increased his nervous debility till he is much more helpless than before. He is now in the hospital, New Dorchester, Mass. Send him sympathy and good cheer.

Life Here and Hereafter.

Most Spiritualists would say that Dr. Poleson, H. Swift, pastor of the Austin Methodist Episcopal church, preached pretty good Spiritualist ideas in a recent sermon on the theme, "The Life of the Eternal World—What Does It Mean to Be Saved or Lost?" In part he said:

"Our former discussions have established the fact that the ego is a spiritual personality, sustaining the same relation to the body that the harp sustains to the harp, as Dr. John Fiske has shown in his discussion of the correlation of forces. This, taken with other conclusions reached, shows that the soul is not touched by the catastrophe that we call death."

"Death does not end all. The soul survives because it is a spiritual entity. That means that the life of the eternal world will be a continuation of the life here. We shall be ten minutes after death what we were ten minutes before death. We shall have after death all the powers of thought, memory, reason, judgment and love that we have before death. Immortality means the perpetuation of personal identity. We are not able to get away from our past here and we shall not be able to get away from our past, over yonder."

The Young Men's Christian Association of Pittsburgh has closed its doors against actors as members. They fear contamination, and possibly the awakening of an ambition among their members for the stage. It is said the Association in other cities give a cordial welcome to actors, feeling they are benefited. It is a pleasure to note the fact that Rev. Dr. Young, a Presbyterian clergyman of the Smoky City, M. C. A. because he is such, to join his church circle, where he will be welcome. We love to record such evidence of a liberal mind on the part of the clergy. It betokens a man better than his narrow creed.

The More Burned the Better.

Rev. M. W. Stryker, president of Hamilton College, Binghamton, N. Y., in a late sermon gave it as his opinion there are too many churches in this country. He maintained it would be better if many of them were burned, and suggested 5,000 could be disposed of advantageously in that way. Of course the dominion would suppress an equal number of reverends to match the destruction of the pulpits.

The Progressive Thinker is of the opinion 100,000 churches could be destroyed without prejudice to good morals, and the same number of sky-pilots could be profitably discredited, and compelled to labor for support in fields of productive industry.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Poleson, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

The Progressive Thinker

He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—T. J. Hudson, "Law of Psychic Phenomena," p. 206.

OUR CHILDREN IN THE BEYOND.

Illustrating Their Great Happiness and Pleasure, as Expressed in Light, London.

I am deeply interested in the subject of communications from children on the other side to their friends here, because for four years I have been getting messages from my little son of twelve, and his chief characteristic is their simple childishness, while they give striking evidence that the life of children in the Beyond is in all material respect, precisely like ours here.

My little son freely and joyously describes the pretty house he lives in, his pony, his canary—which requires no cruel cage, but, as he says, 'sits on my head or shoulder and sings, or else flies behind me,'—his school, the church he attends, his cricket and other games; the beautiful river on which he has his own little boat (named after a brother), his pleasures, picnics, and companions—several of whom I had never heard of until he told me where they lived and passed over, after which I had the registers officially examined, and found his statements about them were all correct—the mountain he often climbs with a friend, the view from it, and the christening of it "after mother."

He speaks also of the clothes he wears as being exactly like those of a boy of twelve would wear here, and was much amused at my disappointment on hearing that he was not robed in a white tunic, bordered with silver, and a wreath upon his curls! His naïve reply, "Why, mother, think how all the other boys would laugh at me!" was a revelation, showing that the conditions on the other side are practically identical with those here, even to such little trials (no doubt necessary to children's and grown-ups' development there as here) of being quizzed and laughed at!

He has also shown me, and it was a shock at first, that sorrow, as a purifier, is not unknown over there. His description of his intense grief at first finding himself parted from me, and his passionate childish remorse at every little hasty word of grief he had ever given me, are both beautiful and pathetic. A lovely being whom he calls "Love," and sometimes "my teacher," he describes as having gradually brought him comfort, whilst she promised him, for a year, that I should "talk to him again" ere long—a promise richly fulfilled; and he now says he is so happy that he would not return, as he wished to do at first.

I could fill many pages thus, the communication between us being now practically perfect and the happiness of my life. I only wish to add for the guidance of other parents, that his deepest grief was my grief. For over a year he never failed to ask me at the close of each conversation, "Mother, tell me—are you glad yet that God called me here?" It was a long time before I could answer, "Yes, for your sake I am." The day I made that reply his little heart seemed overflowing with joy, and he wrote, "You have today put the crown on my happiness."

I should be glad if you would publish letters from any other parents who have had like communications. Surely, if such is the simple, consoling, natural life of our children in the Beyond, it should be known. It was to me an awful thought once, that my happy, romping little boy had suddenly become an angel, forced to stand by my side, and I venture to believe that many another mother will sympathize with me. Small wonder that the "human boy" upon this side has no desire for the heaven which is, apparently, to cut him off from every boy-pleasure he now loves! Would it not be wiser to so instruct our children that they should look forward to the new world with pleasure, instead of with a perfectly natural distaste, shaded allow me to say) by far wiser and older folks than they?

I fancy there are hundreds who, in their hearts, have felt a thrill of amused sympathy with the little girl who said to her mother, at the end of an interminable Sunday of prayers and hymns, which she was told was just how her mother in heaven would be spent. Oh, mother, when I die and go to heaven, if I'm very good all the week, will I be allowed to go on Saturday afternoons and play with the little devils?"

There is nothing in this naïve remark to shock anyone. To the sensible and thinking mind it can only convey one feeling—that there is something terribly wrong in our religious teaching to children. I do not doubt it. I would say read "Gates Ajar"—that beautiful, daring little book published many years ago, when the world was hardly ready for it.

Is there anything wicked in a child enjoying its simple pleasures and speaking of them? If that life is so natural the quicker we learn to know it the better. There are many folks who have said to me, "Oh, if I thought it was like that I would live differently and look forward to going there."

That it is not yet given to us all to find our happiness beyond in praising God with hurls, is surely no sign that we are lost souls! Someone said: "You can praise God by making a pudding of sweeping a floor clean, better, often than by hours in church." Why, then, should the simple shedding of an outer shell alter us one iota? It is not our bodies that think, and feel, and love, and enjoy—it is ourselves: so nothing can be altered till we ourselves alter. That a heaven somewhat resembling the one preached in our pulpits, and taught in our Sunday schools, does exist for those who have arrived at that state of perfection which demands joys we could not at present conceive or appreciate, I feel certain. But if we look around at our relations, acquaintances, and, above all, our children, we shall, I think, be justified in asking: Who is ready for that far-off Nirvana where all self is lost and merged into God, and where the soul, "like the dewdrop," to use Sir Edwin Arnold's beautiful words, "slips into the shining sea?"

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual nature of man. In the volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

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

THE PROPHECY FULFILLED.

Four Sisters Lie Dead After One Makes Prophecy.

Florentine Meuret, a spinster, aged sixty-three, was the only daughter in a family of seven daughters, and for years claimed possession of a mysterious power of clairvoyance that gave her the standing of a prophetess with her three aged sisters with whom she lived in a humble little frame cottage at 425 Chestnut street.

For years the four sisters had prayed that they might die together. Florentine predicted their death, recently. One week ago one sister passed away. To-day the bodies of the other sisters, lying side by side in three coffins in the parlor of the humble cottage near the lake, seem to be evidence that the prediction of the prophetess was come true.

Two weeks ago Florentine gave the solemn prediction that she and her three sisters would die soon at the same time. Four days later Jane, a sister spinster, aged sixty-nine, fell ill of pneumonia. She died last Thursday night and was buried last Saturday.

Florentine and the other sisters, Madeline, widow of a man named Quiloz, aged 70, and Marian, a spinster, aged 72, began to pine away and all three soon fell ill of pneumonia.

Madeline died at 8 o'clock Tuesday morning. Christmas was her birthday. At 5 o'clock Tuesday afternoon Florentine died without knowing of the death of Madeline. Marian, who was quite feeble, died at 1 o'clock yesterday morning, not knowing that Madeline and Florentine were no longer living.

Another sister Genevieve, aged 78, who is blind, is dying in Kossuth county, Iowa. Margaret, another sister, is old and feeble, and not expected to live long at her home in Ohio. These two married two brothers named Dieter—Chicago Examiner.

PRESENTMENTS IN ANIMALS.

A Japanese Dog Knew When His Master Passed to Spirit Life.

The Revue Spirituelle contains some instances, furnished by Baron Joseph de Kromhelf, of presentments felt by animals. Among these, one relates to the death of William Tell, a Swiss hero, in 1901, which was immediately known to his Newfoundland dog, at his home some miles away. On the occasion of the eruption of Mont Pelee, in Martinique, the cattle were in a state of agitation two weeks before the catastrophe, the snakes left the mountain, and the birds ceased to sing.

M. de Kromhelf gives an instance known to himself, in which an officer, before leaving for the Japanese war, confided his dog to a brother officer, who was to retain it in case of his death. Three months afterwards, without apparent cause, the dog began howl fearfully, and would not be reassured. The day and hour were carefully noted, in the belief that it was an evil omen. News was afterwards received that the dog's late owner had been killed in a skirmish on the very day on which the dog began to howl.

Another incident, also from the writer's own locality, related to a priest of the Greek church, who had given his little grand-daughter, aged six, a heifer for a Christmas present. This animal for a little while had been under his governance on their walks, like a dog. When the child fell ill, and had to take to her bed, the heifer began to low day and night without ceasing, refusing all food, and visibly wasting away. No reason for this could be discovered, but the animal died on the day following the interment of its young mistress, and the interment was found lying on the floor of the room in which she had died.

Reference is also made, in the same review, to cases in which the forms of animals, recently passed away, have been seen by their former owners, either in another part of the house or in a foreign country.—Light, London.

SPIRITS AS SLEUTHS.

Berlin Police Use Mediums in Difficult Cases—Trance Reveals Abductor and Missing Girl.

Berlin, Dec. 23.—The Berlin police are certainly not bigoted. They avail themselves of every scientific novelty and have no objection even to occultism if it serves their purpose. Dr. Egbert Muller says they are in close touch with Spiritualists and when any great crime is committed where no clew to the perpetrator is discoverable recourse is had to Spiritualists. Leaders of the sect are visited, negotiations begun for the services of a good clairvoyant, woman preferred, and a seance is arranged. The detectives in charge of the case, together with the police psychologists, listen to the utterances of the medium, all of which are carefully noted down and every indication given at the seance is vigorously followed.

A former director of the Berlin detective department, Dr. Von Meer-scheidt, had an important case recently in which a woman had been murdered under mysterious circumstances. The medium employed could only say that if the dead women were asked she could tell all about it.

Afraid of Public Ridicule.

Meerscheidt construed this into a command to hold a seance at the grave of the murdered woman and would have carried through this strange procedure had he not been afraid of public ridicule.

Success has not attended the police efforts to exact information from mediums except in one case; a girl had unaccountably disappeared from one of the most respectable quarters of Berlin and the disreputable had recourse to a medium, a nervous anaemic woman, who saw in a trance the abduction of the missing girl and described minutely the place where she was detained. She further described the person implicated as a fair-haired man with a red cravat.

Men with red cravats had a bad time for a few days, but finally the criminal was discovered. He actually wore a red cravat at the time he carried off the girl. When the girl was discovered her place of concealment corresponded to the place described by the medium. This case convinced the police there was something in clairvoyance.—Special Telegram to the Chicago Chronicle.

ANGEL WHISPERS.

Carrying Messages of Love to Those Who Passed On Before.

"As the last rays of the setting sun were shedding their golden radiance through the room, with a last loving look of farewell to those he was leaving, and on his countenance a rapturous welcome to his heavenly attendants, he said, 'the angels are whispering for me to come,' and was borne away to that city whose gates are never closed."

"The angels are whispering to him. Look, George, how sweetly he smiles in his sleep. You say the old saying is true, that when a baby smiles in its sleep, the angels are whispering to it? I am sure it can be only good angels, and good thoughts that they would whisper to our baby. He is such a dear. Is not God good to give us such a treasure?"

"Think him good for giving me two treasures, with a fond smile at the wife and mother as she hung over the cradle of her first born."

And truly, any child, if they could realize where their lot in life was cast, would have been glad to have been placed in such a comfortable and harmonious home, and with such loving parents as George Kendall and his young wife.

Little Robert was a fine child, and had entwined himself very closely about the hearts of his parents during the few months of his existence, and as he grew older he developed traits that rendered him an object of interest to those outside of the family circle. He was pronounced a remarkably interesting child by everyone who saw him. Among the little infantile graces that he exhibited was the habit of cooing and apparently playing with some one while lying awake in his cradle. Frequently his mother would hear him, and hastening to his side, would find him with eyes sparkling and hands outstretched, talking in baby language to some one invisible to the mother. In almost a frenzy of fear, she would snatch him to her arms; "It seems so uncanny," she would say in relating it to her husband. "I declare, I looked before I thought to see who he was talking with. When I learned to talk, he was often heard talking with himself, apparently as well satisfied as though he received an answer."

The hearts of his parents were bound up in him, no other child coming to them to share their love. The mother especially, was inclined to love him much, she would have shielded him from all contact with everything unpleasant, if possible. The idea of death and all pertaining to it being repugnant to her, she resolved that he should be kept in ignorance of the fact that death came to each and all, as long as possible, so that he was about four years old before the idea of death ever found lodgment in his mind.

At that time a young cousin accompanied by his mother, came to visit them, and during the visit was taken sick and died. When it was found there were no hopes of the child's recovery, the first thought of Mrs. Kendall was, that Robert must be kept from all knowledge of the sad fate of his cousin, and he was instructed to see that he did not hear the sick room; but in some way he escaped from the girl and found his way to the room where his little cousin lay dying. The group around the bedside, intent on watching the little sufferer, did not notice him, and, knowing he would be quiet, until just as the weeping mother laid her boy's lifeless form back on the bed, Robert exclaimed, "good-bye, Willie, good-bye," and rushing to his astonished mother, he excitedly asked, "where is Willie going with the lady, and with his nightgown on? Why didn't he get dressed?"

Hurriedly the mother hid him from the room, and questioned him as to what he meant, when he declared that "Willie got right out of bed, and a beautiful lady with a splendid white dress on, took him by the hand, and they went straight up, Mamma, they surely did, and Willie waved his hand to me and said 'good-bye,' and I said 'good-bye.' Where did he go, Mamma?"

The mother, thinking that he would have to become acquainted with death sometime, tried as gently as possible, to explain that Willie had gone to heaven, and he would never see him again, but he could not understand it at all.

"Why can't he come back?" He'll want to see us and play with me, and he will come back, I know he will."

He was not allowed to see the dead body of his cousin before it was taken to his home for burial, but one day, a few weeks later, he came in from play exclaiming, "Mamma, Mamma, Willie has come back; he played with me a little, but he couldn't stop long, he had to go to his mamma."

In vain his mother tried to make him understand that when one had gone to heaven they could not come back; he knew that Willie had come back, for he saw him and played with him.

"Why can't they come, mamma?" Does God lock the door and let them out? I shouldn't think that would be very nice of God. Don't you suppose Aunt Nellie wants to see Willie? What harm would it do for him to come back and see her? I should think God would want him to go to see her, so she wouldn't be so lonesome."

About two years later, a neighbor died, and thinking it the best way to make him realize what death was, his mother told him he might go with her to the funeral. At the close his mother took him up to look at the dead body, asking him "if he would like to see Mrs. Brown."

She had told him before they left home that Mrs. Brown was dead, and would be buried over in the cemetery, the purpose and use of which had been explained to him before, but never to his understanding. He looked, apparently unconcerned, at the silent form in the coffin, greatly to the relief of his anxious mother, who had dreaded the shock the first sight of a dead body might be to him.

"Mamma," he asked on the way home, "who was in the box?" "That was Mrs. Brown, dear."

"Why, no, mamma; Mrs. Brown was not in the box; she stood right beside of it."

"Robert," said his mother, "Mrs. Brown is dead, and her spirit has gone to heaven, and they have gone to the cemetery to bury it."

"I don't know what dead is, mamma. I don't know who was in the box; it looked some like Mrs. Brown, but it wasn't her, for while the minister was talking she was standing right beside of it. I saw her hand on his head, but when she folks went up to look in the box, she stood right up beside it, and when we came up she smiled just as she always does when I go over to her house."

Again the mother tried to explain why death was. Suddenly Robert exclaimed, "Mamma, I'll tell you what dead means. It means when you can't see them. I can see them, but you can't. Don't you suppose there is something the matter with your eyes, so you can't see them? You can't see Willie when he comes, but I can, and I can see him every day since the cars run over her, and I can see grandma when she comes, but you can't."

"How do you know it's grandma? You never saw her; she died before you came to live with us."

"I don't know how I know; maybe she told me when I was a little baby, and she rocked me to sleep, but I know she is my mamma. You know that I didn't have the toothache so bad; I couldn't go to sleep, and I tried not to cry and keep you awake, for you was tired, and grandma came and put her hand on the side of my face, and was so cool and nice, that I went right to sleep, and when I woke up in the morning my toothache was well."

"Well, my son, perhaps you can see things that I can't, but I do not know why it is that I can't see them if you do."

"You say it's heaven where they are, mamma, and perhaps it's because it's better than here, while since I came, so my eyes are better than yours. It has been so long since you came I suppose your eyes have got dull so you can't see heavenly folks; don't you suppose that's it?"

"Maybe it is; but if I were you I wouldn't tell anybody about seeing things, for if other people do not see them, they might think you was telling a wrong story."

"Well, I'm not, for I certainly see them." Mrs. Kendall was greatly troubled over the peculiarities of her boy, and frequently consulted her husband on the best method of dealing with him. "Just leave him alone," said the matter-of-fact father, "he is a little dreamy and imaginative, but he will get over it when he goes to school and associates with other children; do not talk to him about it, but try and fill his mind so full of other things that he will not be imagining things; let him play with the neighbors' children all you can; he will come out all right."

Mrs. Kendall followed her husband's advice, and busied herself with keeping his mind employed, and in a short time his school life began, and amid its excitements and enjoyments, his psychic experiences grew farther and farther apart, although they did not entirely leave him. He was quite a little later, though he early learned not to speak of the peculiar things that happened to him.

He was very popular among his schoolmates, of a cheerful, happy disposition, always ready for fun or frolic, but always kind and helpful to the unfortunate, or to those among his playmates who were afflicted, or not so well equipped for the battle of life as himself, and he could never be persuaded to do anything that he thought was wrong. Upon one occasion a few of the boys were planning an expedition to a neighboring farm to get some apples, and he refused to go.

"Just leave him alone," said the matter-of-fact father, "he is a little dreamy and imaginative, but he will get over it when he goes to school and associates with other children; do not talk to him about it, but try and fill his mind so full of other things that he will not be imagining things; let him play with the neighbors' children all you can; he will come out all right."

"Oh, it ain't stealing to take apples," said the boys; "we wouldn't take his melons or anything like that, but he's got oceans of apples, and he just as lief we had them as not."

"Well, then, let's go and ask him for them."

"It wouldn't be half the fun; come on, it's all right."

Robert wavered. It didn't look very bad to take apples, especially when Mr. Smith had so many, but he had taken but a few steps when he turned abruptly, and saying, "I'm not going; they won't let me, he started for home. The mother told her mother about it, and said that as he started to go, somebody took hold of his hand and drew him right around so that he just could not go. "I didn't see anybody, but I felt them turn me around just as plain, and I think it was grandma, but I could not see her."

You do not see so many as you used to, do you?" asked his mother.

"No, I don't. I don't know why. I suppose they have got acquainted with more folks in heaven and have more to do than when they first went, same as I have more to do now I am bigger and go to school, than I had when I was little."

As the years passed, and he grew more and more engrossed with his studies, the memory, even, of his peculiar experience seemed to fade from his mind, and when he became a man and entered upon the cares and responsibilities of business life, he rarely, if ever, thought of the spirit friends who had accompanied him through the years of his younger life. He carried with him all through his life the same spirit of integrity, right-dealing and justice that characterized him in his youth; he was always successful in his business, as well as strictly just and honorable. He married happily, and was blessed with loving and obedient children. In time he was called upon to part with his beloved parents, and also with two beautiful daughters, which was a severe blow to him. At the age of sixty, he retired from business, and prepared to spend the remaining years of his life in quietness and peace with his wife and his two remaining children, a son and daughter, both living at home and devoted to their parents.

One day, about a year after he had ceased to take any active part in business life, he was talking with an old acquaintance, who congratulated him upon being able to spend the last years of his life surrounded by such a lovely and affectionate family.

"Yes, they are all a father could wish; but there is always an ache in my heart when I think of my two beloved daughters who were taken away from me. You know it is natural to think we love best those we have lost, but I do so long for my girls, I would give anything if I could see them once more, and know it is well with them."

"Why don't you try to hear from them?" asked the friend.

"What do you mean?"

"I mean that I lost a boy twenty-five years ago (just a baby) and that I can communicate with him now, and he is grown, and he assures me that he is

happy and usefully employed and his life is fuller than it ever could have been here."

"Spiritualism; is there where you get it?"

"It is through Spiritualism, which I consider the greatest blessing that has ever been vouchsafed to mortals."

"Well, I could accept it, be it called Spiritualism, or by whatever name it might be called, if it would help me to hear from my dear ones that I have seen laid in the grave."

A long conversation followed upon the experience of the friend, and they parted with the assurance on the part of Mr. Kendall that he would look into the matter.

That night he found his mind filled with the new ideas that had been presented to him by his friend; he tried to read and comprehend the things that all in vain; his thoughts were continually going over the wonderful experiences he had heard, and he was conscious of a strong feeling that it was all reasonable; passage after passage of scripture occurred to him, all treating of the ministry of angels; he seemed to have no arguments to meet them; indeed he did not want any. He felt as though he had found something for which he had been looking all his life; he had thought his life was filled with all that was choicest, but now he felt as though he had missed something that might have added greatly to his happiness and usefulness. At length he retired to his bed, but he could not sleep; his mind was unnaturally active and filled with snatches of long-forgotten events. Long after his wife slept, he arose, and going to the window, drew the curtain and gazed upon the scene without, the moon flooding the spacious grounds with its soft luminosity.

"Is it possible that the spirits of our loved ones are ever around us watching over us, and we in our absorption and blindness do not heed them? How comforting to think they are not afar off from us, but near us and loving us as ever."

Soothed and quieted with the new truth which he seemed to have accepted with the trusting faith of a child, he seated himself in an easy chair and gave himself up to an ecstasy of love and longing for his spirit friends, from which he was aroused by an almost imperceptible touch upon his forehead, and to his utmost soul there came these words, "Look up and believe," and gradually before him appeared a form, bright and luminous, and instantly he recognized the form of the guardian angel of his childhood, he spoke the old familiar name "Grandma," and rolling in upon his mind in mighty waves came the memory of his old experiences. It all came back to him. He remembered how his grandma used to come to him and care for him, how he and his cousin Willie and little Nellie, and how the forms of neighbors who had died had appeared to him. It seemed as though he could remember every incident of those long ago days. One after another they passed through his mind with a vividness that startled him. So distinctly he remembered every detail of looks and dress of those angelic forms who had been the companions of his childhood.

At length, calming himself from the tumult of emotion into which he had been thrown, reason began to assert itself, and he asked himself the question, "Why, if his grandma could appear to him, might not his father and mother and his dear lost girls come as well?"

Almost before he was conscious of the thought, came the answer, "they are all here; some time you shall see them, rest now," and as the chimes of the clock told the hour of three, he sought his bed, and slept long and soundly, and a new feeling that a new life had dawned for him.

Thinking over the experiences of the past night, he knew that in response to his ardent wish, the veil between the two conditions of life had been drawn aside; he knew that the dear ones that had passed from his mortal sight were around him and loving him as ever; he received the assurance that his father and mother had become filled with the cares and responsibilities of life, before his eyes had become so accustomed to material things as to be unable to discern spiritual, he had seen them; he remembered the childish remark he had made about his mother's eyes being dimmed to spiritual things because she had been from heaven so long, and he thought, "as I am drawing nearer the close of my earthly life, and nearer the beginning of my heavenly one, my vision is becoming stronger. I am nearing the other shore, and am beginning to see the gates that await me. It is all right and all passing. I am nearing either end of the voyage of life, ought to see the beckoning hands of friends clearer than those in mid ocean, far from either shore."

It would be too long a story to relate how he explained to his wondering wife and children the revelation that had come to him, how although at first with all the ideas that had been inculcated into their minds, through respect to their father they were led to study and investigate the subject, which investigation speedily revealed to them the truth, that "the gates of heaven swung outward as well as inward."

They soon learned that they could communicate with their loved ones who had passed the portals of immortality, and they gladly availed themselves of the privilege. The whole family, guided and led by the psychically gifted husband and father, became avowed partisans of the new thought and threw all their influence toward the spread of the gospel of spirit return. From the eventful night upon which he had felt the awakening of those powers so long dormant, Mr. Kendall devoted much time to the development of the psychic sense that had always been his heritage, with the result that he became not only able to see his own friends and acquaintances, but also to see the friends of others, and to be conversant with the medium of communication through whom many of his acquaintances received convincing proof of the continued existence of those friends whom they had long mourned as dead.

Ten peaceful, happy years glided by before the white-robed angel of death came to him, but although at first with all the ideas that had been inculcated into their minds, through respect to their father they were led to study and investigate the subject, which investigation speedily revealed to them the truth, that "the gates of heaven swung outward as well as inward."

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ST. PAUL A FRENCHMAN.

The New Testament Not Ancient.

The late Prof. Edwin Johnson, in a paper to be read at a book published in 1892, by Rev. John Black of Scotland, in which he argued that the received text of the Greek Testament is a servile translation of an earlier Greek version, which is lost! And the Scotch author, like Bishop Marsh before him, claims that Codex Bezae, in Greek and Latin, is incomparably more respectable than the modern MSS., which were made use of by the Complutensians, or by Erasmus. He further says that Codex Bezae may be older than the Codex Vaticanus, which first came to light in 1475.

In regard to the judgment of Bishop Marsh (1757-1839), I quote as follows: "If it is asked, To which of these is preference due? answer, to the Codex Bezae, for the Codex Vaticanus has accents and marks which were added by the person who wrote the MS. itself."

To prove the postulate of the Rev. John Black that the received Greek text is a servile translation from an earlier Latin version of the New Testament, he submits a table of Greek words which are manifestly derived from the Latin.

Two or three years ago I gave a list of 31 of these words in The Progressive Thinker. "The greater number of the above words," says the author, "might have been expressed in Greek."

Prof. Edwin Johnson, in his "Pauline Epistles," says of the Codex Bezae: "It is the work of a French Benedictine, ignorant of Greek, and so poor a Latinist that in one instance, at least, he has coined a Latin word out of the French."

In answer to my inquiry about the French-Latin word, he said it was "sollicitudo," from the French "sollicit," the proper Latin word is "sollicitudo" or "curis."

In regard to the Greek of the Pauline Epistles, Prof. Johnson said in a letter heretofore quoted in The Progressive Thinker: "There are many French words Grecized in the Pauline Epistles. They are so numerous we must infer that the author of the original Greek from which the Epistles have been rendered into modern European languages was a Frenchman with an imperfect knowledge of classical Greek. To thoroughly ventilate this subject requires the services of a scholar, and I am not a scholar. I read Frenchman, whose only ambition should be to gain the truth. It will be found that modern European languages have been drawn upon, not only in the composition of the New Testament, but I find traces of them in the Septuagint sufficient to raise a doubt as to its ancient origin."

Some competent French student has performed the task, and has found about 600 Greek words in the Pauline Epistles borrowed from the old French language. This is fulfilled Prof. Johnson's affirmation that the Apostle Paul was a Frenchman.

WM. HENRY BURR.

Friends in the spirit world. He would have known it had been a long while since your wife or your son, or whoever it might be, had received a word of affection from you. I shall be glad to take any message to them you may wish to send. Don't you think it might make them happier to get a loving word from you? He jokingly told me that he was sure of a star and it seemed to light up the dark, dirty old room all around him. He smiled at Susie and said "Would you like to come with me and play in a lovely land of sunshine and flowers?"

Susie's poor little wizened face puckered up into a smile and she nodded her head, for she did not know how to say no to a real Fairy Prince. Then the Prince, who was only a little taller than Susie herself put his arm round Susie and she felt herself rising up with him through the roof and past all the black, smoky old chimney-pots. They went so fast Susie could not tell how far they had gone, but she felt herself in a green field with a lot of little boys and girls all dancing in a great circle round and round a big mound of flowers upon which a little girl about Susie's size and dressed like a queen was sitting. She had a crown of flowers on her head and all the children were singing songs to her as they danced.

"Oh, my!" cried Susie, "ain't it just scrumptious for her! What are they making her queen for?"

"Because it is her birthday," said the Fairy Prince, "and so she is queen of the day. When it is your birthday you would be the queen if you were here, you know."

"Give some of them to me; I shall see her, your wife was one of our best friends for many years; we mourned truly for her when she passed away, and I know that I shall see her; I believe she will be one to meet and welcome me when I gain the other side. She will ask for you. What message can I bring her from you?"

With tears streaming down his face, the pastor took the hand of his friend, and exclaimed, "Oh, Mr. Kendall, do you truly believe that if you meet my wife she will remember the scenes of earth life, and will want a message from me?"

"I am sure of it. I know that memory and love outlive the grave and what is called death. I know that she is waiting to receive a loving word from you."

"Oh, my dear lost Julia! If it be true, tell her how I have missed her; that I love her as of old and will be faithful to her until death. I am living in hopes of a reunion when this life is over."

"I will tell her, and shall I say more? Shall I tell her that every night before retiring to rest, you will give a few moments to silence and to thoughts of her; that in those moments you will wait for a sign of her loving, living presence?"

"I promise her and you I will do as you ask; and if from her heavenly home, she can send to me thought that I can sense, I will work and wait with renewed courage."

This is the day for which we have been waiting," he said, one beautiful, bright morning in May, as his family gathered around his bedside. "To-night I shall be in Paradise. I want no good-byes," he said, "my tears shed, the parting time will be so short. It may be years of time, but it will be but a moment of eternity."

During the day he called the names of one after another, who were waiting for him, and asked for the last messages to the spirit friends.

"Tell my girls how their mother longs to see them," said his wife, "and that I shall soon be with them."

"Tell them how we miss them," said the son and daughter, "that we are trying to improve our minds, that they may meet us when we are released."

As the day passed on, a stranger might have thought his mind wandering, but they knew that he was greeting those long gone before.

"Father and mother are here," he said; "and the dear girls—can you not see them, Mary?" At another time, with uplifted hand, he cried, "Don't you hear the music? The door must be open. I can hear it so plain."

As the last rays of the setting sun were shedding their golden radiance through the room, with a last loving look of farewell to those he was leaving, and on his countenance, a rapturous welcome to his heavenly attendants, he said "the angels are whispering for me to come," and was borne away to that city whose gates are never closed.

MRS. A. A. AVERILL.

Lyons, Mass.

The coward sneaks to death; the brave live on—Amen.

SUSIE'S PRINCE.

And Her First and Last Journeys to Fairy-Land.

She was only a poor little ragged child, who was born in a London slum, amongst very poor people. Some of them used to drink and fight and swear, and the poor little girl used to run away and hide herself then, for she was afraid of being beaten when her parents got drunk and began to quarrel. She was eight years old, but so small she might have been only five except for the old, old look in her poor, thin, pale, little face.

She was not a strong child, and had been in the hospital twice because her bones were so soft and her muscles so weak that her legs grew twisted, and she could not walk. When she was in the hospital some one told her a story of a fairy prince and a princess and all the beautiful things that are in Fairy Land where people are never sick and where they can have every wish granted to them.

This little girl, whose name was Susie, used to help her mother work and to mind the little tots who were smaller than Susie was, and she used to even have to carry about a big baby which was much too heavy for her, so that very soon Susie's legs began to bend again, and her back to do the same, and then the doctor said Susie must lie down on her back till it got straight again.

That worried Susie's mother very much because she had only one room and it was very small and Susie lying on her back was in everyone's way. Susie could not get into the hospital again, because she was not so very ill as some other children were, and there was no bed to spare for Susie, so she was told she must stay at home till there was room for her in the hospital.

Poor little Susie used very often to cry as she lay in bed, or crept up and down the long, dark dirty stair. Sometimes Susie's mother would think it would be well if the Lord would take Susie away to heaven, for she had four other children and did not always know how to feed them all, and Susie's father was sometimes out of work and sometimes he would spend his wages on drink, when he had work, and then the father and mother would quarrel and fight and cry Susie.

Susie used to think so often of that beautiful fairy story which was the only one she knew, and wonder if heaven was like Fairy Land. She hoped it was, but she was not sure because the cure who used to call and see her sometimes, and a lady who also came, both said a great deal about heaven and the angels and a God who knew all the bad things you did without your telling Him, but they never said there were any fairies there, and Susie thought she would like the fairies best, because they would play with her.

She was not surprised then, when one night she saw what she thought was the Fairy Prince himself. He had on a pale blue dress and a little blue cap, and his dress was sparkling with tiny points of light like dewdrops all over it. He had blue eyes too, and fair golden brown hair, just like the Fairy Prince in the picture. He carried a little light in his hand and when he came up the stairs it seemed to light up the dark, dirty old room all around him. He smiled at Susie and said "Would you like to come with me and play in a lovely land of sunshine and flowers?"

Susie's poor little wizened face puckered up into a smile and she nodded her head, for she did not know how to say no to a real Fairy Prince. Then the Prince, who was only a little taller than Susie herself put his arm round Susie and she felt herself rising up with him through the roof and past all the black, smoky old chimney-pots. They went so fast Susie could not tell how far they had gone, but she felt herself in a green field with a lot of little boys and girls all dancing in a great circle round and round a big mound of flowers upon which a little girl about Susie's size and dressed like a queen was sitting. She had a crown of flowers on her head and all the children were singing songs to her as they danced.

"Oh, my!" cried Susie, "ain't it just scrumptious for her! What are they making her queen for?"

"Because it is her birthday," said the Fairy Prince, "and so she is queen of the day. When it is your birthday you would be the queen if you were here, you know."

"Give some of them to me; I shall see her, your wife was one of our best friends for many years; we mourned truly for her when she passed away, and I know that I shall see her; I believe she will be one to meet and welcome me when I gain the other side. She will ask for you. What message can I bring her from you?"

With tears streaming down his face, the pastor took the hand of his friend, and exclaimed, "Oh, Mr. Kendall, do you truly believe that if you meet my wife she will remember the scenes of earth life, and will want a message from me?"

"I am sure of it. I know that memory and love outlive the grave and what is called death. I know that she is waiting to receive a loving word from you."

"Oh, my dear lost Julia! If it be true, tell her how I have missed her; that I love her as of old and will be faithful to her until death. I am living in hopes of a reunion when this life is over."

"I will tell her, and shall I say more? Shall I tell her that every night before retiring to rest, you will give a few moments to silence and to thoughts of her; that in those moments you will wait for a sign of her loving, living presence?"

"I promise her and you I will do as you ask; and if from her heavenly home, she can send to me thought that I can sense, I will work and wait with renewed courage."

This is the day for which we have been waiting," he said, one beautiful, bright morning in May, as his family gathered around his bedside. "To-night I shall be in Paradise. I want no good-byes," he said, "my tears shed, the parting time will be so short. It may be years of time, but it will be but a moment of eternity."

During the day he called the names of one after another, who were waiting for him, and asked for the last messages to the spirit friends.

"Tell my girls how their mother longs to see them," said his wife, "and that I shall soon be with them."

"Tell them how we miss them," said the son and daughter, "that we are trying to improve our minds, that they may meet us when we are released."

The Spiritualistic Field—Its Workers, Its Work,
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ing."

the services that he has rendered to society in that capacity."

Spiritualism a science but shall ob-
to being called a Christian."

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[illegible]

QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often in a hurried manner. Proofs have to be omitted, and the style becomes thereby less attractive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

James Kavanaugh: Q. Is Dr. Funk a Spiritualist?

A. He has not identified himself with the organic movement, and retains his position in his church. He has stated to reporters that he is not, and holds his position as tentative, awaiting further facts.

Those who have read "The Widow's Mile" will ask: If the facts that are recorded by Dr. Funk are not sufficient to convince him, how many more will it require?

A tentative position is desirable, and the method of science, yet there comes a time when it is affected rather than wisdom. A farmer may plant a field with corn, and when asked, "Do you expect to harvest corn?" reply, "I do not know. I hold a tentative position. I do not pretend to know until harvest time." He gathers corn, but when asked if he expects to gather corn from the same seed next year, replies, "I do not know. I hold a tentative position till the harvest time." If he went on from year to year, never acknowledging that he was sure corn planted would bring a harvest of corn, would not there be a doubt of his sanity?

Science is something more than a record of facts. It has keenest intuition and prophetic vision. It rises from facts, generalizes, and while it may in the beginning hold itself ready to accept the balance of facts, after a time it generalizes a theory, and when newly observed facts continue to support it, considers the demonstration complete.

Dr. Funk has remained neutral, continuing with reasonable perseverance his researches. We presume that he pursues this course to keep more in touch with the churches. This appears to be delusive. Even church members admire direct and outspoken opinions.

Spiritualists would take Dr. Funk's "lowly mite," as of greater authority than the facts there recorded had absolutely made him a convert.

We should be thankful for what he has done, and admire the moral courage he has shown, in pursuing a course, which calls for heroic sacrifice of his dearest associations, and estranges his lifetime associates.

Those who make carping criticisms appear to have no comprehension of Dr. Funk's position, and the intensity of that honesty of purpose and love of truth, which must actuate him, when for the beliefs of a life time, he substitutes a vitally distinct, and apparently opposing, system.

J. R. Munson: Q. Why did not Robert Ingersoll leave a greater and more lasting influence?

A. The answer is simply that he gave nothing new, and was in his criticism of theology one hundred years behind the times. He repeated the ideas of Voltaire, Volney, Hume, and Paine, and went over the same ground they had occupied. Eloquent, imaginative, magnetic, and capable of charming his hearers by incomparable word pictures; of keenest wit and biting sarcasm, of breathless flights of rhetoric, of saying the most common thoughts in a way that made them new, he captivated his audience, yet he left no lasting effect.

When Paine attacked the theology of his age, it was an accepted faith by laity and leaders. The higher criticism was unknown. The Bible was infallible and the only authority, and hence there was relevancy in pointing out its errors, and inconsistencies.

Since that day the churches have advanced, yet the leaders have almost if not quite reached the position taken by Paine. They smile at the simplicity of the ignorant following, the laggards yet believe in a literal interpretation of the Bible, and in the sacredness of dogmatic belief.

There are a host of members who have not kept up in the march, yet at the front are massive columns, who take the Bible in the light of the "Higher Criticism," which really means as any other book, for the light and truth there is in it as decided by reason. These leaders may be in a minority, but they lead and direct, and the main body follows. They have withdrawn their active forces from their fortresses and defensive trenches attacked by Hume and Paine, which are now occupied by the incompetent and ignorant who remain by force of intellectual inertia.

The great advanced army, he did shine in none of his coruscating lectures the least indication of having studied Comparative Religion, the only method by which a correct understanding can be gained. He was a lawyer, who read the works of Paine, Hume, and their class, and gathered up their well-worn weapons, assailed the lingering remnant in the half-forsaken defense lines.

The great advanced army, he did not assail. Its leaders well might laugh at his performance, which well might equal in ostentatious display that of Don Quixote on the windmills. What if he occupied the territory already conceded to the Philistines, and woke up

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(Continued from No. 840.)

"I was sadly perplexed and knew not what course to pursue. That evening while I was making my usual call in this town. Mrs. Grove started, looked at me searchingly and said in a voice that trembled with excitement, 'Oh, sir, please tell me your name, for I had given strict orders that my given name should never be mentioned in her presence.'"

"Moved by some irresistible impulse, I cried, 'Lola, don't you know me?' She gave one wild agonized cry, and fell forward fainting. Restored from her faint, she fell into violent weeping. All my assurances of love and friendship seemed to increase her agitation, so I ceased and sat beside her silent and sad. After a while she grew calm and lay for some time in thoughtful silence, then she said feebly, 'Christopher, I have but a few hours longer to live. You are the only man on earth I ever loved. I cannot die until I have told you all, even though I know you will turn from me with horror and loathing.'"

"The story she told explains the mystery of this room as much as such a history can explain the phenomena we have witnessed to-night. Mrs. Fox was a proud and ambitious woman, and when she learned that I was the son of a convict she at once decided that her daughter should see me no more. Poor Lola begged and wept and prayed, but in vain, the proud heart of the mother would not yield. Later Mrs. Fox was confronted by a difficulty she had not calculated upon, but she was a woman of resources and she soon conceived a plan which she proceeded to execute with daring and ability. She had this room finished, probably as we now see it, and here she brought her daughter and kept her for many months. She did not fear her neighbors, for there was but one family near, and she took care to have little to do with them. She gave out word in the village store that Lola had gone to visit an aunt in a distant city. The only person Mrs. Fox trusted besides her husband was Doctor — a man of wealth and influence, but by many feared and disliked for being unscrupulous."

"Poor Lola sought in vain for means to 'escape' or communicate with me. The doctor was very kind and gentle with her; patient during the weeks of her confinement, but she never trusted or liked him. The infant was puny and fretful and the doctor gave her some syrup to quiet it, warning her to be careful not to give it more than a certain amount."

"One day Mrs. Fox went to her daughter and said, 'Lola, you are now able to be about the house as usual, and matters cannot go on in this way any longer. We are in hourly danger of detection. Dr. — loves you and wants to make you his wife, which you ought to feel to be a great honor. Under the circumstances you can do nothing but accept. He will take your baby to a distant state and put it where it will be well cared for. He will plan and execute everything—you have only to obey.'"

"Mother and daughter had a tempestuous interview, but at last driven to desperation Lola exclaimed, 'Give me one day more—only one day and then I will do what you bid me,' and to this entreaty Mrs. Fox yielded. Left to herself the sleeping laggards? The fundamentals of their faith he did not touch, and his keenest arrow fell harmless on the errors, and inconsistencies."

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self the tortured girl evolved a plan of her own. The babe which had cost her so much Lola loved with all a young mother's devotion. The thought of marrying a man she despised was hideous and repellant, but to give up her infant to go she knew not where, to endure she knew not what, was maddening."

"After all was quiet for the night, Lola proceeded to execute her plan. She poured out the fatal dose of syrup the doctor had warned her against and gave it to the infant. Then she got some concealed sleeping powders which she was supposed to have taken weeks before and administered them to herself, after which she lay down upon the bed with the babe clasped across her breast, and praying God to have mercy on her soul she went to sleep."

"Mrs. Fox found sleep impossible that night. Restless, tortured, fighting with her love for her child and her love of self which she named pride, her bed at last became unendurable, and she sought the open air. The wind was moaning in the spruces and she fancied it bore to her from their darksome depths the wailing of a babe. She looked up at her daughter's window and saw a faint light glowing there. A dark shadow seemed to hover near the window. Filled with a nameless terror, the self-accused woman flew to her daughter's room."

"Mrs. Fox was a woman of ability and execution. One glance at the stand beside her daughter's bed revealed to her the truth and she immediately resorted to vigorous measures which soon restored Lola to consciousness. The infant she made no attempt to revive. Doctor — was sent for and the situation explained to him, but he made no comments."

"Then a new difficulty arose. Mr. Fox refused to have the dead baby buried upon the farm. Entreaties, arguments, and threats were of no avail—the obstinate man declared he would never have another minute's peace if the child was laid in the ground. Mrs. Fox with equal obstinacy refused to have the babe buried in the cellar. At last the doctor hit upon a plan that seemed a way out of the difficulty. He placed the tiny body of the infant in a small wooden box which he covered with lead. He then carefully removed a floor board near where the stove then stood and placed the little casket beneath the opening. The work was soon concluded and with the remark, 'A few coats of paint will cover all our sins,' he turned his attention to the distracted Lola."

"A week later they were married, and for ten years the poor woman was the legalized victim of his base cruelty; then she fled from him in an hour of desperation and found liberty if not peace. What her life was after she left her husband, I did not inquire. I have never known a minute's real comfort since I found I had murdered my baby," she said to me. "My terrible crime has ever been present with me, and from it I have found no escape—indeed, I have ceased to try."

"I gave her my love and sympathy freely, and tried to prove to her that whatever she had done she was still my beloved Lola of the days-long past."

The stranger paused, and after a few minutes' silence, turned to Mrs. Drury and said, 'Lady, I infer that you are a medium, and for the help you have given me to-night I am very grateful. I can understand how Mrs. Fox and her son-in-law, who have not been out of their bodies many years, may be compelled by some law of nature to haunt this room at times, but I cannot understand how Lola, who has been free from her body for many years, can still be bound here—can you tell me?'"

"You have heard the saying," replied Mrs. Drury, "The ruling passion is strong in death? and I am told this is equally true after death until it has been outgrown. When we leave the flesh we take our mental condition with us, and it often is as hard to outgrow it there as it is here. The fact the poor woman had ceased to try to free herself from her sorrows probably explains much. Whether in the flesh or out of it, we can never progress until we entertain a strong desire to do so, and not only that, we must accept conditions we cannot change, and resolutely determine to make the best of them. We must learn to let alone the past with its griefs, mistakes and sins, and press bravely onward, striving with all our strength and ability to atone for the past by making the present as bright and beautiful as we wish the past had been. Here and hereafter, in this world or any other we build our future out of the present."

As Mrs. Drury ceased to speak, there came again that long-drawn, sobbing moan.

"Sir," said John, addressing Mr. Hall, "if you have any request to make of us I hope you will not hesitate to express it, for we are your friends and will be glad to serve you in any way we can."

"God bless you for your sympathy and kindness," was the fervent reply. "I would like—there is one thing—He paused and looked at Mrs. Drury appealingly."

"You would like to have a portion of the floor removed and the remains of the infant recovered and buried, would you not?" she asked gently.

"Indeed I would," he answered. John and Mr. Dale started for the tool room at once, and later we all fled down the stairs into the kitchen taking with us the lead covered box. While the men were gathering the necessary implements, we women put on our outdoor wraps. Aunt Anna wrapped a small black shawl securely about the rude casket and I went to my room and cut two pure white roses from my bush and brought them to adorn it."

When we were ready the stranger took the precious dust in his trembling arms and in a broken voice said: "It is mine—I will carry it."

In the same order that we ascended the stairway to the Shadow Room we now in perfect silence wended our way across the field, down the sheep path through the pasture to the balsam grove by the little pond where the lilacs and cat-tails grow. Beside Mr. Hall stood a dark-robed female figure, plainly seen by Mrs. Drury and myself, but not by the others."

Never shall I forget that silent journey. The air was fragrant with innumerable green things growing, and the frogs were piping merrily among the lily pads. Far down among the spruces where Mrs. Fox fancied she heard an infant wailing, an owl was hooting lustily, and away on the hill side a young lamb was bleating, and over all poured the glorious moonlight. Under the shadow of a fir balsam the two young men followed a little grave and the stranger laid within it his burden. The dirt and turf were carefully replaced as we stood silently around, and then Mr. Dale removed his hat and leaning upon his spade offered an earnest prayer. From an "orthodox" point of view it was a very strange prayer, and I feel sure if any of his brother clergymen had heard it he would now be on trial for heresy."

The next day Mr. Hall left us. John carried him to the station and saw him aboard the train. His last words to John were: "I have but a little while longer to remain and when I have passed into the Beyond I will return to you and in some way make myself known."

So far as I know the manifestations have ceased in the Shadow Room."

When I think over the history of that room given to us by the stranger, think of the strange experiences we have had in this house, of the stranger's visit and the occurrences of that eventful night, it all seems to me like some weird romance born of a vivid imagination. Just think of it! This lonely farm up here on the hillside surrounded by hills, forests and streams, where the winter winds go shrieking past, hurrying before them, blinding clouds of snow, where the summer rains descend, and the white mist trails up the streams and through the woodlands, where the flowers bloom and the birds sing joyously, and everything seems to be in harmony with God—oh, the mysteries by which we are surrounded, and how very little we know regarding the real lives of our fellow creatures!"

I wrote to you that Mr. Dale and I hoped to be married this summer, but when we spoke to mother about it she said "No" very decidedly. "You are both young, and waiting will be a good discipline for you," she said in explanation. "Mr. Dale has not fully decided what he wants to do or be, and as for you, Marah, you must have a thorough knowledge of housekeeping and a good practical knowledge of your own physical being and the laws of health before I shall give my consent to your marriage. I have not considered myself negligent regarding this part of your education, but I now feel that much more is required of me."

Aunt Ann said, "Your mother is right, Marah. Permanent health and happiness you cannot hope for unless you understand the laws which govern your own being. Your body must be cared for as well as your soul. A good husband is worth waiting for, and if you get a bad one the time you have to live with him will be long enough."

I am not going to get a bad husband, and Aunt Ann knows it, but I am not such a "silly" that I fail to see that mother and Aunt Ann are right. I am going to send this letter right along. I am just as happy as I can be. You are going to have a surprise, Marah, so watch out. Lovingly yours,

MARAH WESTON.

Spruce Grove Farm.

My Dear Elsie:—One week ago today John Wilder put his matched bay to day a two-seated carriage, and in company with him and Marah Weston and Vernon Dale I came to my Mother Silas' home. John's swift young horses do not make much of the journey my brothers always thought so tedious. It seems strange to think how they never visited each other, but since during twenty years, and yet they were fond of each other; they simply thought they had got to stay at home, and truly our lives are just as broad or narrow as our ideas. I wish you could have seen Marah when we drove into her yard. The first remark she made was a triumphant, "There, I knew you were coming!" And sure enough she had an abundant dinner waiting for us.

The next day was Sunday, and we saw in the local paper that Mrs. Drury was to speak in the next town—a new thing—and we at once decided to go. I found a woman to stay with Silas, poor man, and Marah's new niece, who, by the way, is just as bright and sweet as she can be. We took Charlie with us and the robins that sung on the topmost boughs of the maples, that lined the road for miles were not happier than he. I believe it is as natural to be happy as it is to breathe, and that every

creature living in harmony with nature's laws will be happy.

I do not know whether Mrs. Drury called it she preached a sermon or delivered a lecture, but at the conclusion of the meeting such remarks as "If that is what you call Spiritualism, I want more of it"; "I was never so surprised in my life"; "Why, this is just grand," etc. I think all who listened to her must have felt a purifying, strengthening and uplifting power touch their souls, and that higher ideals and more exalted aspirations must be the result. Marah persuaded Mrs. Drury to come home with us and take the train from here. It was a happy party of us that started for home that afternoon. At the top of a long hill John drew up his horses that they might rest and we might enjoy the beauty of the scenery Mrs. Drury pointed to a hill just beyond us at the right hand and said, "When I passed over this road before, my companion told me about a little old cobbler who lives upon that hill somewhere. This cobbler according to his neighbors has 'queer spells' when he claims to be controlled by the spirit of a physician once considered very wise, and I have always felt a very strong desire to investigate the case."

"Opportunity knocks at our door but once," quoted John, as he turned the horses into the crossroad leading up the hill designated by Mrs. Drury. "Why, John, you don't know where to go!" exclaimed Marah. "I know enough to keep in the road, was the laughing rejoinder. "This road is 'narrow' enough to 'lead to endless glory,' said Marah, glancing up the hill before us. "All roads lead there if we choose to make them," said Mrs. Drury, "but some are more circuitous than others, and some cost us more pain and trouble than others."

"Heresy! heresy!" exclaimed Mr. Dale, holding up his hands in feigned horror. So laughing and chatting we made our way ever up, up between rows of willow bushes interspersed with stately maples, scraggly apple trees and paper birches gleaming white in the sunlight. A stream of crystal water came leaping down its steep and rocky bed, crossing the road at frequent intervals and filling the air with its delightful melody no suggestive of soft music beds and peace and rest. As we gained the summit of the hill the scene that greeted us was so wild, grand and beautiful that although accustomed to mountain scenery we all exclaimed with delight. "I can never look upon a scene like this," said Marah, "without feeling impressed that those who dwell among the mountains ought to be strong, brave, steadfast, pure and noble."

"Ought to be, truly," said Mrs. Drury, thoughtfully regarding a ruined farm house near the road, "but man often gets woefully out of tune with nature, and hence his miseries."

We found the house we sought without difficulty. A slovenly, sullen-looking woman appeared in answer to John's knock at the open door. "Yes, the cobbler still lives here, but he's havin' one of his tantrums," she informed us. "What sort of a tantrum?" inquired John, gravely. "One of them spells when he pertends the spirit of a doctor by some hook or crook gets inside him," was the sullen answer.

A man with a pipe in his mouth slouched into sight. "Oh, come now, Nancy Jane," he said good humoredly, "there's something takes holt of the old man an' ye know it. If 'tain't the doctor, what does make his little squeaky voice sound like that? That voice ain't his, anyway."

The voice that came to us through the open window was deep and strong and possessed a richness rarely heard. "Can we go in and see this man?" asked John. "I don't care—he ain't none of my folks," said the woman snappishly, "but if I'd know'd I'd got a hull meetin' house full of folks a comin' I'd 'ave slicked up."

She conducted us into a fair-sized room with a low, dingy ceiling. The floor was bare and much worn, the windows cobwebbed and curtainless and the furniture old and battered. On a home-made lounge covered with faded and ragged print lay the misshapen figure of an elderly man who from his boyhood had been confined to crutches and suffered much. Poor, uneducated, lacking almost everything that is commonly thought necessary to one's happiness, he had managed to support himself after a fashion by mending boots and shoes.

"We looked upon the unconscious man before us with a feeling akin to awe. His worn face was deathly white, but it was pure, gentle and refined, proving that the spirit within us is capable of rising above every condition, circumstances and environment, and sing its song of victory. Our unwilling hostess cleared several chairs of their accumulation of cheap literature and ragged garments, and bade us be seated. As soon as we were settled in the man upon the sofa struggled to a sitting posture and exclaimed: "So you have come at last! It is well. God be in no respecter of persons, and Destiny may drive a four-in-hand or a donkey. Here you are—seven of you, and five of you are earnestly seeking for a way to help humanity upward."

(To be concluded.)

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The Curtain Rises!

And Reveals the True Character of a Prominent Indian.

This Hart-Harvey has been a prominent materializing medium in Indiana, and in great demand there. All the spirits that ever came out of his cabinet were of the bogus kind. He has deceived many with his legerdemain practice. Gradually the curtain is rising on the Dark Cabinet, and revealing the contents.

To the Editor:—The stand you take in fighting all bogus mediums encourages me to send you a clipping from a Larned paper, telling of W. E. Harvey, his genuine name, W. E. Hart, of Richmond, Ind., at whose seances I have been in Larned. I had enough of them in one sitting. The clipping shows the character of the medium. I have seen notices in your paper of materializing mediums. I have attended their circles and regarded them as genuine, but afterward found that the manifestations consisted of the medium dressed in "toggery."

WM. BIKMEIER.

Great Bend, Kansas.

"MEDIUM" IN TROUBLE.

W. E. Harvey, the Spiritualist, Who

Stirred Larned Up a Year Ago,

Under Arrest in Indiana.

The Topeka State Journal of Monday of this week contained the following account of the trials and tribulations of one W. E. Harvey, or Hart as his real name seems to be, the "spirit medium" who, in company with another man whom he induced as his younger brother, and later on, held for several weeks, off and on in Larned about a year ago, and aroused big interest in the "trumpet" and "materializing" seances which he conducted at some of the best homes in Larned. The seances aroused big interest here at the time, and was the principal topic of discussion for weeks. They were attended by many of the leading business and intellectual people of the town and county, and baffled all effort to detect fraud or mechanical manipulation. As the result of Harvey's visit here many people became firm believers in Spiritualism, and the following account of the "medium's" exposure will be a joy to a large number of people who believed in Harvey and defended him against those who exposed him and denounced his seances as frauds. The articles from the Journal are as follows:

A story of almost brutal imposition upon the faith of two women in Spiritualism, entailing the desertion of one for her husband and family, and the deceiving of both, comes to light in an account of W. E. Hart, alias W. E. Harvey, at Richmond, Ind., on Saturday, for whom the Topeka federal officers have been hunting ever since his indictment at Wichita last September on the technical charge of using the mails in aid of a scheme to defraud.

There were two chief victims, Mrs. M. A. Price of Greenup, Ill., and Mrs. B. S. Rexroad of Hutchinson, Kans. The Kansas woman suffered far for her worst. Not only did Hart "work" her for a sum over \$400, but on two different occasions did he cause her to leave her husband. Mrs. Price is the loser of about \$150. Hart borrowed considerable money in Hutchinson and Larned besides, which it is said he has not yet paid back. His operations in other towns have not been so successful. Unfortunately for Hart, Mrs. Price's son is a United States postoffice inspector, and it was through his interference that an end was put to Hart's career.

Hart is supposed to hail somewhere from Indiana. He passes as a "spiritual medium." He went to Greenup, Ill., about one year ago and started to give "seances." He took quite a hold on the town and one of his clients was Mrs. Price, a widow about 67 years of age. Hart is thirty years old, dresses well, and in general makes a good appearance. He "made up" to Mrs. Price and before long was playing the part of a wooer. In fact he ingratiated himself into her confidence to such an extent that when he got ready to leave Greenup, he succeeded in borrowing \$90 with which he said he wanted to go to Hutchinson, Kans., and hold meetings. He wrote letters to Mrs. Price after leaving and his missives were very tender, beginning usually with words like "Dearest" and "sweetheart."

At Hutchinson the faces still seemed to be with him, for he informed her that he had "the town by the ears." He gained patronage from some of the very best citizens there. Among the visitors at his meetings was Mrs. Rexroad. She is about 30 years old and has a husband and family. That was during last June and July. About three years ago a nine-year-old daughter of Mrs. Rexroad had died, and the whole family, especially the mother, was heart-broken.

Meantime Hart was writing regularly to Mrs. Price and telling her that her "guide," which he claimed to be her father, was still appearing regularly to him, and telling him that everything was all right, that the "guide" was advising that she spend money for land in Oklahoma. Incidentally Hart got small loans, also claimed to be seconded and endorsed by the "guide." Mrs. Price did not buy Oklahoma land because about this time her son, a post-office inspector, became acquainted with Hart's machinations.

The younger Price's real suspicions became aroused, however, when Hart wrote his mother a letter saying that he was sick and needed money to pay his doctor's bill, and that he needed a new suit of clothes, the old ones being shabby and worn out, and unit to give seances in the living "guide" in the shape of the son, began to interfere very seriously at this point with the "guide," alleged to be his grandfather.

Hart's business at Hutchinson was prospering, however. Mrs. Rexroad gained great faith in him. He secured from her a little silver cup, a keepsake belonging to the dead child. A few days afterward, Hart had a daughter, and he told her that her father had appeared to him as her "guide." This report drew Mrs. Rexroad's entire attention,

for her heart had all but been broken over the little girl's death.

"Your child's spirit tells me," said Hart to Mrs. Rexroad one day, "for you leave your husband and family and run away with me. Get all the money you can and come."

The woman did not hesitate, but went with him. The pair got as far as Wichita when they were intercepted by officers at the husband's investigation, and were brought back to Hutchinson. The woman pleaded penitence and her husband took her back into his home. The officers told Hart that if he would pay the costs that the case would be dropped.

He turned again to Mrs. Price for help and succeeded. He wrote to her that he needed \$500 immediately to pay for a fine which had been imposed upon him by enemies to their faith. He got the money, and in that way was released by the Hutchinson officials.

But he had not yet relaxed his hold over Mrs. Rexroad. Again he induced her to run away with him. This time she managed to get \$400, which she gave him, and together they were supposed to have gone to Nebraska. That was the last of them both so far as Hutchinson was concerned. Mrs. Rexroad did not return and her husband got a divorce. It is not known where she is now. The federal officers supposed that Hart deserted her as soon as her money was spent. The telegraphic advices from Richmond, Ind., where he was arrested Saturday, do not say whether she was with him. He will have to face a charge of using the mails in a scheme to defraud, before the federal court. The indictment was drawn against him at Wichita. In September made the charge in the special instance of Mrs. Price. His letters to her make the evidence. Mrs. Rexroad does not come into the case.—The Tiller and Toller, Larned, Kansas, Nov. 17, 1905.

A NEGATIVE ANSWER.

Is Spiritualism a Christian Denomination?

My old-time friend and co-worker, J. S. Loveland, in The Progressive Thinker, Dec. 16, asks an important question suggested by a statement by Dr. Coon that the president of the N. S. A. was a Bible Spiritualist, and that "Spiritualism is recognized as a Christian denomination." As to Mr. Barrett's belief I can not answer, but a friend of mine, a Theosophist, told me in private he perfectly agreed with his tenets.

Spiritualism is not a Christian denomination. Christianity is based upon the doctrine of a full and complete state of pristine purity, and his chance of redemption through the merits of an immaculately conceived and crucified savior. This is his future happiness depended upon his belief in, and acceptance of this atonement. Is not that a fact?

Spiritualism is exactly antipodal. It claims man is a natural evolution from all below him, and constantly evolving to higher conditions. That his status in the future life is the natural fruit of his life here. That there is no way of escape from the result of his acts. That he makes his own heaven or hell by his life, not by the acceptance of any creed. That every soul must stand on its own feet and pay its own bills. That progress is a law of nature and continuous.

Spiritualism comes as a result of the growing intelligence of the people, to prove the continuity of life; and its mission is to de-throne Gods and enthroned man, to develop mankind from a state of enslavement to a system of universal freedom. To go away with every form of credulism and establish a universal brotherhood.

Anything short of this is abortive and unworthy the aim of an intelligent Spiritualist.

JULIET H. SEVERANCE, M. D.

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Something About the Tricks of Illusion

and Legerdemain, That Are Worthy of Careful Consideration.

Tricks of illusion and legerdemain are all right in their place as diversions, but are entirely out of place in the spiritual science. Spiritualism is a grand and beautiful science, a celestial truth, and its followers should use every effort to prevent its name from being SMIRCHED AND DISGRACED by the practice of fraud. A bogus test or fraudulent manifestation of any sort is the mark of a low-down Spiritualist, and no Spiritualist or investigator, but an impostor, should attempt to do this. The book, "Mysteries of the Seance," written by a life-long Spiritualist and investigator, and endorsed and heartily recommended by the most able of our leading Spiritualists, will post you as to the methods of tricksters in producing what is called "tricks of the seance," and will enable you to detect and expose the fraud. The author has received hundreds of grateful letters from those who have had their eyes opened to the truth and who have thus been able to expose and drive out of the work many who had been doing a flourishing business among the gullible. The marvelous disclosures made in this book are positively startling and seem incredible, but every statement can be proven. Price 25 cents, or 6 copies for \$1.50, postpaid. Special low rates for quantities. Address ED. LUNT, Station A, Boston, Mass.

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

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

Spiritualist Meetings.

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

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

The Light of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone is cordially invited. Refreshments for 6:15 supper. Coffee tickets, 10 cents.

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WHAT IS WHAT?

Price \$1.

EXPLANATORY.

An Address by Mrs. Helen Stuart-Richings, Before the First Spiritual Association of Philadelphia,

Sunday Evening, Dec. 17, 1905.

"My earnest wish is that real Spiritualism—Spiritualism that is not afraid to go on its knees to the Infinite, Spiritualism that acknowledges that we are only finite, and that the Infinite holds us in an everlasting clasp of love, Spiritualism that recognizes the existence of another world that intermingles and interblends its forces with this, Spiritualism that not only teaches spirit communion but makes that truth a powerful factor in the daily life; for purity, for truth, for righteousness,—may be promulgated throughout the world. And so long as I am left in this world, it is my firm purpose to be one of the promulgators."

As bearing upon what I shall say in an attitude of night, I will read the poem, "The Kings," by L. I. Guiney. (Poem read.) I do not stand before you tonight, friends, as an apostle of an apologist. There is a wide difference between an apology and an explanation. I owe no man an apology for anything I shall read to-night, neither man, nor body of men. I owe an explanation, however, and I am prepared to make one. I am going to present my own case, and you are to be judge and jury. I may not be a good pleader. I may not be able to present my case as well as some other might do, but of one thing I am sure, and of one thing you may rest assured, I shall speak the truth as I know it, and the truth only.

I BECAME A SPIRITUALIST.

I went upon the Spiritualist rostrum as an exponent of Spiritualism. I left behind me a profession in which, I had made a fair mark. I did not enter on spiritual work as a means of making money, for I let a larger means behind me. I became a Spiritualist through absolute conviction of its truth, and I entered upon the ministry of Spiritualism because filled with a strong desire that the world, as much of the world as my feeble utterance might reach, should know of the truth that had lifted me up and set my feet upon a rock.

TOO LOOSE IN OUR METHODS.

Gradually I came to feel strongly, and the feeling grew more and more strong, that we were, as a body, too loose in our methods of action, too indeterminate in our attitude before a critical world. We had not up to that time clearly defined our own position. We had no set of principles. We had nothing definite beyond the mere fact of belief, and we were in spirit communion. I found myself in pupils to-day, that had been occupied yesterday by those who taught directly opposite principles, ideas absolutely contrary to those that, with the very sweat of my soul, I was trying to advance in the world. I ministered in pupils where I was called to do the same effort. To-day, with my heart in my mouth, would be treated with contempt, made a subject for a sneer. Some Spiritualists believed in the Infinite, overruling Power, that my old-fashioned and beloved parents taught me to call God, believed in God. I still believe in God, and I have been the same rostrum, in the same pulpits from which I have uttered my belief, the God idea ridiculed, and I have said to myself, "What am I teaching? I have supposed that this I have taught was Spiritualism, but here are other men and women, as honest evidently as I, as sincere of purpose evidently as I, whose effort is to utterly destroy what I endeavor to build up. Either they are preaching Spiritualism, or they are not. Either I am preaching Spiritualism, or I am not. If what they are preaching is Spiritualism, then I am not preaching Spiritualism."

People asked me again and again, "What do you Spiritualists believe, beyond the teaching that spirits can communicate with man? What beyond that do you believe? What ideas do you entertain about God? What ideas do you entertain about Jesus of Nazareth? Where do you stand on this question, and on that?" I finally found myself only reply to each individual self, for I really do not know what the Spiritualists, as a body, do believe.

Through a sense of the insufficiency of my efforts to stem the tide of what I felt was a destructive power at the root of Spiritualism, I finally became, shall I say discouraged? Perhaps that is the word, I know no better, but I finally felt that my efforts were powerless that I was beating against a stone wall. What the best thing I could do would be to retire from the conflict, at least until the organization defined its position so that I should know at last whether I believed with it, or did not. So, with nothing but the purest intention, and with a sore heart, I withdrew from the organization.

WHAT IS AN ORGANIZATION?

Is it not a body of men and women banded together to advance a certain idea or principle, to set of ideas or principles? We cannot therefore condemn the organization with the principles, while they are allied.

I left the organization, but I carried my Spiritualism with me. At no time, at no place, to no human being under God's shining sun, have I ever, by word or look or act, renounced Spiritualism. I simply declined to be called a Spiritualist until I would know where I stood. I acted upon the right that we claimed when our forefathers came to this country, freedom and liberty of conscience. I withdrew from a body that was not acting in accordance with my ideal of Spiritualism, a body that rushed into the spiritual press of

that stood before the world in an attitude that invited criticism because of the different and conflicting teachings advanced from its platforms and pulpits.

EXPERIENCES AT CHATTANOOGA.

I had taken the first steps towards severing myself from the organization by cancelling dates I had taken with certain societies and camp associations when the war broke out, and the soldiers were massed in camps at various points throughout the country. I determined, so far as might lie in my power, to be of some use to my fellow-men somewhere, and I felt that a way would be opened to my earnestness. I went to Chattanooga in the hope that such a way would open there, my desire being, if possible, to carry my Spiritualism—the Spiritualism that some who are sitting here to-night, have heard me utter in this city years ago, and have applauded, thereby putting the seal of their approval upon it,—to the young men going into battle. I went to Chattanooga. I had scarcely arrived when there appeared in the Daily Times a few lines announcing my presence in the city, and stating that I would not doubt be heard shortly upon the spiritual rostrum in Chattanooga. The party taking this liberty with my name, without any consultation with me, probably, quite naturally assumed that as I had been speaking on spiritual rostrums, and for spiritual societies throughout the country for years, I would be ready to do it at a moment's notice, anywhere and at any time.

I will be perfect frank with you, friends, and tell you that it annoyed me. It annoyed me, as it always does, to have an outsider dabble in my affairs without authorization from me. I do not know whether it belongs particularly to my Scotch blood, or to some other and perhaps deeper-lying cause, but I never have enjoyed people meddling in my affairs, and assuming that they know all about my affairs, and I did not like it that anybody should rush into print and state what I was likely to do; and this incident was peculiarly annoying coming close upon the heels of my renunciation of my position in the organization of Spiritualism, so, I came into print, and I went to Chattanooga with a line in the Daily Times saying I was not open to any such engagement, for I was no longer a Spiritualist.

NOT DROPPING HER SPIRITUALISM.

When a man joins an organization he takes its name, and prior to his joining he is supposed to have mentally accepted a principle, or a set of principles, that cause him to join that organization. The having of the principle comes first; the joining of the organization comes second, and these two things are not to be confounded, any more than you confound Spiritualism and the organization that is formed to promulgate it. They are allied, but they are not to be confounded. It is true, had I been perhaps a little more on my guard against possible animosity, enmity, malice, ill-will, revenge for fancied slight, or something of that character, I might not have used just that language. I might have said, "I have withdrawn from the organization of Spiritualists," and, in that way, let it be plainly seen that I was not dropping my Spiritualism because I did not choose any longer to be called a Spiritualist.

This thought coming in upon me with great force after those words of mine were in print, I made arrangements with the Rev. H. H. of the Unitarian church of Chattanooga, for the use of his pulpit the following Sunday night, and announced in the same paper that I had published these two cards I have just referred to, a lecture on "Why I Am Not a Spiritualist." In this lecture I determined to lay the matter to rest by telling the Spiritualists that there could be no shadow of doubt as to where I stood; that I was not laying down my allegiance to what I understood as Spiritualism, but that I was laying down the title of Spiritualist until it should be more clearly defined; until, in a word, I should give utterance to the words of the Spiritualist minister to statements in regard to the Infinite good we call God, one day, only to find some one else along the next, as an ordained Spiritualist minister also, and knock all I had said into a cocked hat. I delivered this discourse to an audience that filled the church to the doors.

But, Spiritualists, there was the best of justice, the breadth, the liberality that Spiritualists boast themselves upon possessing? Where was the spirit of brotherly love, that Spiritualists claim to possess in a larger measure than any other organization before the world to-day? Where was it?

The Spiritualist heads were counted that night, and a city that had turned out for me on previous occasions as many as from three to five hundred, turned out that night the large number of thirteen! Where, I ask again, were the Spiritualists' boasted liberality? Suppose, for the sake of argument, that I had renounced Spiritualism. Where was the liberality of the Spiritualists that had turned out day after day to hear me when I called myself a Spiritualist, and now declined to listen when I explained a change of base? If I carried a sore heart before that meeting, friends, I can tell you I carried a much sorer one. I was disappointed, and I dream of the animals back of this silent, cold shoulder that was presented to me. Still I did not dream, no never did it enter my mind—that any one would assail me because of what I have just related—my position, my announcement in the paper, and my sermon afterwards. If those persons who immediately rushed into the spiritual press of

the country, with the announcement that I had gone back on Spiritualism, had been honorable, upright, real Spiritualists, they would have first come to hear what I had to say. They did not. If the only reason for their coming was the announcement that I had renounced Spiritualism, sowing the idea broadcast over the land, that I was a renegade, an apostate, had been generous enough—no, let us leave generosity out of the question, there is no room for it here—they were just simply that, and nothing more. They would have first heard what I had to say, and, having heard it, they could not have done what they did, for in that pulpit, on that occasion, to a full church I said, "I do not renounce Spiritualism. My Spiritualism is a part of my life, as it has been for years and more, and I fold it all the closer to my heart that I see what seems to me, on the part of others, a lax attitude toward it. It has hurt me to the very core of my being to see how Spiritualism has been made a by-word, through the action largely of those claiming to represent it as teachers." I stood in that pulpit and denounced, not Spiritualism, but the attitude of some Spiritualists toward that which I felt every true Spiritualist held sacred.

The war still goes on, as I might say in parentheses, friends. You only have to read the spiritual papers (and you who do not buy them and read them, please remember, you are back to back to the door, and we will be very glad to sell them) to find that the war is still on, although a set of principles have at last been defined. You will find that there is one class calling themselves Spiritualists, who sneer at prayer, at God, at the idea of there being any God in the universe outside of "me" with a capital "M." Then you will find others who reverence the Infinite Wisdom, and are willing you should call it by any name you choose. Reverencing that which no name that either you or I may give, will define but is felt as a Power to which puny man may look up, and to which, in his darkest hours, he finds one name at least to apply, that comforts him, "Our Father." Once a fact, always a fact. Who that is not a liar from the inside out could ever stand up anywhere and say, "I know that the spirits can communicate with us; I have had it proven to me; it is a fact," and then turn around and renounce it? You cannot renounce that which you never dreamed of such a thing as renouncing the truth that I have found in Spiritualism.

It was the year, as we have already noted, of the war. After delivering this lecture I obtained an interview with Major-General Brooks, then in charge of Camp Thomas, in Chickamauga Park, and laid the object of my desire before him, in such a way, as to secure the coveted permit. I was appointed, and served, as chaplain-at-large in Camp Thomas throughout the summer of 1898, my work being to "minister to the soldiers on any place, at any time, and as I should see fit." What I found was that the situation was in Camp Thomas, I decided to interpret the words, "to minister," according to my own sweet fancy. I found so many men in that camp suffering bodily, so many sick, that instead of confining my ministrations to their minds, to their spiritual natures, I put my hands to their physical ailments, rolled up my sleeves, tied on an apron, and went among the men to serve them as a nurse. Of course, it was all voluntary, both my work as chaplain, and my work as nurse. I never received one single penny for it, nor did I wish it. I was only glad that I had the opportunity to work where work was needed.

My reward came in the joy that was mine when I could tell a dying boy, "Yes, it is true. You live after this, for I have heard from those who have passed over the bounds. It is true. Be of good cheer. You are not going into the darkness of night. You are going into the light. You are going where love is. You are going where your friends are."

So, not to dwell on these passages too long—they are a little painful, I admit, it was my blessed privilege to be with "the boys" all summer; to speak words of comfort; to eat bread and butter it, and to go among them with calves' foot jelly and all the other delicacies known to the wise nurses that were continually sending these supplies out from Chattanooga. Indeed we were receiving from all over the country, in barrels and boxes, all sorts of good things for those who were beginning to get well enough to eat, recuperating from typhoid fever and other dreadful scourges, and it was part of my work to assist in distributing these among them. I was able, with the assistance of other good ladies, to organize a little Flower Mission in the city of Chattanooga, and on Lookout Mountain, and the members of it, gathered from their homes, and from the woods or from Lookout Mountain's sides, or begged from friends or purchased from the florists, flowers in abundance, so that every day the hospital were supplied with fresh blossoms. You think this is a little thing? It was. But if you had seen a pale-faced, thin, sick boy, as I have done, with a fresh bouquet was laid on the pillow of some poor sick boy or man, it would help you to realize the power there may be in "little things."

One day a gray-haired man, old enough to have been in the Civil War, picked out at my bidding from a tray of little bouquets, and handed me one, saying, "the one he liked best," and holding it up, said, with tears running down his face, "This reminds me of my mother's backyard." I tell you, friends, even the blossoms have their message, and deliver it with sweet grace.

All this summer was happy. Why, friends, I do not think I ever in all my life spent so happy a summer, and yet one spent with so much that was sad. Happy, because with all my soul, I was trying to be of help. That was the secret of it, and I know it. Happy, and yet at the same time sad because of the sorrow and suffering about me. While I was busy in this way during the long, hot summer months,—when a doctor would step up to me, tap me on the shoulder, and say, "Little woman, get a sunbunnet or hat, or you will have sunstroke," and I would answer, "Oh, doctor, I have no time for hats or bonnets."

While these things were taking place, Oh, the pity or the friend that would stop to think of all I felt was being denounced as a "renegade." Tongues were busy disseminating a falsehood against me. So runs the tangled web of life, so run the threads of good and evil, inextricably interwoven! And it was years, yes, years, before I learned the difference between the good and the evil. I did not know that this falsehood had been disseminated through the spiritual papers, until less than a year ago. I did not know until a few months ago that I had simply withdrawn from the external organization of Spiritualists, and I had not withdrawn until I had come, if it ever came, when they would so define their position that I might know once for all, whether I could conscientiously preach what the organization stands for, or not. And in the interim the minds of the Spiritualists throughout the country were being poisoned against me.

Up to this point, had I done anything deserving the loss of confidence of the Spiritualist public? Some of you may say, "I would not have done that if I had been wiser. I think I made a mistake. I do not regret our mistakes, but when they are mistakes honestly made, we never apologize for them. Such mistakes, made with integrity of purpose, made for the best, made with the desire to do the highest that one is capable of seeing, are falls towards God's throne. Maybe it was a mistake. Maybe I should have taken the logical research, it is impossible to have knowledge of the time when the spiritual nature of the human animal first began to be made manifest. It certainly must have been there in embryo, or it would not have developed, proving the fact that it has an instinctive quality. Its growth up to the present proves also that it has had the benefit of the advantages of education; if it had not it would have perished in the embryonic stage of its existence, and human life would have remained on the animal plane of its being."

With a lot of the experience that has been showing the impossibility, efforts are being made to prove that human life has no spiritual or religious quality to distinguish it from the animal, but the evidence is too strong, to be successfully refuted, establishing the truth of the fact that human life does possess that distinctive quality, through the ages, and in the development of a higher type of manifestation. Because that power has been crude in its illustrations does not prove that it does not exist. It has made itself manifest in the religious organizations of the world, which have not always been up to the standard of the best, but have simply because life has not had the time through the process of education to grow up to that higher plane of expression. That it will advance beyond the present gradations of its life is a certainty proven by what has been attained, and the popular religious systems of the present with their universal theories instead of facts as the foundation, will pass away, being replaced by that which is superior, on which to rest the structure of religious life; being as much ahead of the present as that is superior to the manifestations displayed by the savage races of the world, which they undertake to illustrate the religious nature of life.

That the spiritual nature exists we know, because we see its workings; and we also know that however perfect may be the investigations and calculations made regarding the time since our planet passed from the gaseous to the molten and then to the solid, and when life in its lowest form first appeared, and when human life first appeared. All these do not open to our understanding facts regarding those forces which are superior to that faculty which can only catch a glimpse even of the truth regarding the physical development of life here.

That we must enter into another and superior realm of our being is evident. That there are those who have opened the portals and been able in a measure to comprehend the truth as it is illustrated on that higher plane, we know. Both the ancient and modern world has had and do have those that are thus spiritually gifted, and who have been able to start new religious systems, that break away from existing forms, and externalize the spiritual faculty and make it more acceptable to those who have outgrown the old forms.

The religious systems of the world have been necessary as a means for the spiritual unfoldment of the human race, in the time long gone by. The religious principle in life which without them would have remained in obscurity, and the fact that they were called into existence proves that they were needed as one of the factors in the normal growth of human life, as much as the mechanical, artistic or medical faculty.

That the educational work of the past, while undoubtedly it was the best that could be given under the then existing grade of development has been by the light produced by the higher unfoldment of the spiritual nature proven to be based on false premises. To eliminate those false theories in regard to life and its destiny, time will be needed, but it will be accomplished and the religious world will more clearly comprehend the truth in regard to the needs of the spiritual nature of human life.

Of all the distinctly human powers, the spiritual were the last that made their appearance above the chaotic world of primitive conditions. They were the highest type of life's manifestations, they must, according to the law of progress, be superseded by all of the other forces which had to prepare the way for the triumphal entry upon life's panorama of those elements of being that cannot be weighed in the material balance or graded according to the laws of physics.

The primitive human idea was that all of the forces of life that could not be grasped from the plane of physical being were beyond the realm where operated nature's laws; but as life advances further toward the plane of perfection it is seen that the spiritual forces of life are the more refined of nature's powers, and the phrase supernatural is removed from the vocabulary, and the realm of the mysterious passes away.

The higher development of the spiritual powers of life brings the physical and astral planes of life into more accord; the division lines which have formerly been an impassable and incomprehensible barrier, will cease to exist, and while the superiority of the astral plane will be an admitted fact, there will be more who will be able to hold while here in earth life, intelligent communion with those who have passed to that higher plane of being. Clairvoyant sight will be more fully developed, and all of the faculties which are necessary for a more perfect communion be enlarged by a more scientific truthful development of religion.

HAWAII ONCE IN THE MOON.

Professor Pickering Accounts For Peculiarities of the Pacific.

Professor W. H. Pickering of Harvard University, the noted astronomer, makes the interesting statement that, although he had never seen the volcanoes of the Hawaiian Islands previous to his recent trip there, he recognized in them old familiar friends. He says he met their ancestors from afar, as it were, through a telescope, and that they are similar to those of the moon; that is, those of the engulfment variety.

While in Honolulu Professor Pickering delivered a lecture, in which he advanced the theory that the moon was originally a part of the earth and was thrown off and that the Hawaiian Islands were about the center of this lunar gossamer. The space that was left when the moon material was thrown off was in the Pacific Ocean. The large volcanoes of Mauna Loa and Kilauea on the island of Hawaii, and Haleakala on Maui, were, Professor Pickering stated, in many ways exactly like those he had observed through a telescope on the moon.

THE SPIRITUAL NATURE.

Is It Instinctive or Educational—Which?

The evidences produced in human life by the manifestations of the spiritual nature point very plainly to the fact that it is both instinctive and educational. In the evolution of life from its lowest types to the present plane, based upon the facts of biological research, it is impossible to have knowledge of the time when the spiritual nature of the human animal first began to be made manifest. It certainly must have been there in embryo, or it would not have developed, proving the fact that it has an instinctive quality. Its growth up to the present proves also that it has had the benefit of the advantages of education; if it had not it would have perished in the embryonic stage of its existence, and human life would have remained on the animal plane of its being."

With a lot of the experience that has been showing the impossibility, efforts are being made to prove that human life has no spiritual or religious quality to distinguish it from the animal, but the evidence is too strong, to be successfully refuted, establishing the truth of the fact that human life does possess that distinctive quality, through the ages, and in the development of a higher type of manifestation. Because that power has been crude in its illustrations does not prove that it does not exist. It has made itself manifest in the religious organizations of the world, which have not always been up to the standard of the best, but have simply because life has not had the time through the process of education to grow up to that higher plane of expression. That it will advance beyond the present gradations of its life is a certainty proven by what has been attained, and the popular religious systems of the present with their universal theories instead of facts as the foundation, will pass away, being replaced by that which is superior, on which to rest the structure of religious life; being as much ahead of the present as that is superior to the manifestations displayed by the savage races of the world, which they undertake to illustrate the religious nature of life.

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A WEIRD NARRATIVE.

It Comes From LeSueur, Minn., and Even If Fiction It Illustrates the Fact That Occult Thoughts Are Prevailing at the Present Time to a Great Extent.

About a year ago Jay Bray of Wheatley was in Minneapolis one day, and happened to pass near some auction rooms and was drawn by curiosity to go inside and see what was being sold. It was second-hand furniture and there was one piece, a splendid black walnut center table, that took his fancy very much. When it was put up on the bidding seemed very slow, which surprised him, and he started himself after a while at 50 cents. No one raised him and to his great surprise it was knocked down to him at that price. He was afraid there might be something the matter with it that he had not discovered, but the closest search revealed nothing. He took it home and it had not been there long till he found out why the old-timers among the bidders at the auction had let it alone.

It was haunted! Every night the spirit of an Indian chief, to judge by the splendor of furs and the towering head plumes, used to come and kneel down by the table and lean his forehead against one of the huge ornamentally carved legs that supported it. Bray could not stand this and, without disclosing his reason for disposing of it, sold it to the banker, Charles Otterbein, for \$50. Shortly after this Otterbein gave it away as a wedding present to some relatives, and they, in their turn, soon disposed of it to a neighbor, who soon sold it to Otis Plankie of Menton.

Plankie was no more fortunate than the former owners of the table in regard to the Indian's visits, but he differed from them in not being at all troubled in his mind over it. He had never believed in ghosts before and now that he was compelled by the visits of the chief's spirit to believe in them he did not care at all whether they visited him or not. He used to sit up and try to visit with the chief when he came as usual at the midnight hour and used to shoot and throw things through the impenetrable shade that appeared to the sense of sight only to indicate that there was something there, but all that happened was that the chief's shadow would insensibly fade away and vanish.

Plankie soon began to feel sorry for the old fellow and wonder what it was that troubled him so and, giving his mind to this inquiry, soon discovered by turning the table round every day and also tipping it over, first on one side and then another, and by standing on its top, that the chief was not interested in any other part of it than one particular leg and this leg seemed to have a flaw or knotty place near the center where the wood was thickest and heaviest.

Wondering if there might not be something concealed beneath the surface that had got on the Indian's nerves in the time long gone by, Plankie cut the leg of the table off and carefully split it into slivers, looking to see what he might find.

Near the center of the leg and in what, according to the growth rings, must have been one side of a very old tree, he discovered a rounded ridge in the walnut wood, a stone arrow head, with a broken portion of the arrow to which it had belonged still attached, and meshed about the arrow and driven into the tree by its force was a tangle of jet black hair, such as might well have been found on the head of some beautiful Indian princess of the long ago.

Plankie placed the articles on the top of a small alcohol stove, so arranged that he could see fire to the fluid with an electric spark, and then waited the following night the chief came as the clock was striking twelve, and as soon as he had come he began to play with the alcohol burning and waited to see what would occur. The old chief stood calmly by, weird and awful to delicate nerves in the ghastly blue light of the burning alcohol, till the last vestige of the hair had vanished away in smoke and then he, too, floated up slowly toward the ceiling and was gone. He had never come again and Plankie had the leg of the table mended for \$2, so that it is as good as ever.—Chicago Chronicle.

Letter From Mrs. D. M. Davidson.

We left home (Detroit, Mich.) on October 18, stopping at the following cities: Logansport, Ind.; Danville, Ill.; Vincennes, Ind.; and Joplin, Mo., as well as many smaller ones, and I am happy to say that my course is only represented in the following two cities, Joplin, Mo., and Topeka, Kans., where we are at the present writing.

Where are our missionaries? Only think so many poor souls starving for the light and truth and no food or help hand extended. Surely the Spiritualists of to-day ought to wake up to this great need.

In Joplin, Mo., there was a fine society, just started, and doing good work. We had the pleasure of listening to Dr. Brown, followed by Mrs. Paul who gave several good tests. But our week at Topeka has been very enjoyable. Here we had a large society presided over by Judge J. S. Ensminger, the genial, whole-souled secretary. Services every Sunday evening. The speaker, Mrs. Bessie Bellman of Howard, Kansas, is an honor to our cause. She was followed by Mrs. Inez Wagner of Topeka, who read and asked questions, unfolded, and gave a single mistake, and on Wednesday evening we (Mr. Davidson accompanying me) went to the home of Mrs. Wagner where we were treated to a very fine trumpet service. I spent Friday afternoon with the Ladies Auxiliary, which proved a very enjoyable time.

I shall ever carry with me sweet memories of the First Spiritual Church of Topeka, Kansas, and the hearty welcome extended to strangers.

MRS. DAN M. DAVIDSON.

Detroit, Mich.

HAWAII ONCE IN THE MOON.

Professor Pickering Accounts For Peculiarities of the Pacific.

Professor W. H. Pickering of Harvard University, the noted astronomer, makes the interesting statement that, although he had never seen the volcanoes of the Hawaiian Islands previous to his recent trip there, he recognized in them old familiar friends. He says he met their ancestors from afar, as it were, through a telescope, and that they are similar to those of the moon; that is, those of the engulfment variety.

While in Honolulu Professor Pickering delivered a lecture, in which he advanced the theory that the moon was originally a part of the earth and was thrown off and that the Hawaiian Islands were about the center of this lunar gossamer. The space that was left when the moon material was thrown off was in the Pacific Ocean. The large volcanoes of Mauna Loa and Kilauea on the island of Hawaii, and Haleakala on Maui, were, Professor Pickering stated, in many ways exactly like those he had observed through a telescope on the moon.

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Cremation Versus Burial.
It is a distinct evidence of progress,
and a loosening of the hold of old-time
orthodox ideas, that the subject of cre-
mation of the dead is receiving careful
and favorable attention in the columns
of the daily press.

Among these may be mentioned the
Chicago Chronicle, which publishes a
well-considered editorial article in
which it says that it is a matter for con-
gratulation that the cremation of the
dead is steadily, even if slowly, grow-
ing in favor, because it is distinctly a
triumph of reason over sentiment.

The Chronicle goes on to say that in
one sense we are indebted for the prac-
tice of burying the dead to Christianity.
Burial was, of course, the first method
of disposing of dead bodies, but after
the belief in a future life became uni-
versal in Greece and Rome at the close
of the fifth century before Christ crema-
tion came into vogue, probably from the
notion that it aided in the spiritualiza-
tion of the dead. This practice would
have continued uninterruptedly to the
present time but for the advent of
Christianity and the doctrine of the res-
urrection of the body.

This shows how little human reason
amounts to when human sentiment in-
terferes. The idea was, of course, that
cremation would interfere in some way
with the resurrection, though it is hard
to see how it could do so any more ef-
fectually than the decay of the body in
the grave would, and the very scrip-
tures on which the doctrine of the res-
urrection was based discouraged the
idea of an identical resurrection.

In the fifteenth chapter of Paul's
first epistle to the Corinthians, which
treats of the resurrection, and which is
probably the sublimest chapter in the
Bible, the apostle says: "Thou fool, that
which thou sowest is not quickened ex-
cept it die," and he proceeds to illus-
trate in several ways the fact that the
resurrection body is neither identical
with nor exactly like the body that is
buried. Yet the Christian sentiment has
regard to the resurrection of the body
absolutely put an end to cremation.

Modern chemistry has corroborated
Paul's teachings by showing that as
the same matter may belong successively
to several different human bodies the
exact reproduction of all of them is im-
possible, and this corroborates what he
said. People are not so much op-
posed to cremation as they were, and
though there is a powerful Christian
sentiment arrayed against it there is a
constant growth of sentiment in favor
of it.

The first crematory to be built in this
country was built by Dr. F. Julius Le
Moine, at Washington, Pa., in 1876, and
the first body cremated in it was that of
Baron De Palen. Great was the horror
expressed at that cremation, but the
experience of 1900 showed that there were
twenty crematories in this country and
that 13,000 bodies had been cremated in
them, though only 14,000 had been cre-
mated in the whole of Europe in the
same time. The crematory at Graceland
is in constant use and the bodies incin-
erated there are generally those of the
most intelligent and enlightened people
that die in Chicago.

Cremation is an admirable practice,
but it does not go quite far enough. Every
crematory has an "urn hall," in
which the ashes of the dead are kept as
in a safe deposit vault. This is almost
revolting. The ashes should be buried
in the ground unless, as sometimes
happens, a request has been made that
they be given to the lake or sprinkled
under the elms or the rose bushes of
the cemetery near in vegetable ground.
The sanitary merits of cremation are
much insisted upon, but it has another
advantage which one would not antec-
ipate expect. It is the universal
testimony that it is less trying to the
feelings of survivors than burial in the
ground is. Then let us all be cre-
mated.

More Truth Than Poetry.
The Bible, like a harp of a thousand
strings,
On which a thousand varying tunes are
played,
Has given birth to a thousand warring
sects,
With a thousand jarring, clashing,
wordless creeds;
Each mother from the discordant, sa-
cred, sacred,
To prove it is right and all the rest are
wrong.

Beam and Mote.

The Beam in Their Eye, Scarcely a
Mote in Ours.

Churchmen seem to delight in recit-
ing the exploits of fake mediums, at
the same time conveying the idea that
all are frauds, and that Spiritualism is
based on imposture. Their happiest
moments appear to be those spent in
endeavoring to weaken and destroy the
only evidence yet furnished that man is
immortal. All before the knowledge
they imparted was hope, which inspired
belief. Outside of spirit revelation there
is no proof, and but little on which to
base hope.

Cupidity has governed the race in all
ages, and will until truth is recognized to
be superior to falsehood, virtue super-
ior to vice, and honesty, in every rela-
tion of life greatly preferable to dishon-
esty.

If fraud and deception has in any
manner characterized our media, a con-
dition all greatly deplore, we will offset
our tricksters by those claiming to be
more holy than we. Not a drop of
blood has been shed in the propagation
of Spiritualism. The penitents are
not filled with our advocates;
neither has the gallows borne fruit
whose germs were planted in our
council chambers. The agonized
groans of those writhing in flames, and
horrified by the exultant jeers of the
frenzied populace, for not believing our
teaching, has never offended Heaven.
No plottings have been laid to over-
throw governments, or dismember em-
pires in our interest. Instead of labor-
ing to enslave the people, to suppress
knowledge, and encourage ignorance,
and its twin sister, Superstition, ours
has been the opposite. We have sought
to liberate those who have been tied
back to ideas which had their birth in
barbarism, and which has corrupted all
the fountains of life, and which have
made courts of justice shambles in
which the bravest and best were victim-
ized.

Not a century has gone by since
there were more than two hundred
crimes which Christian governments
punished with death. And it was not
the Christian clergy, nor church votar-
ies who led in terminating these
damnable offenses; but it was the out-
growth of those whom "the chosen of
the Lord" designated blasphemers, in-
fideles and atheists. Who dares deny
this avowment?

For the detection of our assailants
we invite attention to an extract from
Moshelm's Ecclesiastical History, show-
ing facts in the early annals of those
who find so much to condemn with us.
Instead of one section there are scores
and scores of them equally virulent.
We quote the closing sentence of sec-
tion 2, chapter 3, part 2, of century 4,
and the whole of section 3 which fol-
lows.

It may be well to state by way of pa-
rentesis, that Moshelm was born in
Germany in 1694, and died while Chan-
cellor of the University of Göttingen, in
1755. He was a very voluminous
church historian, numerous volumes
falling from his versatile pen. Cham-

The Art of Printing vs. Christianity.
The art of printing by movable type
was introduced into England by Cax-
ton, in 1476. Violent opposition was
made to the new device for spreading
knowledge by the clergy, as was the
case on the continent. It was de-
nounced as the black art, and a device
of the devil. When the first book
came from the English press the Bishop
of London, in a convocation of his
clergy, is reported to have said:

"If we do not destroy the dangerous
invention, it will one day destroy us."
Because of its preserving and trans-
mitting to later generations a correct
history of the church with its bloody
crimes, the infamous device to sup-
press knowledge, protract its power,
and subordinate all classes to its deadly
rule, it is very apparent the lament of
the desponding Bishop had cause for
his gloomy prediction. Knowledge and
slavery are incompatible. In ante-bel-
lum days the southern slave, so called,
he learned the north star was a guide to
freedom, and set out in search of liberty.
And so soon as the mentally enslaved
shall learn through the press the
frauds of the church, so soon will reli-
gious emancipation follow. It is in-
evitable, and the press is the evangel
that is breaking the gyves that bind us.

The Press With Open Eyes.
One difference between Christians and
heathens is that the heathen do not
kill each other in religious riots.—
Washington Post.

These constant reminders by the se-
cular press of the belligerent character
of Christians, show the attention of the
thinking world is turned to the past as
well the present history of the domi-
nant religion. Assuming to be vice-
gerents of God, and acting in the inter-
est of the war God Jehovah, they have
made war on every people who opposed
their usurpations. The conquests for
the cross have all been made on the
field of war. The history of the Crusa-
des, during which millions went
down in blood, gives frightful examples.
The determination to convert the Ger-
man tribes to the faith, during which
slaughter the entire population of full
three millions, if they would not sub-
mit to his rule is a sanguinary illustra-
tion of what occurred everywhere.

To read recent ecclesiastical histori-
ans one would suppose only peaceful
methods had been used to diffuse
Christianity; that it had been the sub-
ject of persecution, and that heathen
were the aggressors. Truthful history,
not priest-written, tells a different tale.

Blessings on Them.
There is one religious sect who are
regardful of the teachings of the Mas-
ter, "to give all they have to the poor,"
so as to ensure eternal reward. They
are Russians, and are known as Douk-
hobors. There is a branch of them in
Manitoba. They have an annual cus-
tom of giving all they have to the
poor, even their clothing, and starting
off naked in mid-winter in pursuit of
Jesus. They are faithful to principle,
and however foolish their act they be-
lieve well of us, for they strictly ob-
serve the instructions of the alleged
founder of their faith.

bers, in his Cyclopaedia, designates Mo-
shelm's theological works as exhibiting
"great learning, fullness and accuracy."
This learned author says:

"The brevity we have proposed to ob-
serve in this history, prevents our en-
tering into an ample detail of the dis-
mal effects which arose from the prog-
ress and the baneful influence of super-
stition now become universal."

"This, indeed, among other unhappy
effects, opened a wide door to the en-
less frauds of those odious impostors,
who were so far destitute of all prin-
ciple, as to enrich themselves by the ig-
norance and errors of the people. Ru-
mors were artfully spread abroad of
prodigies and miracles to be seen in
certain places—a rich man practiced
by the heathen priests—and the design
of these reports was to draw the popu-
lar, in multitudes, to these places, and
to impose upon their credulity. These
stratagems were generally success-
ful; for the ignorance and slowness
of apprehension of the people, to whom
everything that new and singular ap-
pears miraculous, rendered them easily
the dupes of this abominable artifice.
Nor was this all; certain tombs were
falsely given out as the sepulchers of
saints and confessors; the list of the
saints was augmented with fictitious
names, and even robbers were conver-
ted into martyrs. Some buried the
bones of dead men in certain retired
places, and then affirmed, that they
were divinely admonished, by a dream,
that the body of some friend of God
lay there. Many, especially of the
monks, traveled through the different
provinces, and not only sold with the
most flagrant impudence, their ficti-
tious relics, but also deceived the eyes
of the multitude with ludicrous com-
bats with evil spirits or gnomes. A whole
volume would be requisite to contain an
enumeration of the various frauds
which artful knaves practiced, with
success, to delude the ignorant, when
true religion was almost entirely su-
perseded by horrid superstition."

We imagine, while the Protestant
reader will readily concede the repre-
sentations made by the German
scholar are unquestionably truthful, yet
he will claim it was of Roman Cathol-
icism and its iniquitous acts of whom
Moshelm was writing. Until 1520 there
was no Protestantism, and Christianity
during all its forming stage, until less
than four hundred years ago, was the
creature of that infamous conclave of
priests and pope. Every forgery of
gospels, epistles, or history; every vic-
tim shut up in dungeons, tortured on
the rack or broken on the wheel, burned
at the stake or buried alive; and every
war waged to propagate the faith
where millions went down in blood,
was in aid of the faith, shared in alike
by Catholics and Protestants. The
money received from the sale of crimi-
nal indulgences, which caused Luther's
revolt, passed into the common treas-
ury of the church. The church revere-
d the Bible itself was first found in the
hands of these forgers and assassins,
and Protestants received it from their
hands. For ages the wealth of the
world was wasted in propagating this
ecclesiastical tyranny; its priests liv-
ing in luxury and vice, subsisting on
the products of money wrested from ig-
norance and the hands of the poor, with
threats of endless damnation if the at-
tend was withheld.

Such being the case, instead of con-
demning Spiritualists because a few
shameless frauds have intruded them-
selves into our ranks, they should give
in our effort to get rid of them while
struggling with the TRUTH, and
place it on an enduring base.

Russian Superstitions.
A curious illustration of the supersti-
tious notions held by Russians, is found
in a paper recently read before the Geo-
graphical Society in Berlin by Professor
Vinogradoff. The savant said many of
these had got such a hold on the people
that even some who had gone through
a university course find it difficult to
shake off all belief in them.

In the government of Kostroma, when
a person is seriously ill, he or she is an-
ointed with honey. If flies settle on the
honey it is a sign of recovery.

If the honey turns black the patient is
doomed to die. Great leaves placed in
a patient's armpits indicate recovery, if
they remain fresh, or a fatal issue if
they fade quickly.

If a dog will eat a piece of bacon with
which a sick man has been rubbed he
will surely get better.

Dying man is given choice morsels
of food to eat, and is asked by his
friends to convey their greetings to
those who have departed before. The
door of the sick-room is then opened, so
that Death may enter. A basin of wa-
ter is placed with a towel on the win-
dow sill, as "the soul will be taking
a bath." Candles are lit before all
sacred images to prevent the devil from
snatching the soul away. The corpse
is clad in garments with felt boots.

If a person awakes from a trance it is
believed that he or she has actually
died and has returned only to cause the
death of other living creatures, and
should therefore be severely beaten
with church keys.

The lecturer declared that he had
known cases where persons had been
killed in this manner after waking
from a trance. Trees and shrubs may
be planted on a grave, but not an aspen,
on which Judas Iscariot is supposed to
have hanged himself, nor any trees with
needle-shaped leaves.

The Difference Between Paul and Jesus.

Throughout the Gospels Jesus is re-
presented as making war on riches, and
in promising heavenly favors to the
poor.

"Thou lackest one thing yet," said
he to the inquirer who represented him-
self as otherwise faultless, "Sell all
thou hast and give it to the poor."
Lazarus' only virtue, for which he was
promised a place in Abraham's bosom,
was his extreme poverty, subsisting on
the crumbs which fell from the rich
man's table.

Paul lauded ignorance. In the clear-
est and most pointed language he
maintained the absolute necessity of ex-
treme ignorance to attain celestial wis-
dom. He rejoiced in the power of God
to destroy the wisdom of the wise,
bringing to nothing the understanding
of the prudent, and purposely choosing
the foolish things of this world to con-
found the wise. See I. Cor. 1:27. Of
himself he said, II. Corinthians 11:23,
"I speak as a fool, and modern learn-
ing is confirming the estimate he
placed on himself."

Poverty and ignorance go hand in
hand, and the less we have of either the
better for the race.

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to Further Elucidate His Wonderful
Powers—He is Working Under the
Auspices of T. W. Stanford, and
Great Results Are Anticipated:

To the Editor:—By the last mail Mr.
T. W. Stanford of Melbourne, Australia,
writes me that, the general publication
of those Examiner articles on Spiritism
and Dr. Jordan, have put NEW
LIFE INTO THE CAUSE, and given
rise to much controversy in that coun-
try. The Sydney Times has a repre-
sentative in Melbourne who has be-
come a member of the Stanford circles
with Mr. Bailey, the medium, who will
report each sitting for his paper, and
which will no doubt be an accurate
presentation of the same. He says:

"THE INTEREST IS SURPRISING.
I have re-engaged Bailey, his power hav-
ing returned, and now have a circle of
twenty-five persons, all deeply interest-
ed in the phenomena, BOTH PHYSI-
CAL AND MENTAL. Though we have
not had three sittings (once a week),
the results are excellent."

Letters of inquiry are reaching him
in great numbers from all the colonies,
and he is sending out great quantities
of literature to meet the demands.

Professor Jordan having expressed a
willingness to have psychology lectured
at the university, Mr. Stanford
will put forth his best efforts for the
early attainment of that object.

ADDIE L. BAILLOU.
San Francisco, Cal.

ONE WOMAN'S VIEW.
Christian Spiritualism, or of Any Other
Name.

Christian Astronomy, Christian
chemistry, Christian sunshine, or any
other shine. Such a prefix seems a lit-
tle misleading, but changes nothing.
Truth is truth, and facts are facts, all
the same.

Spiritualism is coeval with humanity,
call it Christian or heathen. It has al-
ways existed and always will exist. A
person's opinion of it affects only the
one who cherishes the opinion. It is
the same yesterday, to-day and forever,
however differently or by what name
people may represent it. Its founder
was the same as the founder of humanity.
It will cease when humanity ceases.

Humanity at the present time is com-
posed of human beings in various
stages of development, good, bad and
indifferent. Spiritualism embraces all,
just as humanity does. Men have al-
ways differed in opinion upon various
points, and doubtless always will. Vari-
ety is the spice of life; let them differ,
but do not quarrel about it.

Every man but Spiritualism has a per-
sonal founder. The disciples were first
called Christians at Antioch. Who
called them Christians then, and why?
Not the disciples, but the outsiders, to
stigmatize them because they were
followers of that disturber of the peace
called Christ. Later, when they began
to divide up into sects and churches,
they were distinguished by the names
of the local leaders, somewhat as
Christians are to-day.

Spiritualism is named for no man or
body of men. It belongs to all time and
space. Discovered by every per-
son into whose consciousness it enters.
Known for a certainty by the experi-
enced, or by those whose reason tells
them that the manifestations could be
produced by nothing else—that the
communications received could not be
given from any other source than what
they purported to be. Spiritualism is
not dependent upon believers or fol-
lowers; accepted or rejected it is Spirit-
ualism still, and cannot be destroyed.
A principle enduring.

Calling a man a Spiritualist, a Chris-
tian or an infidel, does not make him
one, nor does it change or injure the
individual so called. There are too
many believers in Spiritualism who are
not called Spiritualists. All who are
receptive and desirous can be taught
the truths and realize the freedom and
happiness afforded.

MRS. C. K. SMITH.
San Diego, Cal.

COMPARE THEM.
Spiritualism, Religion and Legerdemain
From the Standpoint of H. E.
Pomeroy.

Take Spiritualism, religion and leger-
demain, and compare them, which is
nearest scientific and which the most
satisfying to the mind. There are too
many Spiritualists who can spend an evening with
Kellar, see miracles performed equal to
any levitation or materialization, and
know all the time that the artist is honest
because he tells his audience at the
commencement, "This is deception;
you could do as well as I if you only
knew how."

Will a dark seance or a religious pow-
wow leave as good feeling?
Can a person think it over afterward
and not feel sold? A rogue will not
give his game away; a professional
prestidigitator says, "It is my game and
I play for pay." Are the reverends of
any denomination more honest?

This is not written as criticism, but
for comparison. It is by comparison
that we come to know the truth in many
cases.

Hudson Tuttle, in The Progressive
Thinker of Dec. 23, speaks of Margaret
Coe as a healer, in terms that carry
conviction to the mind. He is a true
"Spiritualist" of the highest order.
He says the key to her success is her
wonderful magnetism; thinks her spiri-
tually endowed. So do I—endowed by
the "spirit of truth and love"—the com-
forter. "No commercialism," he says.
I think she must be a follower of the
Christ.

Does she have any trouble with
fraudulent mediums?

Is she fit to ride at half-past?
I believe she has the very kind of
Spiritualism that honest people desire
and that cannot be counterfeited. I
would give more to spend an evening
with her than I would of even Dr. Do-
gma.

Write and an inquiry.

Spinoza, one of the most learned philo-
sophers of the 17th century, who de-
voted his whole life to study and liter-
ary research, born in 1632, was pro-
nounced a "God-intoxicated man," be-
cause he believed God was an ever-
present reality, and everything was due
to his immediate interference.

There are persons in our day who as-
cribe all the operations of natural law
to the immediate agency of the Divine.
Every wind, every cloud and storm, all
the forces of nature and even the
development of a human being, are
attributed to the direct interference of
God-intoxicated apply to them? And
would spirit-intoxicated be a just de-
signation of those who seem to imagine
all our blessings come from good spir-
its, and all our curses from evil spirits?

"Discovery of a Lost Trail." By Chas.
B. Newcomb. Excellent. In spiritual
suggestions. Cloth, \$1.50.



A. LEAH UNDERHILL.

One of the Original Fox Sisters, at Hydes-
ville, N. Y., Expresses Her Opinion in
Reference to Materializations.

At the same time I think that the cause of
Spiritualism would be at this day further ad-
vanced in general acceptance, if cabinets, and
with them the phenomena called materialization
and transfiguration, had never been introduced.
For, however genuine, as well as impressive, may
be the manifestations of the presence and action
of the spirits which may have occurred in the
employment of them, they afford opportunities
for deception which dishonest mediums are but
too ready to avail themselves of, and then when
exposure comes (and it is generally Spiritualists
who are the most earnest in detecting and pun-
ishing the infamy of such deception), they are
at once trumpeted all over the land, and more
harm is done to the progress of the cause than
all the good ever resulting from the genuine
phenomena themselves. No such exposures
ever occurred in all our long and varied experi-
ence, though never have mediums been subject-
ed to more jealous and severe investigations;
and there are few of the more modern phenom-
ena which have not occurred through our me-
diumship.—A. Leah Underhill in "The Missing
Link in Modern Spiritualism," Page 413.

The Curtain Will Rise.

Week after next the Curtain will rise on a
new scene in connection with a white hat,
a white dress, a pair of white shoes, a pair of white
stockings, a scarf, fan and doll. Can a spirit
transfer the same to his spirit home, first dema-
terializing them, and wearing them there, and
then materialize them again at will to wear them
on earth. This subject will be fully considered,
and light thrown on the mysteries of the dark
cabinet, from which so many questionable "mes-
sages" appear, dressed in false wigs, false whiskers,
earthly made illuminated dresses and other tog-
gery. Spiritualists all along the line are becom-
ing more interested than ever in the investiga-
tions being carried on through the leadership
of The Progressive Thinker, and the end is not
yet. The following omissions will be supplied,
showing who the medium is, through whom such
wonderful materializations and dematerializa-
tions are given.

To the Editor:—A fine demonstration

of spirit power took place at
some time ago. A short time
before Christmas the [giving name]
cabinet messenger, expressed a wish for
a full outfit of earthly clothing. One
lady got her a nice white hat; another
made her a white dress; another pro-
vided her with a pair of white shoes;
another with a pair of white stockings;
and others with scarf, fan and doll.
These articles were presented to her
for a Christmas present and were taken
away somewhere by the spirit mes-
senger, not one of them being left in
the seance room. When inquiry was made,
the spirit said she took them to her
spirit home.

A few weeks after Christmas,

who is a materializing medium,
requested _____, who is a spirit

LOOK OUT! LOOK OUT!

NEXT WEEK WE WILL PUBLISH
THE SPECIAL EDITION CONTAIN-
ING INGERSOLL'S ORATION, AND
OTHER ARTICLES OF ABSORBING
INTEREST. THE WEEK FOLLOW-
ING THE CURTAIN WILL RISE ON A
NEW SCENE.

A Pointed Objection.

Count Tolstoy says one time he pub-
lished the Sermon on the Mount for
the use of the Russian peasantry. Be-
fore placing it in the hands of those
for whom it was prepared, he had to
get the Censor's consent. To that end
a copy was placed in the hands of that
functionary. When it came back the
passage, "Take no thought of the mor-
row," was obliterated. Tolstoy applied
to the priest who was officiating as
Censor, and represented that the direc-
tion was by Jesus himself, was a part
of the Bible, and as sacred as any other
part of it.

"Oh, yes," replied the priest, "but
what peasant ever gets that far in the
Bible? Nine-tenths of them stop at
Genesis. Now, you see, Count, if the
peasant took that advice seriously
Russia would become bankrupt. The
peasant would live only for the day, he
would save nothing; it would be impos-
sible to collect taxes; the army would
starve; the government could not pay
its employees; indeed, we should be in
a state of chaos. Really, I cannot let
that verse go unblatantly."

Was not the priest Censor correct?
Following the teachings of Jesus to the
letter, as they appear in the Bible, and
the suspension of all governments

photographer, to take her photograph
while entranced in the cabinet in the
dark. She seated herself in the cabi-
net, the curtain pulled a little to one
side, the camera placed in position, the
room made dark, and the photograph
was taken. To one end in front of
_____ stands _____, the spirit
messenger, clothed in her
presence of spirit. I send you the photograph; also a
photograph of myself and spirit wife
and son, and also one of myself
and spirit _____, who controls
the materialization, and the face and
head of _____ and others, supposed to
be relatives whom I do not recognize.
I am of course a proven to me that
spirits can be photographed and that
they can take solids to their spirit
homes.

would quickly follow, commerce would
end, destitution would be universal, and
chaos would be supreme.

The monks who wrote the New Testa-
ment were mendicants, subsisting by
beggary, and the direction, "Take no
thought of the morrow" just fitted their
indolent and worthless condition.

PRESIDENT ABRAHAM LINCOLN.

He Rescued a Pig From the Mire to
Prevent Its Suffering.

To the Editor:—I have felt lonely
for a long time when wondering if I
were the only one who thought of the
cruelty to our fellow creatures prac-
ticed by our presidents, and thereby
setting a bad example to the coming
generation; but since Lady Florence
Dix has the courage to bring the fact
to notice and vividly portray the suffer-
ing they inflict, I feel that I am not
entirely alone when thinking of such
wantonly cruelty.

The "good book" tells us that not a
sparrow falls to the ground without the
notice of our heavenly Father.

What a contrast between our present
rulers and our honored and beloved
Lincoln who manifested the God or
good within, when he willingly risked
solving his good clothes by extricating a
pig from the mire to save it from suffer-

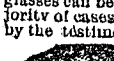
right side clothed in a long, white garment."

These passages describing the event use synonymously the

Eye Glasses Not Necessary!

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands of people who have been cured by this wonderful little instrument.



China also cures sore and
strawberry eyes, and
tritis, etc., also removes
catarracts and Pterygia
and cures cutting
gluing. Over seventy
of the Actinas having been sold, therefore
is not an experimental
following letters are but samples of those that
are received daily:

Dear Dr. Henry, 242 West 135th St. New
York City, writes: The "Actina" cured me of
rhinitis after the doctors said there was no cure
except by operation. I have not had a cold
for over four months. I can see to read and sew as
usual. I hope, I can honestly recommend "Acti-
na" to all suffering from rhinitis.

Emily Kapp, 1920 Kansas Street, Milwaukee,
Wisconsin, writes: The "Actina" I purchased
from you cured my eyes in a few days. I was
sight. My brother was near-sighted, wore num-
bered and six glasses, and now he can go to
school without glasses. I can now go to work
without glasses.

Holdbrook, Deputy County Clerk, Fair-
fax, Va., writes: "Actina" has cured my eyes
so that I can do without glasses. I very seldom
use my spectacles now, and can study up to eleven
o'clock in the afternoon without any strain.

Actina is not a drug or lotion, but a small
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young with perfect safety. It is not a medicine,
nor any harm with Actina. Every member of a
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for use. Actina is sent out in a trial postpaid.

If you will send your name to the
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book, Prof. Wainwright's Treatise on the Eye and on
the General and Local Treatment of the Eye,
so that your eyes can be cured, no matter how
many doctors have failed.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine. You must make speed equal to about four words per minute. That is, 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. Please bear this in mind.

ITEMS.—Bear in mind that items for the *General Survey* will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and sometimes 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. If not, it will not do so. Secretary of Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

We desire the work, "MORAL EDUCATION," by Prof. Joseph R. Buchanan. Who has a copy?

Dora C. Crosby, state secretary, writes: "The Iowa State Convention will hold its annual meeting in Des Moines, Jan. 18 to 21, inclusive. Nearly all the speakers and mediums secured for this convention are new to the Iowa annual gatherings, and we believe Spiritualists will be especially attracted to the work of the morning of the 18th. There is work in the vineyard, and all are under obligations to come and do your share. We do not want any shirkers in Iowa."

A. Haeger writes: "At the Temple Light and Truth, Sunday, Dec. 31, we had with us the mediums, Mr. Wm. Arnold, Mrs. Binz, Mrs. Korbus and Mrs. Gantner. Our pastor, Mrs. Th. Loh, gave us a lecture in German, and Mr. Arnold favored the evening with a lecture in English, followed by Mrs. Korbus in German. Mrs. Binz and Mrs. Gantner gave tests, all recognized. Mr. Arnold gave us a demonstration of his gift, under test conditions—Independent writing and music; messages written by spirits were recognized, and those who had come went home happy for they knew they had spent one of the most beautiful evenings of the year."

C. F. Sullivan writes from Los Angeles, Cal.: "Our chosen work is progressing very nicely notwithstanding some discouraging circumstances by way of ill health on the part of both the matron and manager, but we are now somewhat better and hope soon to be in our usual health. We have recently taken another child into the home. The children are all developing beautifully—are rosy, healthy and happy as the day is long. We anticipate for the future a group of young men and women fully indoctrinated in the principles of our beautiful harmonious philosophy, ready to spread the light of Spiritualism for spiritual purposes, and we hope to put forward the work of gathering up outcast children in which work they will be better equipped than we are. Our greatest regret is our lack of help and ability to take more children; but we have faith to believe that the power over us and those in spirit who are helping under Him will yet open the way for us to accomplish more. President, Mrs. Anne E. Allen; recording secretary, Chas. E. Allen; recording secretary, Chas. E. Allen; recording secretary, Geo. W. Nutting; treasurer, Mrs. Josie Harding; trustees for three years, J. B. Hastings. The association will hold a fair in aid of its building fund, in Massachusetts Hall, April 5, 6 and 7, 1906. Anniversary exercises will be held in Massachusetts Hall, Wednesday, March 28, 1906, afternoon and evening."

The president of the First Spiritual Church of Baltimore, Md., writes: "We believe in the immortality of the soul, and the continued identity of the individual after the change called death. We believe that the exchange of intelligence between the spirits of the so-called dead and human beings on earth is scientifically proven. We believe in the moral responsibility of the individual; and that, in accordance with his thoughts and deeds, peace or suffering comes to him by the natural operation of changeless spiritual laws. We believe that the door of reformation is never closed, but that the pathway of progression lies eternally unobstructed before every human soul."

G. W. Nutting writes from Brockton, Mass.: "At the annual meeting of the People's Progressive Spiritual Association held Monday evening, Jan. 1, 1906, the following officers were elected: Mrs. Annie Bosworth, vice-president; Chas. E. Allen, recording secretary; Chas. E. Allen; recording secretary, Geo. W. Nutting; treasurer, Mrs. Josie Harding; trustees for three years, J. B. Hastings. The association will hold a fair in aid of its building fund, in Massachusetts Hall, April 5, 6 and 7, 1906. Anniversary exercises will be held in Massachusetts Hall, Wednesday, March 28, 1906, afternoon and evening."

Mrs. M. Pearsall writes from Des Moines, Iowa: "The premium books received, for which I thank you. They are truly a Christmas present. I now have two more nice books to add to my little library. I have all the premium books and prize them very highly."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

Dr. G. W. Brown writes: "I am glad to report new life has been infused into the Psychic Society of Rockford, Ill. The promise for the New Year is indeed cheering. At its session on the evening of Dec. 31, there was a good attendance, persons coming from Belvidere, Peconia, and Janesville, Wis. Mrs. E. J. Hanson, of 76 Highland, Chicago, a very earnest, argumentative and logical inspirational speaker, from a text furnished by the audience, entertained and instructed the audience, in a clear, distinct voice for near an hour. At the close the large audience, by a unanimous standing vote, invited her to remain another week, and to return to us at her early convenience. Eight new members were received into the society, who were beautifully addressed by Mrs. Hanson, after which they received welcome and the glad hand from the old members. I was much pleased to find The *Progressive Thinker* has so many patrons in Rockford, and I am assured its list will be considerably enlarged during the next few weeks. Success to it, and to its enterprising publisher. The paper is worthy a million readers. I heard some of its patrons express a wish it was annually indexed, for the convenience of those who preserve files for binding, as it would be well if more adopted this method of preserving it. What a valuable heirloom it would be to transmit to later generations!"

A. B. Gaston of Meadville, Pa., writes: "The Spiritualists of this city have recently organized and would like to correspond with speakers and mediums who may pass this way this winter."

Prof. W. M. Lockwood, the widely known physicist, experimentalist and student in natural philosophy and psychology, delivered a lecture for the New Thought Spiritual Society of Grand Rapids, Mich., in the Holland Unitarian Church, corner East Bridge and North Tonia streets, during the month of January, 1906. In addition to his Sunday discourses, he will give mid-week lectures upon the X-ray, demonstrating principles of clairvoyance, a lecture upon the relation of Atmospheres of Health, illustrated by a full set of Prof. Crookes' Scale Vacuum Tubes, also a lecture upon the spectra and variation of Life Principles manifest in plasmas, bioplasmas and mammalian varieties of existence, illustrated by the spectra of a set of Geissler's vacuum tubes. All of Prof. Lockwood's lectures are exceedingly interesting, elevating and instructive. Make a note of this: Prof. Lockwood is the only speaker on the public rostrum in this country who establishes the spiritual philosophy upon nature and her psychic processes, and demonstrates it. He not only affirms that continuity of life is a fact in cosmic process, but he demonstrates the communication between the two spheres of existence is the same as on the earth plane—viz., by symbols of sign and symbols of sound. He is the only speaker who employs scientific apparatus to demonstrate the underlying principles of Spiritualism, and in this field of work is called "The Peer of the American Rostrom."

One of the closing events of the year just past was the Spiritual watch meeting at the home of J. I. Mills on East Main street, Elwood, Ind., where there were more than one hundred guests in attendance. The guests assembled early in the evening and remained until the New Year was proclaimed by the usual blowing of whistles and ringing of bells. During the evening, Mrs. Mills gave a number of positive tests, all of which were recognized and J. M. Markley made an interesting speech after which he presented Mrs. Mills the license which declares her a spiritual minister. Mrs. Mills, in her response, showed her appreciation. Hugh Donnelly, a popular reader, entertained in a most pleasing manner. At the arrival of the year 1906 the guests departed for their several homes, wishing each and all a happy New Year.

Dr. Beverly writes: "Over 100 remained at the service and witnessed the passing out of the old year, and the coming in of the bright new year, represented by a little girl of six years, dressed in white, who wished all a happy new year, and sang two verses of a new year song. The new attractions at Arlington Hall, 31st street and Indiana avenue, are drawing a large number of people who enjoy a live meeting, where they can find honest demonstrations of the power of the spirit, for many are hungering for spiritual food which every true medium so freely gives forth to the multitude. Our society has no indebtedness, and has never solicited such a prosperous condition as now, we invite all willing workers to come and help. We appreciate the services of The *Progressive Thinker* and will soon send you a large number of new subscribers, for this work of purification will go on, for we are living in testing times. All the staff shall be consumed, while the wheat is scattered upon the heart soil that is waiting for the truth."

Gustave Williams writes: "Sunday, December 24, our meeting was well attended, quite a number little folks being present, and as is customary with the North Star Spiritual Union, Santa Claus paid his annual visit, distributing presents to all. We had a literary program for the evening. Sister Letzger gave beautiful messages. We have the good fortune in securing Mrs. Letzger as our medium. We earnestly invite all co-workers and every one to visit us. All mediums and speakers are cordially invited. All will be recognized and made welcome at our hall, 1545 Milwaukee avenue."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, January 14: "What Dood Does It Do?"

Gen of Thought:
What good does it do? Is asked again.
How much does it give of joy or pain?
Is your thought and word and deed
each day
To cheer and help along life's way?

Facts are good for minds that move in doubt,
Cheer for the heart hedged with gloom about;
But Love is the best for every soul,
Love's a part of the infinite Whole.
—J. W. R.

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

J. W. Gill writes: "The circles held at the residence of Mrs. Hamilton Gill, 522 West Monroe street, on Sunday and Thursday evenings, have shown a large attendance and ever increasing interest in all that relates to Spiritualism. The remarkable tests given by her spirit controls 'Nannie' and 'Minnie' have taken away the bitterness of death and proved beyond a doubt that those passed on are not in some far away heaven, although invisible to mortal eyes, are ever near them, ready to help guide and console. At one of these meetings a spirit giving the name 'Edith' told her aunt she possessed some hair belonging to this spirit that had been cut off her head after she had been buried some twelve years, the spirit giving the name 'Helen' came to her mother and told about her niece Bessie having swallowed a penny and was to undergo an operation and that it would prove successful and that Bessie would not pass over. Both ladies acknowledged that those present in the circle that above messages were correct."

Ferd C. Suhrer writes: "Sunday afternoon, Dec. 31, the congregation of the Rising Sun Mission had the pleasure of listening to a few words from Bro. Underwood, an inspirational speaker quite out of the ordinary. Sisters Andrews and Weaver added their valuable services by giving messages. A larger number than usual remained for lunch and the watch night service in the evening, among whom were several from Austin, Oak Park and other suburbs. In the evening our speaker was Dr. J. MacFarland, already popular on the Spiritualistic platform. The message to be given was 'The Future of the Human Race.' The speaker secured the Doctor as regular speaker. The services continued on and Sisters Dill, Andrews, Kirchner and Brother Thompson brought cheer and sunshine to many aching, saddened hearts with their spirit messages. Our full choir was in attendance and rendered some very impressive and beautiful selections. At midnight, at the request of President Kirchner, all bowed our heads in silent prayer for about five minutes. The ladies of the congregation had thoughtfully provided a lunch of hot coffee and sandwiches which was served in the ante-rooms. The ladies of the Mission always mix their love and magnetism in what they do and its influence for good is always felt. The Rising Sun Mission never held a more successful and encouraging service. Its officers and members have every reason to feel thankful for the bright and promising future that stretches before it in 1906. The eloquent Hon. Charles Hughes will deliver an address for us Sunday evening, Jan. 14. Visitors are invited to all our services. Those who will be benefited by a visit to the Mission, 378 S. Western avenue, afternoons at 3 and evenings at 8."

Julius Wagner writes from Allegheny, Pa.: "The last Sunday in the old year was celebrated with tests and a fine lecture by Mrs. Bristol, at the Grand Army Hall, West Diamond street, afternoon and evening. Mrs. Bristol's conference was a most interesting and successful one. The evening was spent in speaking and tests. A little girl of eleven years old, gave some splendid tests under control. Your humble servant gave a few delineations, reading from the head and face. All enjoyed the evening's program."

Rev. P. M. Esser writes: "As my engagement with the North Star Spiritual Union has expired with the year 1905, I hereby announce to Spiritualistic societies and the general public, that my services in the capacity as minister, dealer and lecturer of the spiritual doctrine, if needed, will be answered promptly and reasonably."

W. F. Schumacher writes: "The Spiritualistic Church Students of Nature held its last service at Van Buren opera house, which was well attended. The Hephzibah Order, an auxiliary of the Students of Nature, performed in oriental costumes. They magnificently gave for the benefit of the sick, which made a deep impression on the audience. Mrs. M. Schumacher, the pastor, will continue to serve this society at its new hall, 461 W. North avenue, corner Robey street and Milwaukee avenue. Good mediums will be present at all our services."

W. J. Elmo writes: "The watch meeting held at Vincennes Hall, 3514 Vincennes avenue, by the Spiritual Alliance church, will long be remembered as a banner meeting. The attendance was large, and Prof. F. M. Scharnberger let the guide handle the discourse, 'Biblical Spiritualism,' which was enjoyed by all. He is a splendid lecturer. Address him for engagements at No. 3187 Cottage Street, Chicago. J. K. Hill, well known to all, was with us, and as at his best. He gave names and tests, showing he was not alone in the work. Mrs. Elmo let her guide, Blue Bell, who is a favorite with all, give some convincing messages. As our regular service was over and was making ready for watch service, Mr. Ewert, president of Hyde Park Society, 319 S. 55th street, came in with his members and attendants of their church. Then Mrs. Burland and her society, of Hopkins Hall, 53rd street, came, followed by Prof. Stoller and society, of 77 31st street, comprising the four societies. There were plenty of messages from the other side, and 1906 was brought forth with much joy and happiness. Vincennes Hall was blessed with a good spiritual influence and a large attendance, and will continue to have good meetings at 3 and 8 p. m., every Sunday. Mrs. May Elmo, pastor and test medium. Visiting mediums are always welcome. Test sessions every Wednesday evening. Hall and residence, same number."

Correspondent writes: "Sunday evening, Dec. 31, was indeed a grand evening for the Independent Church of 'Truth,' corner 47th street and Grand Blvd. The hall was filled with a most intelligent audience, and the short talks by Dr. H. A. Cross, H. C. Smith, David Drulliner and Mr. West were most enthusiastically received, creating an excellent condition for the psychics who followed: Mrs. Henrietta Lichtig, Mrs. Cowen, Mrs. Myers and George Gladys Cooley, all of whom did excellent work reaching many seekers after truth with their spirit messages."

Joyful indeed were those seventeen children who were entertained at a Christmas dinner party by Meredith B. Little of Glen Falls, N. Y. The young guests were brought from needy homes and the entertainment prepared for them by their generous host opened their eyes with surprise and appreciation for the good things set before them. The dining-room was decorated in true holiday style with Christmas greens and the favors were bunches of carnations. The feast was most abundant and appetizing. There was a big roast turkey, a chicken pot pie, and vegetable plente; ice cream and other dainties followed. After dinner the

A GREAT TIDAL WAVE

THE CURTAIN, SOON TO RISE ON THE DARK CABINET AND ITS CONTENTS.

Never before in the whole history of Spiritualism has there been such an upheaval in our ranks as now. Never before has the attention of Spiritualists been directed towards The *Progressive Thinker* to such a great extent as at present. They look to it as the great exponent of a living vital truth. They know it is the only Spiritualist paper on earth today that dares lift the curtain on the frauds that infest our ranks, and show our people the difference between Legerdemain Spiritualism and that which is genuine. From the North, South, East and West subscriptions are pouring in, and from all sides comes the cry: "Give us light on the dark cabinet with its artificial toggery, its legerdemain, its lightning change artist, its ghostly wigs, beards, illuminated gowns, etc."

That is just what we propose to do. So send in your subscriptions at once. The Tidal Wave is on. Keep it in the ascendency. TRUTH PROMOTES a cause; ERROR INJURES it, or totally destroys it. One Brother living at Ft. Worth, Texas, sends in one hundred and eighty yearly subscribers; another, H. E. Russegue of Hartford, Ct., sends eight; others too numerous to mention; send in from two to five, and all combined make a vital Tidal Wave. Remember, the Curtain is SOON TO RISE on the Dark Cabinet, disclosing its contents, whether of truth or falsehood.

undeniable evidence of spirit return. The beautiful solos by Mrs. Pierce were grand and appropriate to the occasion, and brought forth a most hearty applause. This beautiful singer will be present at all future meetings. While there had been no attempt to hold a watch meeting, the program was so interesting and varied that it was after eleven o'clock before the large audience seemed dismissed. All seemed to be enjoying their pleasure in having been present. Thus ended the last meeting of the year with a general good feeling toward all.

THE N. S. A. MISSIONARIES GOING SOUTH.—E. W. Sprague and wife are serving the Spiritualists of Washington, D. C., the Sundays and Mondays of January, 1906. They will answer calls to hold meetings in other places within two hundred miles of Washington, remaining one week each evening of the month. They expect to leave Washington the last of January for a trip through the South. Individuals or societies wishing their services will please address them as follows: No. 600 Pennsylvania avenue S. E., Washington, D. C.

Mrs. Minnie Lambert writes: "Thanks for the good The *Progressive Thinker* has done for me. It has been a great help. Mrs. A. Averill, of Lynn, Mass., has a fine piece in this week's *Progressive Thinker*, entitled 'Angels Whispering.'"

Mrs. Lily LeSueur writes from Dallas, Texas: "Sunday evening, Dec. 31, the Truth Seekers' Society of Spiritualists of this city held a very interesting meeting. Mrs. Isa Wilson Kaynor, pastor, gave a grand discourse appropriate to the occasion of the old year passing away and the coming in of the new year. Prophecies for the coming year were given of deep import. At the close of the discourse the messages given by Mrs. Kaynor were in every instance correct and satisfactory. The young folks have appealed to Mrs. Kaynor to assist them in starting a series of evening meetings of some kind; the first one may be a box party, then closing with a social hop. All members of the society and their friends are cordially invited to assist the young people in this venture to make it a success. We had a very pleasant social evening, and as the ladies had provided refreshments, a large lunch was served with coffee, at midnight, and the old year was watched out and the new year coming in amid the din of cannon and fire works. Many plans were discussed for the future welfare of the society, and a happy new year's greeting to all for 1906."

F. H. Morrill writes from Philadelphia: "The Helen Stuart-Richings has lectured the First Association of Spiritualists of Philadelphia during December to interested and increasing audiences, and has given great satisfaction. Considerable has been said in the past about Mrs. Richings having renounced Spiritualism, and on Sunday evening, December 17, she explained her position and said that although she retired from active work on the Spiritualist platform for a few years, she never renounced the cause and claims to have always been a Spiritualist since first being convinced of its truth. At the close of the meeting one of our veterans in the association, Capt. F. J. Koffer, thanked Mrs. Richings for her word of explanation, and moved that she be fully endorsed. The motion was seconded and carried unanimously by a rising vote. Another member moved that the secretary be requested to communicate these facts to the spiritual press, which motion was also seconded and carried."

Joyful indeed were those seventeen children who were entertained at a Christmas dinner party by Meredith B. Little of Glen Falls, N. Y. The young guests were brought from needy homes and the entertainment prepared for them by their generous host opened their eyes with surprise and appreciation for the good things set before them. The dining-room was decorated in true holiday style with Christmas greens and the favors were bunches of carnations. The feast was most abundant and appetizing. There was a big roast turkey, a chicken pot pie, and vegetable plente; ice cream and other dainties followed. After dinner the

delighted children were ushered into another room where substantial gifts awaited each little one. The girls received dressed dolls and each boy was made happy with a jumper suit. Two books, a pound of candy, a pound of nuts, an apple, an orange and a banana also appeared to gladden the heart of each youngster. Mr. Little is a Spiritualist and a profound thinker along occult lines.

B. F. Graves writes: "Pennville, Jay county, Indiana, and neighborhood, are early a strong locally in Spiritualism, earnest and steadfast adherents. Many of them came direct from the Quaker society. These martyrs are now on the spirit side of life, but were the nucleus around which grew our present strong spiritual organization. Friends themselves, once persecutors at Salem, Mass., here the inaugurators and leaders in Spiritualism and liberal views and works. The Spiritualists have a substantial hall, named West Grove, where the true philosophy is preached by both home and outside talent to way-faring men and women. We have some good mediums in all phases: Mrs. Nora Bowman, a rapping, clairaudient, clairvoyant and personalizing medium; holds one or two circles a week, alternating between home of Dr. Jones and Col. Bowman. Her seances are largely attended and give marked satisfaction, and are given free, without price; not free, figuratively speaking, as is the religion of Jesus, but 'actually free' for the benefit of the association, and the preservation of the cause is the saving light of Modern Spiritualism."

Henrietta L. Lichtig writes: "The regular business meeting of the Illinois Sunflower Club, is held Tuesday, Jan. 9, at 2 p. m., in Lincoln Hall, Fraternity Building, 70 East Adams street. The election of officers for the ensuing year will be an important feature of the meeting. Let all members be present."

Mary B. Hill writes: "A progressive seance party will be given under the auspices of the Band of Harmony, Jan. 11, 1906, at the home of Mrs. Garner, 467 Farwell avenue, Rogers Park. Take Clark street limits car to barn; there get on Evanston car; get off at Pratt avenue; walk one block west to Central avenue, then one block north. Eight prizes are to be given. Score cards 25 cents. Afternoon session to begin at 8 o'clock. Evening session at 8. Each person brings a lunch."

Eva L. Stewart writes: "Dr. J. H. Randall gave one of his most spiritual talks at the Hyde Park Occult Society hall on the last Sunday of the old year. He was at his best and did great justice to the subject. After the exercises of the evening about fifteen of us went to the watch meeting at Vincennes Hall, where we found many more and all had a good time, watching the old year out and the new year in. Those who received messages were well pleased. We are contemplating starting a developing class soon. Don't forget we have a very pleasant social time at our Thursday evening dances. On January 14, Dr. C. S. Tidale of Missouri commences his course of lectures, Sunday evenings, and his class on Sunday afternoons, promptly at 2 o'clock."

T. J. McFeron writes: "The First Spiritual Society of San Diego, Cal., has just closed a very successful and profitable engagement with that 'venerable pilgrim,' Dr. J. M. Peebles, who occupies the lecture room in the First Spiritual Temple during the month of December, and all who have been fortunate enough to hear the Doctor in his truly soul-inspiring, uplifting talks, can realize what a treat we have had. He goes from here to-morrow to Desano, for a few weeks' visit, after which we hope to have the Doctor with us again for a season. We have an engagement with Moses and Mattie Hull for the month of January, and are anticipating a royal good time during their stay with us."

Mrs. Bullene, the well known lecturer, is now lying sick in a hospital at Denver, Colo. We trust her sickness will be of short duration, and that she will soon be able to resume her work.

SPIRIT CONTROL AN ADJUNCT IN SURGERY.—Dr. H. A. Cross writes: "I have, within the past few days, performed an act of surgery for a nervous medium while she was under the control of an Indian spirit. The spirit took control of the medium for the express purpose of having the operation performed upon the medium painlessly. It

was pre-arranged with the spirit, and was entirely successful in every particular, the medium not knowing that the operation had been performed until recovering from the control, and then upon being informed of the fact, expressed pleasing surprise and satisfaction."

James L. Dow writes from Manhattan, Kansas: "Marian Allen, a graduate of the Kansas State Agricultural College, and one of our most popular girls, as well as being an enthusiastic Spiritualist, was married to Thomas Warner Buel, Jr., who is also a graduate of the same college. They were married on January 1, at the home of the bride's mother, Mrs. Flora M. Allen. The rooms were beautifully decorated. A substantial and elegant repast was served to the large crowd, there being sixty-two invited guests present, and all had a most enjoyable time; the press of the winter, and at the morning of the future home will be at Roanoke, Texas, at which place The *Progressive Thinker* will be sent to them."

Maggie Henry writes: "On New Year's eve, at Spiritual Mission Chapel (Old 77) we had very fine meetings. In the evening we had a very full house. Harmony reigned supreme and brought forth some very interesting and instructive answers to the questions asked by the audience. Our speaker, Prof. F. M. Stoller was at his best. At the beginning of 1907 we hope he will still be at Old 77. His lecture was followed by very convincing proof of spirit return by Madame Lucile DeLoux, and our speaker and your correspondent."

Louise Austin, secretary, writes from St. Joseph, Mo.: "The First Spiritual Society of St. Joseph held its first meeting on the evening of Dec. 31, at the morning meeting devoted to business, we elected three new officers. The present officers are: J. O. Stevens, president; W. C. Jessup, vice-president; Louise Austin, secretary; Mrs. W. J. McDaniel, treasurer. W. F. Peck of St. Louis, Mo., was with us two Sundays in December, the 17th and 24th, and he will return the month of January. This is his first visit to St. Joseph, but we sincerely hope not his last. He is an able speaker. We know he will do much good. Dr. W. O. Knowles will lecture for us during February. He has never been with us before, but from the reputation he has as a lecturer and test medium, we feel we have a great treat in store. W. C. Jessup deserves great praise for the work he is doing here. This is the fourth winter he has spent in St. Joseph and the people know how to appreciate genuine manifestations such as he gives. Other mediums who deserve much credit for their work are Mr. and Mrs. S. J. Turner. They are trance mediums and are doing a good work. Mrs. Turner is a trance medium, but does not public work, as she has not fully developed that phase. Her manifestations are exceedingly good."

ROCHESTER, N. Y.

The Good Work Being Done by Mrs. E. H. Messersmith.

To the Editor:—A New Year's dinner and entertainment was given by Mrs. E. H. Messersmith, who is at the head of one of the most popular Spiritualistic associations in this city, and its members, in the chapel of the Unique Building, 180 William street, to about fifty of Rochester's worthy little children.

It was because of the thoughtfulness and personal efforts of Mrs. Messersmith, that enthusiasm was aroused among the members, interesting themselves as usual in the welfare and happiness of less fortunate humanity, that fifty little needy children were fed and entertained by the association, and that the affair was such a success, each one entering into the work heart and soul as only a good Spiritualist, one living his spirituality, could, lending his or her aid and assistance for the good cause.

A committee of five, Mrs. Messersmith, Mrs. Geminder, Miss Sherman, Mrs. Coville and Miss Benjamin, all of Rochester, were appointed to arrange for an arrangement committee. Great credit is due all the members and those who assisted, especially to Mr. J. C. Geminder and wife, who donated the use of their hall and home for whatever good could be done.

The dinner was served at one o'clock. The tables were artistically decorated with flowers and carnations. There was an abundance of fruit and everything to complete a turkey dinner. The children enjoyed themselves in games after the dinner was over, and when they departed for their homes each child was presented with a bag of assorted nuts and candy, a bag of buttered popcorn and a pair of warm mittens, and was sent on its way rejoicing. The affair was a grand success.

As a co-worker and member of the association, because of the great respect and appreciation I have for our leader, Mrs. Messersmith, and the good work she is doing in our city, I am induced to say that she is one of the most soulful Spiritualist mediums we have in our city.

ALICE BENJAMIN.

A Prominent Spiritualist Passed to Spirit Life.

News has just reached me this morning of the sudden death of Mr. B. Frank Schmidt of Indianapolis, Indiana, who had dropped dead in Colorado, having gone there on a business trip.

Mr. Schmidt was well and favorably known through the entire state of Indiana, being one of the labor commissioners of that state. He always took an active part in all reform work, for his heart was set on bettering the conditions of humanity. He was a man of wealth and had great ideals and had planned many things which he expected soon to put into execution, thereby benefitting mankind.

He was a staunch Spiritualist, having been president of the Indianapolis society for at least a dozen of years, and never failed to do his part in assisting the cause.

He spent most of his life in Indianapolis, and was one of a firm known as the Central Chair Co. He leaves two sisters and a young son and daughter, who will greatly miss their loving brother and devoted father.

His heart was set on bettering the conditions of humanity. He was a man of wealth and had great ideals and had planned many things which he expected soon to put into execution, thereby benefitting mankind.

Only a span of time when we'll meet with our loved ones there, Once more to clasp their hands and kiss their faces fair. He's done waiting here, they'll now walk side by side. Unite once again this loving group and bride. GEORGIA GLADYS COOLEY.

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 255 choice selections of poetry and music, combining the highest moral sentiment and free from all sectarianism. Price, 50 cents.

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We have now TWELVE magnificent Premium Books, and you can select from them as follows:
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Lastly, all of these TWELVE Premium Books here announced are sent out, all postage prepaid, for \$3.75, something never before equaled in this country or Europe.

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1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.
4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.
5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6—The Next World Interview, by Mrs. S. G. Horn, a most remarkable medium.
7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
8—A Wanderer in the Spirit Lands, Translated by A. Farnese, a wonderful English medium.
9—The Religion of Man and Ethics of Science, by Hudson Tuttle.
10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.
11—The Great Debate Between Moses Hull and W. F. Jameson.
12—The Next World Interview, the Spirit World, written through the mediumship of Carlisle Petersilea.

Each Spiritualist should at once commencing forming a Spiritualist and Occult library.

When ordering a Premium Book, one or more, you must send in a yearly subscription for The *Progressive Thinker*.

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An Adventist attack upon Spiritualism refuted. By Moses Hull. Price, 10 cents.

Force and Matter. By Ludwig Bucher. A profound work upon a profound subject. Price, cloth, \$1.00.</

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one must wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

John T. Dow: Q. Does mind or spirit make the body? Or does the body make the mind or spirit?

Regular thought seems to favor the former, but everything in Nature, as we can see, seems to favor the latter. Man is born with a certain form of physical body and brain, over which his mind could have had no control.

That form decides the character of his mind. Then, just in proportion as disease, old age, or removal of brain tissue place, the mind disappears, and cannot be discovered.

If ancient and Modern Spiritualism is not true, have we the slightest proof or indication that the mind or spirit has any existence after the body is dead?

A. Mr. Dow presents one of the most difficult problems of spiritual science. Materialists constantly appeal to the seeming dependence of the mind on the body, and thereby attempt to prove that without the physical structure there can be no independent intelligence. To evade the force of this argument, the doctrine of pre-existence, and reincarnation were invented. The spirit was and is an eternal entity, taking on a garb of flesh.

The new science of spiritualism, however, or it falls at the threshold. The doctrine of evolution, that is the growth of higher from lower types, carries the development of living forms to man, and it is the promise of spiritual science to carry that evolution through man to spirit. Through man individualized spirit is attained—a form, or organization, from spiritual substance, capable of relating itself to the material after the death of the physical body. This body may be compared to the scaffolding by which a structure is reared—essential support until complete, but then thrown away.

Will the earth life body and spirit exist mutually related and dependent after their separation? Is it possible? The weakening of the body seems to be reflected on the spirit, and the suspension of its functions, the going out of its light. But it must be taken into consideration that while connected with the body the spirit has no other means of manifestation than through its organism. It sees with the bodily eyes, hears through the auditory nerves, and evolves its thoughts through the cell-action of the brain. If we were talking with a friend through a telephone, and the wire was partially broken, or the transmitting instrument was disordered, and only unintelligible utterances came to us, or there was no response, would we not think that the failure was on the part of the apparatus, rather than loss of intelligence on our friend's? Is not the spirit with a disordered body in a similar manner deprived of all means of manifesting itself? When freed from that body, it is the heir to spiritual means, and freed from this dependency.

Yet even with this almost absolute dependency, there are numerous instances where the spirit seems to rise above its physical limitations and gives expression to its spiritual nature, as a foregleam and prophecy.

Old age does not always bring senility. Humboldt at 90 years finished "The Cosmos," the greatest scientific work, and more far-reaching in its influence ever undertaken. He pleasantly remarked to his friends during his last hours that his body had nearly failed him, but his mind was unimpaired.

Sir Isaac Newton was one of the smallest, and most puny infants, and was only reared by the most careful nursing, and while fettered by the ailments of the body, his mind arose above it as a master.

It is impossible in the limited space of this column to more than state the theory advanced by Spiritualism, without attempting demonstration. This has been essayed on different lines of argument in "Psychic Science," and "The Arcana of Spiritualism."

As ancient and Modern Spiritualism contain all the facts, the phenomena and conclusions, of the spiritual realm, there is no evidence of spirit existence more than they furnish. Spirit existence cannot be proven by material science. The more this is studied by itself, the farther its student is drifted away from spirit. Yet, when nature is studied as a whole and not dissected into parts, it will be found that the physical necessities that of the spirit. As an engineer must not only understand the structure of the engine, but of the steam and heat; the electrician of the dynamo, and of the nature of the electric current, to comprehend man, or life in any of its lower forms of individualization, the spirit must be taken into consideration with the physical form.

G. W. Goodman: Q. I have noticed that many that pray and a reverent attitude are necessary in the evolution of the spirit. In the dictionary, prayer means a form of worship or to beg of

The Light Among the Hills.

A Charming and Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 841.)

He continued in the deep, rich voice he had been told "warn his":

"You did not not know that minds superior to your own impressed you to come to me to-day. As you laughed and chatted along the narrow way you never thought you were coming to meet suggestions that will shape your future destiny. As for you," and he stretched a thin, blue-veined hand toward Mrs. Drury, "you are doing well; you have already learned to sink self out of sight in the good of the whole. Let no love of ease delay these; let no siren song allure thee; let no storm nor tempest stay thee—onward forevermore."

"As for you," he indicated Marah and the two young men, "stop your praying and go to work. When you have lived all you have already prayed for and got, will be the time to seek for more. Decide at once what you want to be and do, then be it and do it. Look about you. There is not a department in life where strong, earnest souls are not needed. Choose as you will, but choose and act. Here is a family sick, weak, suffering. They send for a physician, a blind leader of the blind, and he fills their stomachs with poisonous drugs, and goes his way, and the last condition of that family is worse than the first. What does that family need to restore them to health and usefulness? They need to know themselves. They need sunlight, pure air and pure water in abundance, pure food properly prepared and eaten and an object and aim in life worthy of an immortal spirit."

Turning to Vernon Dale he continued: "The Bible describes death and the devil as man's enemies and the last to be destroyed. The only devil that ever existed is the devil of Ignorance, and the only death there is that moral and spiritual death which is the result of ignorance. Go if you will, young man, and show your fellow beings the Way of Life; but first be sure you are in it yourself. Remember that your body is the temple of the living God, and must be treated accordingly. Speak, but speak with authority and take heed that no man despise you."

Then turning to John Wilder he said: "Young man, the world has need of such as you. You are a good farmer, but others can do as well, so leave it unto others, and do the work none but yourself can do. Know that you can do and be all you have sensed in your most exalted moments. Injustice sits in high places, men are ruled by greed and bought with gold; wealth flaunts itself in the faces of starving wretches; the suffering and helpless cry for aid; innocence pleads for protection and womanhood for recognition. Why halt ye between two opinions? Arise in the strength of your noble young manhood—dare and do and be."

He then looked at Martha steadily, some power. While aspire means to aim at higher things or personal spiritual effort. Do they really mean the latter?

Also, are there any spirit forces that want to be worshipped? I read an article by a leading writer to the effect that to receive from spirit sources weakened the spirit of the instrument. I take from this that resistance to an inspiration is necessary in order to become strong in spirit.

Would you kindly give your opinion of the above through The Progressive Thinker and greatly oblige a subscriber?

A. Routine prayer may be a form of worship, and really is the greater part of the ceremony of the Protestant religion. It is a part of the ritual and read or reiterated without thought, has no meaning or influence. It is simply a rite of superstition.

Prayer is aspiration, and although it may not influence the unchangeable forces of Nature, it has a wonderful strengthening power on its maker. While spirits may not demand prayer, our earnest desire for their presence and assistance may bring them to us from creation's verge. And here is the explanation of answer to prayer, not by a God to whom the appeal is made, but by harmonizing the giver with the subject, the spiritual forces which work in ways not comprehended by a gross view of the world. When we consider human and spiritual beings as loved by an ocean of attenuated substance—thought ether—elastic and attenuated beyond comprehension, and that each being is a vortex of vibrations, we can understand how from an intensely wrought mind vibrant thoughts go forth, and although they strike an infinite number of individuals who are not sensitive to them, they find others in mortal bodies or spiritual.

And as harps attuned set each other in vibration, and move those thus receptive to answer their appeals. Whether inspiration from spirit weakens or strengthens the recipient, depends entirely on the manner of its reception. A medium may become as a pen in the hands of a writer, unchanged by what it writes. But inspiration received by an earnest soul, lifts that soul to the level of the communicant and gives it supernatural strength and courage. Such a soul does not yield personality to receive, or surrender its selfhood.

and I felt my pulses throb. Perhaps I never realized so fully before how very dear the girl is to me. At last he spoke and his voice was sweet and tender. "CHILD, Destiny has you in her balance, but she will not find you wanting. With in yourself lies a power you little dream of now. Listen to the God within, and know all things are yours."

"As for the rest of you, each has a work, but you will find it without any of my assistance. Go in peace—good-bye—go," and he pointed to the open door.

The next forenoon we gathered as if by pre-arranged plan in the living room where Marah is now mistress. For a little while we sat in silence and then Mrs. Drury said, "Mr. Dale, have you decided what God you will serve?"

"I have decided in what way I will serve the one God, by serving my fellow beings," he answered cheerfully. "I resigned my position as pastor some time ago and next Sunday I preach my farewell sermon. I desire greatly to go to the city and take up the work Aunt Ann is so much interested in. I can see that in order to do this work successfully I must be able to speak with authority. The message that came to me yesterday was for me, for my soul recognized and claimed it for its own. I shall take a full course in a medical college and get all the good possible from it, and then when I teach people to know themselves and the laws of health they will not despise me."

"Good!" said Mrs. Drury, "it is your turn now Miss Marah."

"I shall enter a hospital and come out a trained nurse," was the brief but decided reply.

"Then you will be ready to take your place beside the physician both in your home and elsewhere—I understand. And you, Mr. Wilder?"

"I will do what all my life I have wanted to do—study law."

Marah sat a little apart from the rest of us during this conversation. Mrs. Drury looked toward her wistfully, but did not speak, so I said, "It is your turn to speak now, Marah." She arose and went to the window and gazed steadily out for a moment and then turned and faced us. The sun broke through the clouds and enveloped her in a flood of light and changed the wavy brown hair into a halo of glory. She spoke slowly and distinctly. "In times of peril when the strong and brave rush to battle there to do and die, some are left at home to tend the sick and helpless, and destiny has assigned to me this portion. She is testing me but I shall stand the test. Whatever comes to me I will be worthy of the best. I will faithfully and cheerfully perform the labor that falls to me, however humble it may be, and while I am doing little things I will try and make myself capable and worthy of doing great things. I know I can rise superior to every condition and circumstance. Spirit is the creative force, so within myself lies the power to command and create. I will waste no time nor strength in railing at destiny, but will create one for myself. I will accept the conditions forced upon me without a murmur, and compel them to serve my purpose. I will live one day at a time, knowing that as I build my present so shall my future be."

When Marah ceased, Mrs. Drury turned to her and said: "Onward, for a glorious future. Shall atone for present ways, And for every tear and heartache Shall arise a song of praise. Onward, for I see it written By the hand of Love divine, 'Peace shall fold thee in her mantle, Joy for thee a garland twine.'"

I am going to stay with Martha while you are at the encampments, Elsie, for you will not need me, and she does, and my brother wants me with him. It is very hard for Silas to have to remain quiet while Martha works so hard both indoors and out. Write to us all about the meetings.

Lovingly your friend and sister, LAURA GRAY.

Dear Mrs. Austin:—Auntie says I may add a little to the letter she has written to you and tell about my own good fortune. Yesterday was one of my days, as Uncle Ezra used to say, when it not only rained but poured. In the morning I got a letter from the town where we went to hear Mrs. Drury speak, asking me to come there and hold meetings every other Sunday for a time indefinite. In the evening one of the wealthiest and most respected men in our town called in company with his wife and asked me if I would hold meetings in our town every two weeks if he would provide a suitable place? So I am not to be shut away from the work I love, after all. In place of the one small door that closed in my face, two larger ones have opened and I have got all I can do. Can you guess how pleased and grateful I am?

Yesterday afternoon, as I was ironing in the kitchen, who should walk in but my former patient, Miss Lane, of whom I have told you. I was real glad to see her and did not try to conceal it. She looks happier, gentler and more refined than she did the first time I saw her, but she is just as odd as ever. She told me all about herself and family, and then informed me that she had come to get Charlie.

"I will take him home with me and give him a good education, physical training and every other advantage he is fitted to improve," she said. "You are playing aunt to another woman's girl, and I will play aunt to another woman's boy."

I called Charlie and told him what Miss Lane said, and when he found his great desire to learn music would be gratified he was nearly wild with delight. Mrs. Drury, thinks as you do, that through music Charlie will develop into a fine medium.

Miss Lane will return next week and take Charlie home with her. "If I loved my brother less I could not give him up, but love seeks not its own pleasure but another's good. My little Elsie is just the dearest baby and I hope I shall live to see her a healthy, happy and noble woman. I shall try and be myself all I want her to be. Be sure and make me a visit when you come back from the camp-meeting."

Always your loving friend, MARTHA WESTON.

New Light Cottage. Mrs. Drury—Dear Sister Worker:—I have just received your letter inquiring about the Weston family, and I am pleased to be able to give you the information you desire. I am here at New Light Cottage in company with Mrs. Helen Weston, "Aunt Ann," and a dozen children from the crowded tenement houses and their caretakers. John Wilder gave his farm to his sister Marah as a wedding present, and it has been used every summer since for the benefit of little children and invalids among the city's destitute.

Donder and Blitzen, now as lazy as they are fat, carry many eager little ones from the station to the farm, and contribute greatly to their enjoyment while they are here.

Vernon Dale and Marah Weston followed the course they mapped out for themselves the last day you were with them. As soon as Mr. Dale graduated from the medical school he and Marah were married and settled with Mrs. Weston and "Aunt Ann" in the city. A large and flourishing Spiritualist society has through their efforts been formed there. They have a nice hall of their own where they hold meetings every Sunday and once during the week. One night in the week Mr. Dale gathers in the hall a large class of youths and instructs them in physiology and the laws of health, purity and morality; and the next evening Marah has a class of girls to whom she gives similar instruction. Mr. Dale spends his working hours performing the duties of a physician and the amount of good he accomplishes can scarcely be overestimated.

Every Sunday Mr. Dale speaks in the hall to a large and intelligent audience who never seem to tire of him. Upon the wall back of the platform he occupies, there is inscribed in large letters so that all who enter the hall door may read:

SPIRITUALISM. HOPE FOR ALL.

"Behold I bring unto you glad tidings of great joy."

Charlie Weston is their musician and grand, and in either position he is grand. Marah is at times a fine medium, but she cannot depend upon herself, for there are weeks and sometimes months that the power is not hers, and then without warning it will come to her with almost overwhelming force. She is a fine woman and untiring in her efforts to do good.

John Wilder was called to a western state immediately after leaving the law school. His father left him property considered worthless which about this time was discovered to be valuable. It took him several years to get his affairs in the West settled, then he returned to his old home, arriving there just after Silas Weston's death. Shortly after, he and Marah were married and went to the town of Eldon to live. Mr. Wilder practices law. He is as fine a specimen of manhood as it has ever been my good fortune to meet. He is strong, fearless and bold. No helpless creature ever appeals to him in vain. Injustice and suffering arouse him to action at once. It makes no difference how unpopular a cause may be, it is enough for him to know it is right. Although strong and brave, he is as tender and gentle as a woman, as many a homeless and persecuted dumb animal has occasion to know as well as ill-treated women and children.

The Spiritualists in that town have a fine building where they hold their meetings and John and Marah are their speakers, and Marah, their medium. The Sunday Mrs. Wilder speaks in the Spiritualist hall, Marah occupies the pulpit of the church, where she gives good satisfaction as a preacher. Marah is the mother of two fine children, which with her husband, the niece of her adoption and Aunt Laura, make up her family, and a good family it is, I assure you. It is one of the greatest pleasures of my life to visit them.

A little while every summer the family return to Spruce Grove Farm and there I expect to join them next week. Marah declares that she cannot do her work if she is entirely deprived of the companionship and inspiration of the spruces, where, as she says, she goes to be alone with her own soul and listen to the voice of God.

While talking with Marah a few weeks ago she said, "My private work as a medium lies almost wholly among the wealthy and so-called fashionable class. I never intended or wanted it to be so, but it has been forced upon me, so I have accepted it. I sometimes think that they need me more than the

poor. I learned long ago that material things, no matter what form they bear, cannot bring abiding happiness, and lace and diamonds often cover breaking hearts. The church has tried for several years to persuade John and me to become its members, but it is useless for anyone to think of such a thing. We are Spiritualists and we shall always call ourselves so, and whatever we do for the betterment of humanity we shall do under that name. Words to me, and he spoke the truth. Spiritualism does cover the whole ground—the entire realm of existence. It has been the Light in the midst of darkness through all the ages. It is the life of all religions—remove it and they would crumble to nothing. It furnishes the only proof of immortality ever given to the world. It reveals to man himself—spirit, God—and thus places at his command love, peace, joy, health, success and power limited only by his mental capacity. It reveals to our consciousness a mighty transforming power, and creates a new heaven and a new earth. It rends the veil that obscures our physical vision and restores to us our loved again. It walks triumphant through the death chamber and sings its song of victory by the open grave. It rolls away the rock of Ignorance, and bids Truth arise in all its strength and beauty. It is grand, pure, noble, beautiful uplifting."

At the close of Marah's remarks, Laura Gray said "Such talk as that always finds me in the 'amen corner,'" and I am sure you and I are to be found with her. I have traveled east and west, north and south proclaiming genuine "glad tidings" to all and I have made many friends and acquaintances, but the name Martha Weston stands out distinctly among them all.

I have never received anything but good through Spiritualism, and I am fully convinced that if others do it is because they fail to comprehend it. If it is in a person to receive evil he will receive it or imagine he does wherever he may be. I feel willing in my soul a song of thanksgiving for every pain and grief and hardship that has brought me into closer communion with the spirit world. The way grows brighter and more joyous all the while. You and I are getting along in years, sister, and we shall soon be "over there," but the watchword will still be "Onward." Realm on realm forever opens when the toils of earth are done—new hopes, new joys, new victories—Oh! it is glorious! We will clasp hands there, sister, and be glad together.

Sincerely yours in the cause of Truth. ELSIE AUSTIN. (The End.)

The Three Kingdoms. God made man free agent, which means free thinker as well. I avail myself of that prerogative, and I venture into a broad field of speculation concerning the existence of universal things, and how I conceive the same to be made into three kingdoms. I care little whether my views in that line are true or contradictory to all established theories and doctrines, I express them as they present themselves to my mind, and take pleasure to submit the same to free-thinkers as suggestions, and as mental food to digest.

To present my views on that grand subject worthy of a better pen, I take my stand upon the rock of solid science, believing that it is a physical foundation whereupon to establish a new doctrine pertaining to spirit and matter, in accord with the modern philosophy of realism.

According to my views the three kingdoms may be defined in order as follows: The physical kingdom. The metaphysical kingdom. The spiritual kingdom.

The physical kingdom comprises all the cosmic bodies that gravitate and revolve about central suns throughout the cosmos; such are, in our solar system, the planets, including our earth, satellites, asteroids, comets, and nebulae; all that class of celestial bodies are not sources of light, but reflect the light they receive from the central suns. They all pertain to the physical-terrestrial kingdom.

The metaphysical kingdom comprises our sun and all the suns domineering in the center of all systems throughout the cosmos—those blazing orbs are sources of light by which the planets, in their respective orbits, are illumined and vivified. Where that continued stream of light comes from remains to be explained.

The spiritual kingdom, the human eye cannot see, nor the imagination conceive about the infinity of the empyreum which encompasses and pervades the inferior kingdoms. It is the abode of high spiritual potencies, where the Supreme Being manifests his presence more intensely throughout the kingdoms.

From these first definitions of the three kingdoms it must be perceived and borne in mind that the difference existing between spirit and matter consists in degree—degree of sublimation. Therefore matter and spirit are co-relative and co-existing—that one proceeds from the other by evolution and involution which goes on forever.

To be more explicit: From gross state matter transcends to ultimate essence, or the physical atom which is the fundamental principle of all forms in the physical-terrestrial kingdom. This physical atom transcends higher into the metaphysical atom which is the fundamental principle of all forms in the helio-metaphysical kingdom, or all suns. This metaphysical atom transcends still higher and sublimates into infinity, or the Supreme Being which by virtue of its infinite essence of sublimation, and its infinite rapidity of motion is present everywhere at the same instant, and he vivifies all kingdoms—He is the soul of the universe.

And upon this trinity of atomic principles rests the existence of all things spiritual and material.

For further development about what precedes let us view the firmament in its occult aspect.

(To be continued.) Montgomery, Ala., L. DAVID.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and this style becomes thereby as terse, which of course is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

John T. Dow: Q. Does mind or spirit make the body? Or does the body make the mind or spirit?

Popular thought seems to favor the former, but everything in Nature, so far as we can see, seems to favor the latter. Man is born with a certain form of physical body and brain, over which his mind could have had no control.

That form decides the character of his mind. Then, just in proportion as disease, old age, or removal of brain takes place, the mind disappears, and cannot be discovered.

If ancient and Modern Spiritualism is not true, have we the slightest proof or indication that the mind or spirit has any existence after the body is dead?

A. Mr. Dow presents one of the most difficult problems of spiritual science. Materialists constantly appeal to the seeming dependence of the mind on the body, and thereby attempt to prove that without the physical structure there can be no independent intelligence.

To evade the force of this argument, the doctrine of pre-existence, and reincarnation were invented. The spirit was and is an eternal entity, taking on a garb of flesh.

The new science of spirit must answer, or it fails at the threshold. The doctrine of evolution, that is the growth of higher from lower types, carries the development of living forms to man, and it is the promise of spiritual science to carry that evolution through man to spirit.

Through man individualized spirit is attained—a form, or organization, from spiritual substance capable of retaining its quality after the death of the physical body. This body is compared to the scaffolding of a structure to be reared—essential support until complete, but then this scaffolding will fall.

Will the earth life body and spirit then be mutually related and dependent that their separation appears impossible. The meaning of the body seems to be reflected on the spirit, and the suspension of its functions, the going out of its light. But it must be taken into consideration that while connected with the body the spirit has no other means of manifestation than through its organism. It sees with the bodily eyes, hears through the auditory nerves, and even thinks through the collection of the brain. If we were talking with a friend through a telephone, and the wire was partially broken, or the transmitting instrument was disordered, and only unintelligible utterances came to us, or there was no response, would we not think that the failure was on the part of the apparatus, rather than of intelligence in our friend? Is not the spirit with a disordered body in a similar manner deprived of all means of manifesting itself? When freed from that body, it is the heir to spiritual means, and freed from this dependency.

Yet even with this almost absolute dependency, there are numerous instances where the spirit seemingly rises above its physical limitations and gives expression to its spiritual nature, as a foregleam and prophecy.

Old age does not always bring senility. Humboldt at 90 years finished *The Cosmos*, the greatest scientific work, and more far-reaching in its influence ever undertaken. He pleasantly remarked to his friends during his last hours that his body had nearly failed him, but his mind was unimpaired.

Sir Isaac Newton was one of the smallest, and most puny infants, and was only reared by the most careful nursing, and while fettered by the ailments of the body, his mind arose above it as a master.

It is impossible in the limited space of this column to more than state the advanced Spiritualism, without attempting demonstration. This has been essayed on different lines of argument in *Psychic Science*, and *The Arcana of Spiritualism*.

As ancient and Modern Spiritualism contain all the facts, the phenomena and conclusions, of the spiritual domain, there can be no evidence of spirit existence more than they furnish. Spirit existence cannot be proven by material science. The more this is studied by itself, the farther its student is drifted away from spirit. Yet, when nature is studied as a whole and not dissected into parts, it will be found that correct and perfect understanding of the physical necessities that of the spiritual. An engineer must not only understand the structure of the engine, but of the steam and heat; the electrician of the dynamo, and of the nature of the electric current, to comprehend man, or life in any of its lower forms of individualization, the spirit must be taken into consideration with the physical form.

G. W. Goodman: Q. I have noticed that many writers including spiritualists agree that prayer and reverent spirit are necessary in the evolution of the spirit. In the dictionary, prayer means a form of worship or to beg of

The Light Among the Hills.

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(Continued from No. 841.)

He continued in the deep, rich voice he had been told "wasn't hisn". "You did not know that minds superior to your own impressed you to come to me to-day. As you laughed and chatted along the narrow way you never thought you were coming to meet suggestions that will shape your future destiny. As for you," and he stretched a thin, blue-veined hand toward Mrs. Drury, "you are doing well; you have already learned to sink self out of sight in the good of the whole. Let no love of ease delay thee; let no siren song allure thee; let no storm nor tempest stay thee—onward forevermore."

"As for you," he indicated Marah and the two young men, "stop your praying and go to work. When you have lived all you have already prayed for and got, will be the time to seek for more. Decide at once what you want to be and do, then be it and do it. Look about you. There is not a department in life where straggling, earnest souls are not needed. Choose as you will, but choose and act. Here is a family sick, weak, suffering. They send for a physician, a blind leader of the blind, and he fills their stomachs with poisonous drugs, and goes his way, and the last condition of that family is worse than the first. What does that family need to restore them to health and usefulness? They need to know themselves. They need sunlight, pure air and pure water in abundance, pure food properly prepared and eaten and an object and aim in life worthy of an immortal spirit."

Turning to Vernon Dale he continued: "The Bible describes death and the devil as man's enemies and the last to be destroyed. The only devil that ever existed is the devil of ignorance, and the only death there is that is moral and spiritual death which is the result of ignorance. Go if you will, young man, and show your fellow beings the Way of Life; but first be sure you are in it yourself. Remember that your body is the temple of the living God, and must be treated accordingly. Speak, but speak with authority and take heed that no man despise you."

Then turning to John Wilder he said: "Young man, the world has need of such as you. You are a good farmer, but others can do as well, so leave it unto others, and do the work none but yourself can do. Know that you can do and be all you have sinned in your most exalted moments. Injustice sits in high places, men are ruled by greed and bought with gold; wealth flaunts itself in the faces of starving wretches; the suffering and helpless cry for aid; innocence pleads for protection and justice for recognition. Why halt ye between two opinions? Arise in the strength of your noble young manhood—dare and do and be."

He then looked at Martha steadily, some power. While aspire means to aim at higher things or personal spiritual effort. Do they really mean the latter?

Also, are there any spirit forces that want to be worshipped? I read an article by a leading writer to the effect that to receive from spirit sources weakened the spirit of the instrument. I take from this that resistance to all inspiration is necessary in order to become strong in spirit.

Would you kindly give your opinion of the above through *The Progressive Thinker* and greatly oblige a subscriber?

A. Routine prayer may be a form of worship, and really is the greater part of the ceremony of the Protestant religion. It is a part of the ritual and read or reiterated without thought, has no meaning or influence. It is simply a rite of superstition.

Prayer is aspiration, and although it may not influence the unchangeable forces of Nature, it has a wonderful strengthening power on its maker. While spirits may not demand prayer, our earnest desire for their presence and assistance may bring them to us from creation's verge. And here is the explanation of answer to prayer, not by a God to whom the appeal is made, but by harmonizing the giver with the subtle spiritual forces which work in ways not comprehended by a gross view of the world. When we consider human and spiritual beings as laved by an ocean of attenuated substance—thought ether—elastic and attenuated beyond comprehension, and that each being is a vortex of vibrations, we can understand how from an intensely wrought mind vibrant thoughts go forth, and although they strike an infinite number of individuals who are not sensitive to them, they find others in mortal bodies or spiritual.

And as harp attuned set each other in vibration, and move those thus receptive, to answer their appeals.

Whether inspiration from spirit weakens or strengthens the recipient, depends entirely on the manner of its reception. A medium may become as a pen in the hands of a writer, unchanged by what it writes. But inspiration received by an earnest soul, lifts that soul to the level of the communicant, and gives it supernatural strength and courage. Such a soul does not yield personality to receive, or surrender its selfhood.

and I felt my pulses throb. Perhaps I never realized so fully before how very dear the girl is to me. At last he spoke and his voice was sweet and tender, "Child, destiny has you in her balances, but she will not find you wanting. Within yourself lies a power you little dream of now. Listen to the God within and know all things are yours."

"As for the rest of you, each has a work, but you will find it without any of my assistance. Go in peace—good-bye—go," and he pointed to the open door.

The next forenoon we gathered as if by pre-arranged plan in the living room where Martha is now mistress. For a little while we sat in silence and then Mrs. Drury said, "Mr. Dale, have you decided what God you will serve?"

"I have decided in what way I will serve the one God, by serving my fellow beings," he answered cheerfully. "I resigned my position as pastor some time ago and next Sunday I preach my farewell sermon. I desire greatly to go to the city and take up the work Aunt Ann is so much interested in. I can see that in order to do this work successfully I must be able to speak with authority. The message that came to me yesterday was for me, for my soul recognized and claimed it for its own. I shall take a full course in a medical college and get all the good possible from it, and then when I teach people to know themselves and the laws of health they will not despise me."

"Good!" said Mrs. Drury, "It is your turn now Miss Marah."

"I shall enter a hospital and come out a trained nurse," was the brief but decided reply.

"Then you will be ready to take your place beside the physician both in your home and elsewhere—I understand. And you, Mr. Wilder?"

"I will do what all my life I have wanted to do—study law."

Martha sat a little apart from the rest of us during this conversation. Mrs. Drury looked toward her wistfully, but did not speak, so I said, "It is your turn to speak now, Martha." She arose and went to the window and gazed steadily out for a moment and then turned and faced us. The sun broke through the clouds and enveloped her in a flood of light and changed the wavy brown hair into a halo of glory. She spoke slowly and distinctly. "In times of peril when the strong and brave rush to battle there to do and die, some are left at home to tend the sick and helpless, and destiny has assigned to me this portion. She is testing me but I shall stand the test. Whatever comes to me I will be worthy of the best. I will faithfully and cheerfully perform the labor that falls to me, however humble it may be, and while I am doing little things I will try and make myself capable and worthy of doing great things. I know I can rise superior to every condition and circumstance. Spirit is the creative force, so within myself lies the power to command and create. I will waste no time nor strength in railing at destiny, but will create one for myself. I will accept the conditions forced upon me without a murmur, and compel them to serve my purpose. I will live one day at a time, knowing that as I build my present so shall my future be."

When Martha ceased, Mrs. Drury turned to her and said:

"Onward, for a glorious future Shall atone for present ways, And for every tear and heartache Shall arise a song of praise. Onward, for I see it written By the hand of Love divine, 'Peace shall fold thee in her mantle, Joy for thee a garland twine.'"

I am going to stay with Martha while you are at the encampments, Elsie, for you will not need me, and she does, and her brother wants me with him. It is very hard for Silas to have to remain quiet while Martha works so hard both indoors and out. Write to us all about the meetings.

Lovingly your friend and sister, LAURA GRAY.

Dear Mrs. Austin:—Auntie says I may add a little to the letter she has written to you and tell about my own good fortune. Yesterday was one of my days, as Uncle Ezra used to say, when it not only rained but poured.

In the morning I got a letter from the town where we went to hear Mrs. Drury speak, asking me to come there and hold meetings every other Sunday for a time indefinite. In the evening one of the wealthiest and most respected men in our town called in company with his wife and asked me if I would hold meetings in our town every two weeks if he would provide a suitable place? So I am not to be shut away from the work I love, after all. In place of the one small door that closed in my face, two larger ones have opened and I have got all I can do. Can you guess how pleased and grateful I am?

Yesterday afternoon, as I was ironing in the kitchen, who should walk in but my former patient, Miss Lane, of whom I have told you. I was real glad to see her and did not try to conceal it. She looks happier, gentler and more refined than she did the first time I saw her, but she is just as old as ever. She told me all about herself and family,

and then informed me that she had come to get Charlie.

"I will take him home with me and give him a good education, physical training and every other advantage he is fitted to improve," she said. "You are playing out to another woman's girl, and I will play right to another woman's boy."

I called Charlie and told him what Miss Lane said, and when he found his great desire to learn music would be gratified he was nearly wild with delight. Mrs. Drury thinks as you do, that through music Charlie will develop into a fine medium.

Miss Lane will return next week and take Charlie home with her. "If I loved my brother less I could not give him up, but love seeks not its own pleasure but another's good. My little Elsie is just the dearest baby and I hope I shall live to see her a healthy, happy and noble woman. I shall try and be myself all I want her to be. Be sure and make me a visit when you come back from the camp-meeting."

Always your loving friend, MARTHA WESTON.

New Light Cottage.

Mrs. Drury:—Dear Sister Worker—I have just received your letter inquiring about the Weston family, and I am pleased to be able to give you the information you desire. I am here at New Light Cottage in company with Mrs. Helen Weston, "Aunt Ann," and a dozen children from the crowded tenement houses and their care-takers. John Wilder gave this farm to his sister Marah as a wedding present, and it has been used every summer since for the benefit of little children and invalids among the city's destitute.

Donder and Blitzen, now as lazy as they are fat, carry many eager little ones from the station to the farm, and contribute greatly to their enjoyment while they are here.

Vernon Dale and Marah Weston followed the course they mapped out for themselves the last day you were with them. As soon as Mr. Dale graduated from the medical school he and Marah were married and settled with Mrs. Weston and "Aunt Ann" in the city. A large and flourishing Spiritualist society has through their efforts been formed there. They have a nice hall of their own where they hold meetings every Sunday and once during the week. One night in the week Mr. Dale gathers in the hall a large class of youths and instructs them in physiology and the laws of health, purity and morality; and the next evening Marah has a class of girls to whom she gives similar instruction. Mr. Dale spends his working hours performing the duties of a physician and the amount of good he accomplishes can scarcely be overestimated.

Every Sunday Mr. Dale speaks in the hall to a large and intelligent audience who never seem to tire of him. Upon the wall back of the platform he occupies, there is inscribed in large letters so that all who enter the hall door may read:

SPIRITUALISM. HOPE FOR ALL. "Behold I bring unto you glad tidings of great joy."

Charlie Weston is their musician and medium, and in either position he is grand. Marah is at times a fine medium, but she cannot depend upon herself, for there are weeks and sometimes months that the power is not hers, and then without warning it will come to her with almost overwhelming force. She is a fine woman and untiring in her efforts to do good.

John Wilder was called to a western state immediately after leaving the law school. His father left him property considered worthless which about this time was discovered to be valuable. It took him several years to get his affairs in the West settled, then he returned to his old home, arriving there just after Silas Weston's death. Shortly after, he and Marah were married and went to the town of Eldon to live. Mr. Wilder practices law. He is as fine a specimen of manhood as it has ever been my good fortune to meet. He's strong, fearless and bold. No helpless creature ever appeals to him in vain. Injustice and suffering arouse him to action at once. It makes no difference how unpopular a cause may be, it is enough for him to know it is right. Although strong and brave, he is as tender and gentle as a woman, as many a homeless and persecuted dumb animal has occasion to know as well as ill-treated women and children.

The Spiritualists in that town have a fine building where they hold their meetings and John and Marah are their speakers, and Marah, their medium. The Sunday Mrs. Wilder speaks in the Spiritualist hall, Martha occupies the pulpit of the church, where she gives good satisfaction as a preacher. Marah is the mother of two fine children, which with her husband, the niece of her adoption, "Aunt Laura," make up her family, and a good family it is, I assure you. It is one of the greatest pleasures of my life to visit them.

A little while every summer the family return to Spruce Grove Farm and there I expect to join them next week. Marah declares that she cannot do her work if she is entirely deprived of the companionship and inspiration of the spruces, where, as she says, she goes to be alone with her own soul and listen to the voice of God.

While talking with Martha a few weeks ago she said, "My private work as a medium lies almost wholly among the wealthy and so-called fashionable class. I never intended or wanted it to be so, but it has been forced upon me, so I have accepted it. I sometimes think that they need me more than they

"I often recall Uncle Ezra's last poor. I learned long ago that material things, no matter what form they bear, cannot bring abiding happiness, and lace and diamonds often cover breaking hearts. The church has tried for several years to persuade John and me to become its members, but it is useless for anyone to think of such a thing. We are Spiritualists and we shall always call ourselves so, and whatever we do for the betterment of humanity we shall do under that name. Words to me, and he spoke the truth. Spiritualism does cover the whole ground—the entire realm of existence. It has been the Light in the midst of darkness through all the ages. It is the life of all religions—remove it and they would crumble to nothing. It furnishes the only proof of immortality ever given to the world. It reveals to man himself—spirit, God—and thus places at his command love, peace, joy, health, success and power limited only by his mental capacity. It reveals to our consciousness a mighty transforming power, and creates a new heaven and a new earth. It tends the veil that obscures our physical vision and restores to us our loved again. It walks triumphant through the death chamber and sings its song of victory by the open grave. It rolls away the rock of ignorance, and bids Truth arise in all its strength and beauty. It is grand, pure, noble, beautiful uplifting."

At the close of Martha's remarks, Laura Gray said "Such talk as that always finds me in the 'amen corner,' and I am sure you and I are to be found with her. I have traveled east and west, north and south proclaiming genuine 'glad tidings' to all and I have made many friends and acquaintances, but the name Martha Weston stands out distinctly among them all."

I have never received anything but good through Spiritualism, and I am fully convinced that if others do it is because they fail to comprehend it. If it is in a person to receive evil he will receive it or imagine he does wherever he may be. I feel willing up in my soul a song of thanksgiving for every pain and grief and hardship that has brought me into closer communion with the spirit world. The way grows brighter and more joyous all the while. You and I are getting along in years, sister, and we shall soon be "over there," but the watchword will still be "Onward." Realm on realm forever opens when the toils of earth are done—new hopes, new joys, new victories—Oh it is glorious! We will clasp hands there, sister, and be glad together.

Sincerely yours in the cause of Truth, ELSIE AUSTIN.

(The End.)

The Three Kingdoms.

God made man free agent, which means free thinker as well. I avail myself of that prerogative, and venture into a broad field of speculation concerning the existence of universal things, and how I conceive the same to be made into three kingdoms. I care little whether my views in that line are true or contradictory to all established theories and doctrines; I express them as they present themselves to my mind, and take pleasure in submitting the same to free-thinkers as suggestions, and as mental food to digest.

To present my views on that grand subject worthy of a better pen, I take my stand upon the rock of physical science, believing that it is a solid foundation whereupon to establish a new doctrine pertaining to spirit and matter, in accord with the modern philosophy of realism.

According to my views the three kingdoms may be defined in order as follows:

The physical kingdom. The metaphysical kingdom. The spiritual kingdom.

The physical kingdom comprises all the cosmic bodies that gravitate and revolve about central suns throughout the cosmos; such are, in our solar system, the planets, including our earth, satellites, asteroids, comets, and nebulae; all that class of celestial bodies are not sources of light, but reflect the light they receive from the central suns. They all pertain to the physical-terrestrial kingdom.

The metaphysical kingdom comprises our sun and all the suns dotting the center of all systems throughout the cosmos—those blazing orbs are sources of light by which the planets, in their respective dominion, are illumined and vivified. Where that continued stream of light comes from remains to be explained.

The spiritual kingdom, the human eye cannot see, nor the imagination conceive about the infinity of the ethereal which encompasses and pervades the inferior kingdoms. It is the abode of high spiritual potencies, where the Supreme Being manifests his presence more intensely throughout the kingdoms.

From these first definitions of the three kingdoms it must be perceived and borne in mind that the difference existing between spirit and matter consists in degree—degree of sublimation. Therefore matter and spirit are co-relative and co-existing—that one proceeds from the other by evolution and involution which goes on forever.

To be more explicit: From gross state matter transcends to ultimate essence, or the physical atom which is the fundamental principle of all forms in the physico-terrestrial kingdom. This physical atom transcends higher into the metaphysical atom which is the fundamental principle of all forms in the helio-metaphysical kingdom, or all suns. This metaphysical atom transcends still higher and sublimates into infinity, or the Supreme Being which by virtue of his infinite essence of sublimation, and his infinite rapidity of motion is present everywhere at the same instant, and he vivifies all kingdoms—He is the soul of the universe.

And upon this trinity of atomic principles rests the existence of all things spiritual and material.

For further development about what precedes let us view the firmament in its own aspect.

(To be continued.)

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NO. 843

hunted up that question for years. I wanted to understand what that barbarian meant. (Laughter.) I finally

Col. Ingersoll on "The Devil."

found that in the intellectual era in which he lived people believed in incubi and succubi, incubi were male angels, succubi were female angels. The female angels sometimes tempted priests, and the male angels above all things were attracted by the

BEAUTIFUL HAIR OF WOMEN,

and so Paul said: "Keep your head covered on account of the angels." (Great laughter and applause.) He was what they call an inspired man. He got his information from God.

So we are told in Jude that Michael, the archangel, contended with the Devil about the body of Moses. We are told in Peter to be sober and vigilant, "the cause your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour."

Are people devoured by personifications? Do myths eat anybody? Has an allegory an appetite? (Laughter.)

So in Ephesians we are warned not to give place to devils, and in James it is said if you resist the Devil he will flee from you; and in 1st John we are told that he that committeth sin is of the Devil for the reason that the Devil sinneth from the beginning; and we are also told that "for this purpose was the Son of God manifested, that he might destroy the works of the Devil, and if you

TAKE THE DEVIL AWAY

then there is no excuse for Christ's living; none whatever.

So in Revelations, the insinuation of all books, insinuation that would be the diary of an asylum. (Laughter.) I know of no book in the world as utterly, as profoundly, as grotesquely idiotic as the Book of Revelations; and in that book



THE COLONEL WAXES ELOQUENT.

I find the following intellectual passage: "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels and prevailed not. Neither was their place found any more in heaven."

"And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth and his devils with him."

Yes, sir, they got them out, and the writer says, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea, for the Devil is come down to you, having great wrath."

From this it would appear that the Devil once lived in heaven, raised a rebellion, was defeated and cast out, and the inspired writer congratulates the citizens of heaven that they are rid of him, and commiserates the people of the earth that they have him.

In the 9th chapter of Revelations is the following:

"And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand."

"And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him into a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more."

It is hard to understand how anybody could be confined in a pit without a bottom. I don't know. (Great laughter and applause.) But this criticism was probably put into my mind by the Devil. (Renewed laughter.)

We are further told that in a thousand years the Devil should be loosed out of prison, and then the Devil should be cast "into the lake of fire and brimstone where the beast and the false prophets are, and shall be tormented day and night forever."

Now think of it. In the light of the passages that I have read we can clearly see what the writers of the New Testament believed about this there creature called the existence of God, of Christ, they teach the existence of the Devil; and if the Devil does not exist, if little devils do not enter into the bodies of men, the New Testament may be inspired, but it is not true. (Laughter.)

The early Christians prayed that Christ was divine because he cast out devils. The casting out of devils was his

CERTIFICATE OF DIVINITY;

casting out devils authenticated his message, and among the people of that time that was the best evidence they could have. They were believers in devils, and what man is considered great depends upon the people who do the considering. You let a sleight-of-hand performer, suppose one could, along with Charles Darwin, have appeared before a tribe in Central Africa, and suppose Mr. Darwin explained and supposed Mr. Darwin explained the survival of the fittest, or natural selection—suppose he had, and thereupon the sleight-of-hand performer got up, swallowed a guinea pig, pulled it out of the back of the neck of one of the audience, fried some eggs in his hat, shot a card across the room and made the seven of diamonds stick to the door, who would these gentlemen have thought to be the greater man? (Laughter.)

If you want to stand high with barbarians you have got to do the things barbarians admire, and two thousand years ago there was nothing they admired so much as casting out devils. They said to the poor ignorant "divine" "This man is God. He has cast out devils." And the evidence they offered was harder to believe than the thing they tried to prove by their evidence. It was like the man who said he saw a grizzly bear floating down the river.

"Well," a man said, "my good friend, grizzlies don't float." "Ah, but," said, "there was an iron crank in this one." (Laughter.)

Of course I do not blame the authors

of the gospel—not at all. They lived in a superstitious age and at a time when

RUMOR WAS THE HISTORIAN;

and when gospel corrected the "proof," at a time when people believed everything except facts. Natural enough. The apostles like their fellows believed



JUST THINK, NOW.

In miracles and in magic, and credulity was a virtue. The Rev. Mr. Parkhurst, of New York, denounces the apostles as worthless cravens. He is an orthodox Christian. I do not agree with him. I think they were very good men. I do not believe that any one of them ever tried to reform Jerusalem on the Parkhurst plan. (Laughter.) I do not believe that one of them would have tried to have indicted and imprisoned the woman to whom Christ said, "Go and sin no more." (Applause.) I admit that they honestly believed in devils. They were credulous, superstitious; and there is one little story in the New Testament that perfectly illustrates my meaning. It is in the 6th chapter of John.

"Now, there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches. That one phrase shows that the gospel of John was not written in Hebrew. Never. 'There was a pool which was called in the Hebrew tongue Bethesda.' Nobody would write now, no American, and say there was a place called in the English language Bethesda."

And this place "had five porches." In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. "For an angel went down at a certain season into the pool and troubled the water: Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

And a certain man there was which had an infirmity thirty and eight years. When Jesus saw him he knew that he had been now a long time in that case, he said unto him: "Wilt thou be made whole?" The impotent man answered him: "Sir, I have no man when the water is troubled to put me into the pool; but while I am coming another steppeth down before me."

Jesus said unto him: "Rise, take up thy bed and walk." And immediately the man was made whole. "Immediately the man was made whole."

Now, does any sensible man believe this story? Was the water of Bethesda troubled by an angel? Where did the angel come from? Where do angels live? Did the angel put medicine in the water—just enough to cure one? Did he put in different medicines of different diseases, or did he have a medicine like those that are patented, now and cure one disease just as well as another? (Laughter and applause.) Or, instead of medicine, did he put just enough miracle in the water to cure one no matter what he had?

Was that water troubled by an angel? Possible water apostles and theologians call angels a scientist knows as carbonic acid gas, possibly.

John does not say the people thought the water was troubled by an angel, but he says it was. He does not say the people thought that the first one that got in after the troubling was cured; he says he was. Now

WHAT IS THE EVIDENCE

of such a man worth? Let us have some sense.

I had an old friend once; he was sick and his wife sent for me to come and see him, and I went. He was a little out of his mind—not on everything. I had a talk with him and he said unto him: "Now, since I have been sick I have



MAKING A TELLING POINT.

made a discovery"—and this story of the water put me in mind of it. Says I, "What? What is the discovery?"

"Well, what is your discovery?" "Well," says he, "you just dig a hole in the ground about three feet deep and put in the joint of a stove-pipe; and let two men and two women take hold of the ends and turn as fast as they can from right to left and butter will come out in pound chunks." (Great laughter.)

Yes; and he says: "Turn the other way and it is cheese." (Continued laughter.) Well I told him just as soon as he got well I would go in with him. (Renewed laughter.)

Again I say that if the Devil does not exist the gospels are not inspired. If devils do not exist Christ was either

HONESTLY MISTAKEN, INSANE,

an impostor, or the New Testament does not correctly give what he said or what he pretended to believe. There is no escape. If devils do not exist, if the Devil is not a fact, the fall of man is a mistake. If the Devil does not exist the atonement becomes an absurdity. If the Devil does not exist hell becomes only an ignorant dream of revenge. There is no other way.

Now, what have Christians taught? We know what the Testament has taught. What have Christians taught? All the fathers of the Church have lived in devils. All the saints won their crowns by overcoming devils. All the popes and cardinals believed in devils, and what time they could spare from fighting devils was put in killing honest men. But they believed in

devils and they proved the existence of the Devil by the New Testament; and they knew that hell was the Devil and his angels. The founders of all the Protestant churches, the makers of all the orthodox creeds, all the leading theologians, Protestant theologians from Luther to the present president of Princeton College, were and are firm believers in the Devil; and all the commentators believed in the Devil as firmly as they did in God. We know it.

Only a few years ago a friend of mine in England sent me some pictures. It seems that they were renovating a church, a church made sacred by the ashes of Shakespeare, and in taking off the whitewash they found the pictures upon the walls that had been admired by intelligent Christians of three hundred years ago, and they took photographs of them and this friend sent me a set of photographs or pictures that adorned the church where they worshiped God the father and God the son, the lover of the human race, and those pictures showed the mercy of God.

I will just describe one. On the left hand was a cemetery, people going out of their graves; little devils grabbing them by the heels; and then over the other side there was a big iron cauldron full of people, just like a bunch of asparagus; and then there was a little asparagus; and then there was a little

DEVIL SHAKING THE DAMPER

to give a draft, and the flames were coming out between the heads and the hands; and just below there was a monster with a wide mouth and teeth with the points set towards the throat, so if they got in there once they couldn't get out; and they were driving a regular Indian file procession, driving them with whips into that burning furnace. And over the other side there was something like a scaffold or long beam breaced on the bottom, and iron hoops, and a set of poor sinners hanging by the tongues and heads just going for their naked backs. Oh! it was a beautiful scene! (Great laughter.)

Then just on the top, you know, above, there was a little glimpse of heaven. There was a row of the redeemed, the gentlemen that had been washed in the blood of the lamb (Renewed laughter). The gentlemen whose rescuers had all been charged to the Devil. Yes, there they were, saved. They were happy; mouths were joy stretched from ear to ear, as they looked upon the victims of God's loving justice! (Great applause.) That is what the church believed



LUTHER'S DEVIL.

about devils.

Why, of course, under the scheme of salvation the Devil was a necessity. Somebody had to be responsible for the thorns and thistles; somebody had to father the mistakes of God.

For centuries the church taught that man was totally depraved, that he was by nature the child of the Devil, and the new born babes were tenanted with unclean spirits. How do I know?

As late as the middle of the 16th century every infant that was baptized was by that ceremony freed from a devil. When the holy water was applied by the priest, they said: "I command thee, thou unclean spirit, in the name of the father, the son and holy ghost, that thou come out and depart from this infant, whom our Lord Jesus Christ has vouchsafed to call to his holy baptism to be made a member of his body and of his holy congregation."

At that time the fathers, the theologians, the commentators agreed that unbaptized children went to hell, even those born dead; and these same fathers, theologians and commentators looking up with clasped hands said, "God is Love."

These babes were pure as pity's tears, innocent as their mothers' loving smiles, and yet the makers of our creeds believed and taught that leering, unclean fiends inhabited their dimpled flesh. Oh, the unsearchable riches of Christianity! (Laughter.)

For many centuries the church filled the world with devils, with malicious spirits that caused storm and tempest, disease, accident and death; that filled the night with visions of despair, with prophecies that drove the dreamers mad. These devils

ASSUMED A THOUSAND FORMS, countless disguises, in their efforts to capture souls and destroy the church. They even deceived the wisest and the best. Sometimes they made priests forget their vows. They said: "I am in passion's fire; and cunningly entrapped and smothered the innocent and good. They even assumed the likeness of a priest and then got profane and went cursing and swearing through the streets, just to bring disgrace upon the church. There was one time that the Devil assumed the likeness of a good bishop, a pure and holy man, and in that likeness he allowed himself to be taken from the room of a beautiful widow, at night—yes, sir (great laughter)—just to bring disgrace on that bishop; and with such nicety he imitated the bishop that lots of people who knew the bishop, when they saw the Devil, were satisfied that it was the bishop. (Renewed and great laughter.)

And the people didn't know any better until there was a church trial, and then they found that it was the Devil and that the bishop was a good, pure, and holy man. (Great laughter.)

So these devils gave to witches and wizards supernatural powers and told them the secrets of the future. At that time people believed in the New Testament. They thought they knew it was inspired, and many who so thought became insane.

No man has genius enough to describe the

AGONIES THAT HAVE BEEN INFLECTED, upon innocent men and women because of this belief. Oh, how it has darkened the mind and hardened the heart! It made the universe a madhouse presided over by an insane God. Think! Why should a merciful God allow his children, his innocent, ignorant children, to be the victims of devil? Why would a decent God allow his wisest to believe in devils and by reason of that belief to persecute, torture and burn their fellow men? Think! But Christians did not think. They did not ask these questions.

They believed the Bible. They had perfect confidence in the words of Christ.

Now the orthodox ostrich thrusts its head into the sand, and many of the clergy are ashamed to say that they believed in devils. The belief has become ignorant and vulgar. It is a belief that should only be in the brain of the savage, one that has just crawled out of the cave and pushed his tangled hair back from his forehead to catch a glimpse of the sun or to hunt for a snake. That is the kind of brain in which the Devil should lurk.



DEVIL OF DANEGELD TREASURE.

They are ashamed of the lake of fire and brimstone. It is too savage. At the same time they hate to give up the inspiration of the Bible, and so they give new meanings to inspired words, and now some of them say that these devils are personifications of evil.

If the devils were personifications, what were the angels? Was the angel who told Joseph who the father of Christ was, a personification of news? Was the holy ghost only a personification of the father? Was the virgin only a personification of the mother, and was the sacred babe only a personification? Let us be honest. Were the angels who rolled the stones from the sepulcher personifications? Were the angels of the Old Testament shadows, bodiless personifications? If the angels of the Bible are real angels the devils are real devils. Let us be honest with ourselves and with each other. Let us give to the Bible its obvious meaning. Let us admit that the writers believed what they wrote. We have no right to change or avoid their meanings. Faint preachers sully their own souls when they change what the writers of the Bible believed to be facts to allegories, poems or myths. It is impossible for any man who believes in the inspiration of the Bible to explain away the Devil. If the Bible is true the Devil exists, and there is no escape from this. The Devil does not exist the Bible is not true, and there is no escape from this.

Of course I know that the Devil is an impossibility.

AN IDIOTIC CONTRADICTION. I know that. I know that the being described as the Devil in the Bible is an utterly impossible being.

Let me give you one instance. This devil is the enemy of God, and God is his, and God doesn't love him either. He tells us to love our enemies, but he doesn't like him. (Laughter.)

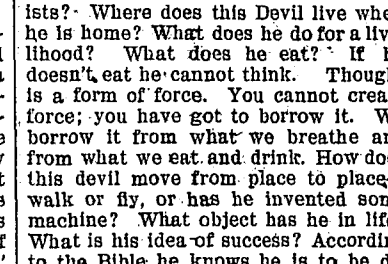
Now, why should this devil, in another world, torment sinners, who are his friends? He tells us to love our enemies? Now, just think about it.

If the Devil is a personification, so is hell, and all these horrors fade into dreams.

Any clergyman who can read the Bible and then say that devils are personifications is himself a personification of stupidity or hypocrisy.

Does any intelligent man whose brain has not been deformed by superstition believe in the existence of the Devil? Let us see.

What evidence have we that he exists? Where does this Devil live when he is home? What does he do for a livelihood? What does he eat? If he doesn't eat he cannot think. Thought is a form of force. You cannot create force; you have got to borrow it. We borrow it from what we breathe and from what we eat and drink. How does this devil move from place to place—walk or fly, or has he invented some machine? What object has he in life? What is his idea of success? According to the Bible he knows he is to be de-



CARVING AT CORBEIL.

feated, knows that the end is eternal failure, knows that every step he takes leads to the infinite catastrophe. Why does he act as he does?

Where does this Devil come from? About how large is an average devil? (Laughter)—what? complexion what shape?

Was there ever anything more puerile and idiotic found lodged in the human mind? A Devil!

Our fathers thought that everything in this world came from some other realm; that all ideas of right and wrong came from above; that conscience kind of dropped from the clouds; that the darkness

WAS FILLED WITH IMPS, that came from purgation, and the day with angels that came from heaven, and that souls had been breathed into men by Jeddah. (That is not my philosophy.) What then is in this world that lives and breathes was produced here. Life was not imported, and thought and mind not an exotic. Of this planet man is a native. This world is his mother. The maker did not descend from the heavens. The maker was and is here. Matter and force in their countless forms, affinities and repulsions formed the living, breathing world.

How can we account for devils? Is it possible that creep into the bodies of men and women and swine? Do they stay in the stomach; brain, heart, or liver? Are these devils immortal or do they multiply and die? Were they all created at the same time? Did they come from a single pair?

If they are subject to death what becomes of them after death? Do they go to some other world? Are they annihilated, or can they get to heaven by believing in Christ? I don't know; I don't know. (Great laughter.)

But one thing I do know. In the brain of science

DEVILS HAVE NEVER LIVED. In the brain of science you will find no goblins, ghosts, wraiths or imps, no witches or spooks. In the brain of sci-

ences the supernatural does not exist. No man of science or sense in the whole world believes in devils any more than he does in mermaids, vampires, gorgons, hydras, naiads, dryads, nymphs, fairies or anthropophagi—any more than he does in the fountain of youth, the philosopher's stone, perpetual motion or flat money. (Sensation.)

There is the same difference between religion and science that there is between a mad horse and a university, between a fortune teller and a mathematician, between emotion and philosophy, between guess and demonstration.

I am delighted that the devils have gone. I am delighted that with them they took the miracles of Christ. The devils have carried away "Our Lord." They have taken away the

INSPIRATION OF THE BIBLE, and they have left us in the darkness of nature without the consolation of hell.

Think! Let me ask the clergy a few questions: How did your devil, who was an angel of light, come to sin? There was no other devil to tempt him. He was in perfectly good society, in the company of God, all of his associates were perfect. How did he fall? Think about it! Nothing to mislead him then? How did he fall? He knew that God was infinite, and yet he waged war against him. More than that; he induced one-third of the angels to enlist under his flag. He knew he could not succeed.

Why was God so unpopular? What an administration—one-third of the angels went into the rebellion, joined the Devil. How were they so wicked? According to the Christians these angels were spirits. They never had been corrupted by flesh; by the passion of love. No saloons in heaven, no gambling houses and no race track (laughter); nothing calculated to "stain the heart of an angel. No living to make, no trading to do, no manufacturing, no

temptation of Christ.

short weight. How did they fall? I don't know; I don't know. (Great laughter.)

Why did God create these angels, knowing that they would rebel? Why did infinite wisdom

SOW THE SEEDS OF DISCORD in heaven, knowing that he would cast them into the lake of fire, knowing that for them he would create an eternal prison whose dungeons would echo for ever with the shrieks and shrieks of endless pain? Why did he do it?

How foolish is infinite wisdom! Wonderful! How malicious is infinite mercy, and how revengeful is boundless love!

Again I say no sensible man in all the world believes in devils.

Why does God allow these devils to enjoy themselves at the expense of his ignorant children? Why does he allow them to leave their prisons? Does he give them furloughs or tickets of leave? Why don't he keep them away from us? Does he want his children misled and corrupted so that he can have the pleasure of damning their poor souls?

I don't know. Some of the preachers who have answered me say that I am fighting a man of straw; that they have advanced; that they are thinking and that I am behind the times. Well, what am I fighting?

I am fighting the supernatural; I am fighting the dogma of inspiration, the belief in devils, the atonement, salvation by faith, the forgiveness of sins and the savagery of eternal pain. I am fighting the monstrous and absurd.

THE CRUEL AND INFAMOUS, and yet ministers say in this they do not believe the things that I fight, that I am fighting with a man of straw. In this they do not seem to me that they are quite candid.

But who is this man of straw? Let me tell you? A man of straw is their master. In every orthodox pulpit stands this man of straw; he stands before the preacher, stands with a club called a creed in his upraised hand, and the shadow of his club falls athwart the open Bible, falls upon the preacher's brain and darkens the light of his reason and compels him to betray himself.

The man of straw rules every sectarian school and college, every orthodox church. The man of straw is the censor who passes on every sermon. Now and then—not often—some minister puts a little sense into his discourse, tries to take a forward step; down comes the club and the man of straw

FROM HOGARTH'S RARE SHOW, demands an explanation, a retraction. If the minister meekly takes it back, good. If he does not, he is brought to book. That is the work of the man of straw. This man of straw

PUT THE PLASTER OF SILENCE, on the lips of Prof. Briggs, and he was forced to leave the church or remain dumb. The man of straw closed the mouth of Prof. Smith and he has not opened it since. The man of straw would not allow the Presbyterian creed to be changed, and yet there is not an intelligent man on the earth who believes the Presbyterian creed. (Ap-

plause.)

THE MAN OF STRAW, the man of straw is now looking around at the Rev. Mr. Haynes. (Applause.) In a little while he will have a few words with him. The Rev. Mr. Haynes admits that man has not fallen; he was not made perfect, but says that for years man has been rising, has been advancing, that he has come from the depths to the heights where he now stands. (Applause.)

The man of straw will attend to his case. (Laughter.) If he is right there was no fall of man, and if there was no fall of man, no atonement. No atonement, no salvation by faith. No salvation, no hell. No hell, no preach. No preach, no contribution box (prolonged laughter and applause)—and the man of straw is looking out for that box. (Renewed laughter.)

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plause.) Not one; and yet the man of straw would not allow it to be changed. The man of straw took Father McGlenn of New York, by the collar, forced him to his knees, made him take back his words and made him ask forgiveness for having been abused. (Laughter.)

The man of straw in your own town pitched Prof. Swing out of the pulpit. The man of straw drove the Rev. Mr. Thomas from the Methodist church. (Applause.)

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Great Revivals Are of the Past.

A prominent evangelist and one of the most conservative of them, says an exchange, predicts in the very near future we shall experience a great revival of religion in this country. He thinks a tidal wave of religious enthusiasm will sweep over the land, carrying people back to the faith and fervor of their fathers. In this case the wish is probably father to the thought and that is about all there is to it.

All the signs of the times seem to point in the other direction. In the first place revivals of religion are never coincident with periods of great prosperity. Material prosperity is more apt to make the average man self-reliant and arrogant instead of humble and dependent upon some higher power. In the second place, there is no getting away from the fact that the people of this age are absolutely disinclined to a belief in the supernatural. The churches increase in membership but even the membership of the churches fail to take seriously the fundamental doctrines of their creeds. They look upon the organization not as saving agencies but as organizations for the accomplishment of good deeds, as helps socially—as beneficent influences, but not as essential to what is embraced under the term salvation.

If we are going to have a revival of religion in this country the material notions with which this generation is quite thoroughly imbued must be swept away. Religion must once more become the vital thing it used to be in men's minds. It is not too much to say that the old idea of hell as a place of actual torment will have to be rehabilitated.

It is conceivable to be sure that here and there, under the leadership of men possessing a personal magnetism akin to hypnotic power, considerable enthusiasm may be aroused temporarily. But this sort of thing would not be a revival of religion in the real sense of that term. A revival of religion to amount to anything must be a return to the old beliefs. Doubt will have to be banished absolutely. No ifs and ands, nor perhaps can be admitted if religion is to be the vital thing it once was. We doubt very much whether this can ever come about. Christianity has been too general and too widely read. The intellect has to be convinced nowadays. An appeal to sentiment and to the emotions will not suffice.

Of course it would be foolish to say that a revival of religion of the old type is an impossibility. If men could get away from material things to a degree, if for example conditions should come about that would make it impossible for men to aspire to worldly conquests, then indeed, might the thoughts of the masses be turned to things which are not of this world. But to-day the whole trend is in the other direction. The ambition of the average person is to lay up treasures upon earth, and a little thought is given to the things, then to the enjoyment of the passing hours in a material sense. The opportunities and devices for satisfying such ambitions are without limit and easily accessible.

Spurious Books.

Moshelm was well informed regarding the infamous devices ever employed by Catholics, to found their internal system of religious slavery. The wonder is how he could place trust in anything coming through their villainously corrupt hands. In his Ecclesiastical History, Century 3, part 2, chapter 3, section xi, in continuation of the preceding section wherein he said the church's object was "victory rather than truth," he said:

"This disingenuous and vicious method of surprising their adversaries by artifice, and striking them down, as it were, by other disagreeable effects, A GREAT NUMBER OF BOOKS, which were falsely attributed to certain great men, in order to give these spurious productions more credit and weight."

"False in one thing, false in all." Is a legal maxim borrowed from the Latin, which the law student meets with so soon as he can under the law of evidence. It will be repeated by the judge in charging the jury. If the question comes up during the trial. It is a true

ism which cannot be controverted. Applied to the frauds and the forgeries by Catholics, in the propagation of their faith, then where is Christianity whose whole system is built on fraud and money-comb with fraud and falsehood? What book coming to us through their hands can we receive with confidence that it is genuine? Was Paul, was Augustine, was Josephus, was Tacitus, was Amalricus, among the "great number of books" to which he referred as spurious?

The Point Not Well Taken.

A correspondent of the Truth Seeker, says:

"There are to-day in existence New Testament manuscripts undisputedly written in the fourth century, such as the Codex Vaticanus. The French language did not exist at that time, and as nearly 1,000 years had to elapse before anything like French came into being, how can anyone say 'the author of the original Greek [of Paul's Epistles] was a Frenchman'?"

The fact that manuscript copies of the New Testament have been in the Vatican since the fourth century, or that the Codex Vaticanus was written that early, is not an "indisputable fact." On the contrary learned scholars who have given years of laborious research to the subject, insist with all the earnestness they can command, that the evidence is almost conclusive that Paul's Epistles, the oldest of the New Testament books, were not written earlier than the 10th century, and, probably, not before the Crusades.

The same authority which reports the Codex Vaticanus on file in the Vatican, will exhibit to the inquirer the swaddling clothes in which the infant Jesus was wrapped; the milk of his mother; the bones of his grandmother Anna; the identical cross on which Jesus was crucified; the tunic he wore; a phial of the chrism with which he was anointed or made a christ—that is the anointed. Even the manger in which Jesus was alleged to have been born, was exhibited by a church in Rome, with thousands of other pretended relics of the "Master." Moshelm, sec. 11, chap. 3, century 3, part 2, says of early Christians:

"They were desirous of surpassing all others in piety, looked upon it as laudable to advance the cause of piety by artifice and fraud."

That method has been observed by Catholicism through all the centuries down to the present. The Progressive Thinker takes no stock in any statement, book, or relic of any sort exhibited in the Vatican or elsewhere, whose genuineness is only authenticated by Roman Catholic authority. A church built by violence, whose every act to extend its faith is marked by blood; that resorted to every crime to establish and perpetrate its power; the bulls of whose Pope have been principally used to retard the advance of knowledge and prevent the extension of social, religious and political freedom, have no rights an honest man should respect; and books coming through their hands, or exhibited by them as just objects of suspicion. They are doubly so when first found in the old cloisters, where lazy monks, subsisting by beggary, held sway for centuries.

Of the Codex Vaticanus, "The American Cyclopaedia," Vol. XI, p. 138, says: "Its early history is not known, but it appears in the first catalogue of the Vatican library in 1475." That is the era of the great ecclesiastical forgeries. Josephus, Eusebius, Tacitus, Amalricus, and a multitude of books of lesser note, came to light at that time. It was pretended they were found in the old monasteries, generally a fragment here, another there. They were all necessary to place Roman Catholicism on an enduring basis, and they were doubtless made to order as needed. Some of these, as Josephus' works, received interpolations after coming from the hands of the forgers, the originals not being in all respects satisfactory.

Very Considerate.

A writer in a late issue of "Public Opinion," deploring the tendency of even children to call in question certain portions of the "Holy Scriptures." He ascribes this to the teaching of science in the public schools, and of accounting for everything heretofore esteemed miraculous as the workings of natural law. He mentions the virgin-birth of Jesus as a painful cause of stumbling.

We own to great admiration for the writer's proposed method of preventing this "stumbling." He says:

"It is of the greatest importance that we win such minds to faith in the supernatural; but to do that we must not make prominent these elements in the Bible narrative not surely established as historical."

Good enough. Pass over very slightly all the great Munchausens found in the dear old book, and when the reader comes to Matthew 1:20, and reads that an angel of the Lord appeared to Joseph in a dream, saying, "Fear not to take Mary," etc., for reasons that follow, remember it was a "dream," and is not therefore historical, hence it may be passed over as unimportant.

Now that very writer, had he been questioned on the subject, would have said, the book was inspired of God, therefore inerrant; and yet he doesn't want intelligent children to notice it. Dr. Adam Clark, in his Commentaries on John 3:11, says:

"The reading of this story [of the woman taken in adultery] was industriously avoided in the lessons recited out of the Gospels, in the public service of the churches; as if Jesus' saying 'I do not condemn thee,' had given too much countenance to women guilty of that crime. . . . This whole story, from verse 1 to 11 inclusive, came, in length of time to be left out of some MSS. though in the greater part it is still remaining."

Dr. Clark, in the same connection, says:

"It was the habit to write over this narrative, 'Not to be read.' And thus our 'dear brothers in Christ' manage to escape obnoxious Bible teaching. Is it not wiser to declare the fact that the whole collection of books known as the Bible, were written by clergies, monks in an age of barbarism; that translators, copyists, etc., have vainly labored for centuries to reform it, and yet the footprints of the fraudulent authors, not withstanding occasional attempts at piety, are visible on every page?"

If anyone says that consciousness cannot exist except in the relation of cause and effect with certain organic molecules, I must ask him how he knows that. And if he says that it can, I must ask him the same question—Mushy.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

Ella Wheeler Wilcox, on Mediums.

This popular writer has come out boldly and bravely in advocacy of Spiritualism. What she says of mediums has great significance:

"I believe it is a sin against the Holy Ghost in every human being (for the original meaning of that phrase is holy spirit) to make a business of mediumship. The moment the ability to communicate with the disembodied is turned to financial account or to the material matters of men for a money consideration the medium loses her connection with the higher worlds of spirits and places herself in touch with the lower worlds; with those who passed from earth unawakened, and who therefore occupy an earth-bound position and are unworthy of our confidence, as they would have been before they left the earthly tenement."

There have been two sides to this question almost from the advent of Spiritualism. On one side it is urged that as a gift from the spirit world, the means of communication should be opened without price. Freely received, freely given. The apostles of the new gospel like those of the old should not measure their services by the rules of trade. On the other, the laborer is worthy of his wages. The medium gives his time for which he should receive reward.

Whichever view he received, it is certain that commercial mediumship has brought far more disgrace on Spiritualism than any other cause. The entire fraud element thrives because of its financial support. There would be nothing of the kind to humiliate the believer, were mediumship free. The best and most wonderful mediums belong to private life and soon recompense other than that freely given.

The most reliable mediums find it impossible to predicate what they will receive, and often their seances are failures. It is not just to exact a fee for a sitting without results, although this may be justified by saying the hour's time has the same value whether communications are received or not.

The effect of commercialism is to bring half-developed and unreliable mediums before the public. They find profit, and are almost forced by the insatiable demand, to supplement the little they do by spirit aid, by fraud and trickery. The public demand what may well be called "impossible manifestations," and are satisfied with none other. The fakir can produce phenomena the genuine medium fails in receiving, and thus attracts the greater patronage. The genuine is overshadowed by the rank growth of deception.

It is a difficult question to answer, yet it may be taken for granted that the highest plane of mediumship, is reached by those who exercise their powers only at the solicitation of friends, and not publicly for fees. The most wonderful results have been obtained by societies or individuals, subsidizing mediums, and fostering a normal development.

The most astounding and convincing messages and phenomena have been received within the sacred circle of the home, through the medium of a never known as such to the outside public.

This should be a suggestion to those who have the welfare of the cause at heart. It may not be a "sin against the Holy Ghost," for such sin is undefinable and has never been defined, to accept pay for the services of a revelator of spirit friends, yet the act is not in harmony with spiritual laws, which demand devotion of self and every gift. And here never was the saying "give and you shall receive," more applicable. The medium who has the power to give, will assuredly receive from those to whom he brings assurance of the coming and communion of spirit friends, will never regret that he does so above commercial considerations.

The Crafty Crafts.

The "Third House," as the "Christian Lobby" at Washington, is called, under the direction of Rev. Wilbur F. Crafts, has come to grief. It will not stand a "fair deal." Few there are who know the tremendous influence this "Christian Lobby" wields over legislation. Its work has been more insidious than that of the Jesuits. Really it is the Jesuit branch of Protestantism. This lobby supported and furnished money by bigots the country over, has sent out tons of literature, consisting of copies of the Bible, and other religious tracts, explaining the work of the Lobby in having "moral legislation" passed by Congress. This "moral legislation" consists in forcing Sundays laws, "God in the Constitution, and every enactment favoring the churches on the attention of Congress. The Lobby keeps careful watch and introduces its bigoted measures at unguarded moments, by the lobby gathered from the churches, forces the attention of senators and representatives.

MURDER THREATENED.

"Whom the Gods Would Destroy They First Make Mad."

An incident of significant import happened at the meeting of the Chicago Spiritualists' League, at Handel's Hall, Saturday evening, January 6, which we wish to bring to the attention of The Progressive Thinker's world-wide family of readers. During the inaugural address of the president for 1906, Dr. C. A. Burgess, he read and commented upon the following letter received by him after his election in December:

"Chicago, Jan. 2, 1906.
"Dr. Burgess:—We understand that you have been elected president of the Chicago Spiritualists' League, and we also understand that the object of the League is to interfere and run out of Chicago all mediums who do not belong to the League, or work in accord with it. We belong to no meeting, and are not making our living by the aid of our gifted friends, and do NOT WANT TO BE INTERFERED WITH. Just a word of advice, Mr. Burgess: IF YOU STIR UP ANY MUSS, LOOK OUT FOR A PIECE OF LEAD UNDER THE FIRST RIB OF LEFT SIDE; SO BE CAREFUL."

The president then introduced the first speaker of the evening, Dr. Warner, the first vice-president of the body, who prefaced his remarks with congratulations that Dr. Burgess was being so soon made acquainted with the perquisites of his office, stating that he himself was familiar with such experiences and announcing that word to him that very afternoon that a Chicago materializing medium had boasted that a man of her family had taken an "oath to give even with Dr. Warner."

These straws show that the object of a certain element of physical mediums extends no further than the MAKING

The literature boasting of what the "Christian Lobby" has done, and intends to do, has been scattered through the mails by the ton. That would not be any one's business but the leaders of the movement, if they paid postage like other citizens. But the "Christian Lobby" does not. It claims the franking privilege, and has defrauded the government, of no one can know how much. Crafts, the Reverend, used the frank of a member of Congress, a compliant member, and Postmaster-General Cortelyou has called him to account, and the Washington Post says it will be a "severe blow" to the "Christian Lobby."

For a common citizen to use a "franked" envelope is punished as a crime; we will see how Rev. Crafts will be dealt with for violating the law unnumbered times. Will some one inform the public who the member of Congress who has become partner in this crime defrauding the government of thousands of dollars of postage? He is the guilty one, for Crafts must have sinned ignorantly! He could not have known that it was criminal to thus defraud! He is a "reformer," whose sole aim is to keep people from sinning, by laws he would have enacted. He preaches and prays that the worldlings may become as righteous as he is. He labors for the salvation of sinners, and sends out his literature, under a frank, for that purpose. As the Washington Post remarks, we "wish he were doing this to the heathen in distant and inaccessible lands—say Darkest Africa or the Solomon Islands."

An English Divine in Trouble.

Archdeacon Collier, rector of Stockton, Warwickshire, England, is in trouble. He has been investigating Spiritualism for thirty years and was early convinced of its truth. His convictions grew stronger and stronger until he could not keep them longer to himself. He prepared a paper on "Spiritualism and its Relations to the After Life," to read before the Church Congress, but the reverend assembly turned him down. He therefore engaged a hall and gave his address to a very large audience, two bishops and at least fifteen clergymen coming out to hear him.

Thirty years' experience with the phenomena and philosophy of Spiritualism had made the subject clear as day to the archdeacon, and he did not consider that to read before the Church Congress, but the reverend assembly turned him down. He therefore engaged a hall and gave his address to a very large audience, two bishops and at least fifteen clergymen coming out to hear him.

It is said by those who understood the lecture, that it was an excellent specimen of spiritual literature, and it will be published for distribution. Now comes an important question: What will be done to the archdeacon? With his strong church leaning and implicit trust in the Bible to which he adhered as his sacred "manifestation," he is scarcely broad enough for Spiritualism, while he is too liberal for the church.

Can Spirits Pass to Other Globes.

The answer must be given by spirits themselves, and its value depends absolutely on their testimony. Most conclusively it has received a negative as well as affirmative reply. The following from a spiritual source reconciles this apparent contradiction.

"Can spirits traverse the space between distant globes? This depends on their degree of refinement. While there are those pure and ethereal, others are gross and unrefined. The sensualist and depraved in many instances are so gross that gravity chains them to the earth as it does man. They are denser than the spirit ether, hence have weight and cannot arise from the earth's surface more than man can do. Others less gross can only arise to the First Sphere, while the more purified are able to pass through the universal spirit ether visiting other spheres and worlds. The degree of purity or spirituality determines whether or no the spirit shall be chained to earth, or allowed freedom to go impelled by its desire."

HUDSON TUTTLE.

Editor-At-Large N. S. A.

OF A LIVING and the attainment of an undeserved and fleeting notoriety. They thrive by deception and intimidation. Nerve and impudence are their entire capital.

The desirable ones on spirit side of life make use as instruments of those WHO CARRY MURDER IN THEIR HEARTS AND THE GAIN OF ROBBERY IN THEIR POCKETS. THUGGERY AND SPIRITUALITY are not companionable.

During 1905 the official board of the Chicago League asked many physical mediums of the city if it withstood the test of three seances under test conditions to be mutually agreed upon. Not a single materializing medium responded favorably and fearlessly. Who of them will undertake to duplicate Florence Cook's conditions for the English Scientists?

IT IS IDLE TO THINK THAT ANY METHOD OF "CAN" THROTTLE THE AWAKENED INTELLIGENCE OF SPIRITUALISTS' ALL OVER THE LAND. THEY ARE DETERMINED THAT WHATEVER IS GENUINE SHALL BE UPHOLD, BUT THIS FRAUDULENT MUST GO.

Reputable mediums for phenomena can see the handwriting upon the wall, and will retire before Doug Tracy's growing demand for reality which will never be satisfied with simulation and pretense. The harvest is determined by the character and quality of the seed.

EXTRAORDINARY STATEMENTS.

Dr. L. E. Funk, the celebrated author and publisher, and a prominent investigator of psychic phenomena, will have something to say next week that will set Spiritualists to thinking along new lines.

Not every love is generous or noble, or merits high encomium, but that love which prompts and impels man to live generously and to act nobly.—Plato.

The World Has Never Seen the Like Before.

THE PROGRESSIVE THINKER TREATS OF LEGERDEMAIN IN THIS WEEK IS A MARVEL. THE SPIRITUALISTIC WORLD NEVER BEFORE SAW THE LIKE. THE ADDRESS BY COL. INGERSOLL WILL CAUSE A VIBRATION OVER THE ENTIRE FREETHOUGHT WORLD.

THE LECTURE BY SPIRIT JOHN PIERPONT, THROUGH MRS. M. T. LONGLEY, WILL INTEREST YOU DEEPLY, AND WILL IMPART AN IMPRESSIVE LESSON. IT SHOULD BE READ AND RE-READ, AND THE LESSON GIVEN IMPRESSED DEEPLY INTO THE SOUL.

ONE OF MRS. CORA L. V. RICHMOND'S ENLIGHTENED GUIDES, THROUGH HER LIPS, ANALYZES THE PRESENT STATUS OF OUR CAUSE, IN A MANNER THAT WILL INTEREST SPIRITUALISTS. IT WILL ATTRACT ATTENTION EVERYWHERE, AS IT ESPECIALLY



A SAMPLE COPY.

A Letter Addressed to Those Who Receive One.

Dear Sir and Brother:—We send you this week a SAMPLE COPY of The Progressive Thinker. It scintillates throughout with valuable thoughts, pearls of wisdom of PRICELESS VALUE to every reflective mind. This one issue is of special importance, and should reach at least a CIRCULATION OF ONE HUNDRED THOUSAND. After examining its contents carefully, I am sure you WILL RESPOND TO OUR CALL TO SEND A DOLLAR, and have the paper VISIT YOU WEEKLY for a year. Please read over our premium list. It includes TWELVE remarkable books which are sent out in connection with a year's subscription for the paper. These books are from LEADING AUTHORS OF WORLD-WIDE REPUTATION. The paper during the coming year will be especially interesting and valuable, and we ask you to assist in swelling our subscription list. Next week we will raise the CURTAIN on an entirely NEW SCENE, in reference to the DARK CABINET, and thoughts will be presented that will not only DEEPLY INTEREST you, but will prove very valuable in your future investigation of Spiritualism. Send along THE DOLLAR, and have the paper visit you weekly. We know it will be a splendid investment, and you will feel the richer at the end of the year. Very truly yours,

J. R. FRANCIS.

Spirit Communications Were Necessarily Deferred.

The great minds of the preceding and the present generation, which have reflected such lasting lustre on our literature, the Huxleys, the Darwins, the Spencers, the Tyndalls, the Millers and the Drapers, and nearly all the great inventors with scarcely an exception, who were and are independent thinkers, stood aloof from the church, and repudiated its dogmas. Had they come upon the stage of action 400 years earlier and proclaimed the same great truths they have, every one of them would have been charged with heresy, and would have met the fate of a Bruno and a Servetus. As the estates of condemned heretics swelled the coffers of the church, adding largely to its wealth, it is stated as a fact that charges of infidelity were frequently made against the rich for the sole purpose of increasing the revenue of ecclesiastics. The darkness of the Middle Ages was greatly protracted, because the intellect of the times was sacrificed on the altar of religious bigotry.

No wonder the spirit world kept aloof when they saw their instruments, as Joan of Arc, writhing in flames, because she had obeyed their behests, so deferred their great work in revealing the future life until the people were free to receive them. And it was in free America, wrested from kingcraft and priestcraft, where they first thought it prudent to demonstrate to the race the truths of spirit return.

The Opinion of a Scholar.

How far from the truth was Prof. Goldwin Smith, of Montreal, when he wrote: "The mighty and supreme Jesus, who was to transfigure all humanity with his divine wit and grace—this Jesus has flown. To my mind this act has no terror. I believe the Legend of Jesus was made by many minds working under a great religious impulse—one man adding a parable, another an exhortation, another a miracle story. And so Jesus represents for us, not a man, but the aspiration of many hearts."

The progress from deepest ignorance to highest enlightenment is a progress from entire unconsciousness of law to the conviction that law is universal and inevitable.—Spencer.

A. LEAH UNDERHILL.

One of the Original Fox Sisters, at Hydesville, N. Y., Expresses Her Opinion in Reference to Materializations.

At the same time I think that the cause of Spiritualism would be at this day further advanced in general acceptance, if cabinets, and with them the phenomena called materialization and transfiguration, had never been introduced. For, however genuine, as well as impressive, may be the manifestations of the presence and action of the spirits which may have occurred in the employment of them, they afford opportunities for deception which dishonest mediums are but too ready to avail themselves of, and then when exposure comes (and it is generally Spiritualists who are the most earnest in detecting and punishing the infamy of such deception), they are at once trumpeted all over the land, and more harm is done to the progress of the cause than all the good ever resulting from the genuine phenomena themselves. No such exposures ever occurred in all our long and varied experience, though never have mediums been subjected to more jealous and severe investigations; and there are few of the more modern phenomena which have not occurred through our mediumship.—A. Leah Underhill in "The Missing Link in Modern Spiritualism."

The Curtain Will Rise.

Next week the Curtain will surely rise on a new scene in connection with a white hat, a white dress, a pair of white shoes, a pair of white stockings, a scarf, fan and doll. Can a spirit transfer the same to his spirit home, first dematerializing them, and wearing them there, and then materialize them again at will to wear them on earth. This subject will be fully considered, and light thrown on the mysteries of the dark cabinet, from which so many questionable "spirits" appear, dressed in false wigs, false whiskers, earthly made illuminated dresses and other togery. Spiritualists all along the line are becoming more interested than ever in the investigations being carried on through the leadership of The Progressive Thinker, and the end is not yet. The following omissions will be supplied, showing who the medium is, through whom such wonderful materializations and dematerializations are given.

To the Editor:—A fine demonstration

of spirit power took place at — some time ago. A short time before Christmas [the giving name] cabinet messenger, expressed a wish for a full outfit of earthly clothing. One lady got her a nice white hat; another made her a white dress; another provided her with a pair of white shoes; another with a pair of white stockings; and others with scarf, fan and doll. These articles were presented to her for a Christmas present and were taken away somewhere by the spirit messenger, not one of them being left in the seance room. When inquiry was made, the spirit said she took them to her spirit home.

A few weeks after Christmas, —, who is a materializing medium, requested —, who is a spirit

photographer, to take her photograph while entranced in the cabinet in the dark. She seated herself in the cabinet, the curtain pulled a little to one side, the camera placed in position, the room made dark, and the photograph was taken. To one end in front of — stands —, the spirit messenger, clothed in her Christmas presents of earthly clothing. I send you the photograph; also a photograph of myself and spirit wife and son, and also one of myself and spirit —, who controls the materialization, and the face and head of — and others, supposed to be relatives whom I do not recognize. This demonstration proves to me that spirits can be photographed and that they can take solids to their spirit homes.

Mediocrity is all-powerful because it almost always has the majority in its support.—B. G. Richards.
Natural religion to-day means what the most enlightened reason reads in nature.—E. P. Powell.
The force of his own merit makes his way; a gift that heaven gives for him, which buys a place next to a king.—Shakespeare.

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent classifications for ninety-nine hundredths of his children.—Jean Meslier.
We need not wait for the coming of some far-off millennium or "good time," the good time is here and now, to-day, and every day, within easy reach of every soul.—"Golden Rule" Jones.



CHRISTIAN OR BUDDHIST?

They Run in Identical Channels

Baron Harden Hickey Describes Parallels Between Buddhist and Christian Stories.—Singular Coincidences and Analogies.—Was Christ an Essene? How Buddhism Was Transported to the West.

To the Editor of the New York Herald:—I think it my duty to state that it is far from my intention to make an attack on the doctrines of Christ as they are expounded by a large number of honest, conscientious men. Still less is it my desire to criticize or disparage the sublime teachings of the son of Mary, to whom I am happy to pay the tribute of my profound respect. My object is solely to show the countless analogies existing between the Buddhist and Christian legends—analogies so striking that they forcibly prove to an impartial mind that a common origin must necessarily be given to the teachings of Sakya-Muni and those of Jesus.

To resume the spirit of these lines, I may say that I consider the New Testament certainly of Indian origin! This, I think, can easily be proven by the numerous points of resemblance between the lives and doctrines of the founders of the Buddhist and Christian religions, coincidences which are certainly not the result of mere chance or accident.

The conclusion which every honest inquirer is then forced to is that one account must necessarily be a copy of the other, and since the Buddhist biographer, living long before the birth of Christ, could not have borrowed from the Christian one, the plain inference is that the early creed-mongers of Alexandria were guilty of an act of plagiarism. The parallels in the lives and histories of the two sages are clearly drawn, and I summarize some of them.

THE GENEALOGIES.

The genealogies of both are carefully traced from their respective ancestral kings (Mahasammata and David down to their fathers, Buddhadasa and Joseph), who, on the other hand, according to both legends, were not their real fathers. Both virgins (Maya and Mary), who were to become their mothers, were greeted previously by the angels and deities.

The conception by the Holy Ghost announced by Gabriel corresponds with the dream of Maya of a white elephant from heaven entering her side.

The wise men from the East came to offer frankincense and myrror; so at the birth of Buddha gods and devas, princes and Brahmins came with presents.

As Herod was afraid of the child, so king Bimbisara made inquiries from his ministers to search the land and find whether anyone lived who, by his superiority would become famous.



THE TEMPTATION OF BUDDHA AND CHRIST.

The Simeon of the bible corresponds with the Brahman Asita, an aged man who came down from the Himalayas to see the thirty-two marks and the eighty signs of the Buddha.

The presentation in the temple of Jesus is similar to the request made to the father of Buddha by the elders of the Sakya race, that the child be taken solemnly to the temple, which was done with great pomp.

In his twelfth year Jesus was found discoursing with the teachers, with the teachers, as the father of Buddha found the Holy Son in the wood surrounded by the wise of ages past, both hearing and asking them questions. The forty days' fast in the wilderness is common to both teachers, as also the temptations by the devil and the temptation by Mara, and the host. Then the angels ministered to both. In the stream Narajana and Jesus were baptized in the river Jordan. The heavens opening and the voice from heaven proclaiming the teacher are to be found in the Buddhist Scriptures.

The Sermon on the Mount begins with blessings; so, too, in the Lalita Vistara of Buddha. The Buddha preached from the heights of a mountain, as the Buddha preached from a high hill situated in the neighborhood of Rayagriha, the Buddhist Capernaum. The first disciples were followers of John the Baptist; so, in the Buddhist legend, the followers of the Brahman Rudraksa. The first number of disciples in both accounts was five, then in both the number increases to sixty, seventy, and eighty. In the Buddhist books it said that Buddha asked them not to go two by two, in order that information might be spread wider, but afterward allowed them to go two by two to be a comfort one to another.

Both teachers were regarded by some as God, by others as sent by the deity. Both performed wonders—healing the sick, feeding the hungry, etc.

The walking upon the waters and the declaration of death some time before are common.

MORE PARALLELS.

We can continue these parallels further: Thus the woman from the crowd called him blessed. The Samaritan woman at the well and the Chundata woman. The courtesan Magdalena and the courtesan Amhapal, both converted by the teachers. The rich man who came to Buddha by night and Nicodemus.

The triumphal entry into Jerusalem and the triumphal entry into Rajagrh.

Jesus said to Peter: "Move away,"

as Buddha to his disciple Upawana. The missionary command, "Go and preach," was given by both.

In the Buddhist legend we have the traitor Judas, the same as Judas in the Christian legend. Wonders and miracles, etc., occurred at the death of both the sages. We have also the parting of the garments and the strife for the relics, and before their death both masters put a similar question: "Which among you can accuse me of a sin?" said Christ, and Buddha: "In me there is no vestige of selfishness, nor of envy, nor of covetousness, nor of desire."

Prof. Scardel of the University of Leipzig, instances in his work, "Das Evangelium von Jesus," fifty-one analogies, all distinctly pointing to Buddhism rather than Christianity as the original source. The probability is that Buddhist legends were carried over by the Essenes and others into Palestine, and were made use of by the evangelists to adorn the Gospel narrative.

Prof. Deul, too, in his "Romantic Legends," cites many singular coincidences. Dr. Hubbe Schielden, in his work entitled "Jesus ein Buddhist," quotes in all some hundred parallels.

Indeed the abundance of the materials for the argument in favor of the formal harmony of the Christian and Buddhist traditions is so great that I must limit myself to a few more typical examples.

BUDDHA THE SAVIOR.

Just as the Buddha was pointed out as the physician, savior, and deliverer—the deliverer from the bonds of infancy—the deliverer from sin, death, the devil and hell—even so were the disciples and his followers called the "Children of God," and according to some authorities, as sons or children of Buddha.

It is also remarkable that the formula "Follow me!" is especially stated in the Buddhist accounts to have been the usual one in calling the disciples. And as in the Gospel of John, Jesus is supposed to say, "My kingdom is not of this world," so also the saying attributed to the Buddha reads, "I know indeed, that a kingdom is appointed for me, but it is not a worldly kingdom which I seek."

Surprising, too, is the striking similarity apparent in both accounts of even the usual changes of phraseology at the introduction and conclusion of the preaching. Thus these phrases occur over and over again: "At this time," or "Again at that time," "Verily I say unto you," "Yet again: "Who hath ears to hear, let him hear the word."



THE BAPTISM OF BUDDHA AND CHRIST.

In order that it might be fulfilled, "as he spoken," these expressions occur once but frequently throughout the narratives, we are compelled to conclude from the resemblance that the evangelists living there must have had before them the sacred scripture of the Buddhists. Like Luke, Abhinisarama Mulla concludes the first period of the Master's life with the words: "So the child waxed and increased in strength." Similarly to the many poetical resemblances are to be remarked such as the chief hymns, such as the songs of the heavenly host at the birth, and the announcement to Mary by the angel Gabriel, which should be compared with the Gathas recited by the Brahmins at the interpretation of the corresponding vision of the mother of Buddha.

Similarly the many poetical interpolations in Luke all bear a like character in style and sound, and carry the impress of the Mahayana writings of the Buddhist Gathas.

INCONSISTENCIES IN THE GOSPEL.

When we find in a short sentence in the Gospel of Mark (1. 13) the history of the temptation, we know directly that it is an extract from other poetical pieces.

Now it is there stated: "And he was with wild beasts." Indeed, anything similar to this is not found in the other Gospels, which might have served as a coincidence, but only in exposition of the Buddhist accounts. Nor does this correspond with the other words which Matthew also has: "The angels ministered unto him." These ministrations relating to the temptations in the wilderness occupy three full chapters in the "Lalita Vistara."

That the Christian Gospels bear so close a likeness to the Buddhist may be in addition to the fact entirely due to similar conditions, owing to the origin of both in the East, but on closer examination the harmony here is but merely in the many symbolical words, but the correspondence of entire narratives is so general that the theory of underground coincidences cannot be entertained. Thus it is related of the Buddha that he has compared himself to the sower who sowed the seed of faith on the fields of the hearts of men.

Again, one of the older disciples came to the Buddha and presented himself before him as the prodigal son, by whom he was regarded as the loving father, and after he had come back again to him he was installed with much expense in the place as the son and heir of the house.

One of the most striking incidents in the account in the Gospel of John 12. 13, of the one "born blind," when

placed in comparison with the detailed parallel passage in the Saddharma pundarika. In this sutra the idea ascribed to the master who healed the people (the blind people of the world) is that (this man) is presented as an example to everyone on account of his sinful condition in a former life. In the Indian phase of thought the idea of a rebirth in bodily form is a fundamental idea, but in the Gospel of John the question of sin in one life being the consequence of sin in a previous life stands unique and unsupported. This case arouses the suspicion that sufficient circumstantial evidence was not used by the Gospel writer in his borrowing.

A totally similar impress is contained in all three synoptic Gospels, where Jesus said that the secrets of the doctrine of the Word are hidden from the hot people, but are known only to the disciples. The motive for this teaching is clear in the Buddhist Scriptures, while it is an enigma in the Gospels, for the Buddha distinguishes between the esoteric circle of the disciples (the Bhikkhus) and the esoteric followers of the Word (the Upasakas).



THE VIRGIN AND THE HOLY CHILD.

It can hardly be possible that Jesus also should have in like manner made a distinction between his disciples, but at any rate, it is highly improbable that it should have spontaneously arisen in the Gospel. Again, in the Buddhist account the words occur, "of the sun, which shines for the good and the evil; of the rain, which falls for the just and unjust; the mustard seed serves as the simile for littleness, and the words, 'Perishable is the city built of sand, which cannot maintain itself.' It may also be stated that here the comparison in Matthew is incorrect about the foolish man who built his house on sand. Houses are well known to stand strong on a good foundation of sand, but the Buddhist cry of sand is something quite different.

COMPARING THE DOCTRINES.

Proceeding now to the comparison of the doctrines taught by Jesus and Buddha, we cannot here take credit to ourselves for an independent and critical examination of the text, so as to affirm what was and what was not the pure, original Christianity and the primitive teachings of the Buddha. We might certainly assume that at all events the highest moral and spiritual ideas in both religions are identical, and that the teachings proceed from the masters themselves. And we might leave it undecided as to how far either the masters themselves, or first the disciples, and later on the dogmatic theologians, have mixed up and confounded the esoteric fundamental ideas of the pure word with exoteric speculation and superstition. But it is easy to point out that the fundamental ideas of both teachers were the same.

The ultimate goal which Jesus pointed out to his disciples to strive for was the life eternal. As the absolute existence, only the all-one, the unchangeable, can be eternal, because without form and without shape. No material body, no difference and peculiarity of form can be everlasting, for what is formed necessarily yields to time, and must once again decay. Each appearance can be only relative and changeable. If thus we attain to perfection and desire the life and the full satisfaction we must be delivered from our present world and all other worlds of form. Eternal peace and unchanging happiness can only mean an absolute existence. This is precisely the idea of the Buddhist goal of perfection, which is Nirvana.

And even the outward working and visible form of this striving is in Buddhism just the same as is the doctrine of Jesus. Love and compassion for every fellow-creature, and not merely for mankind, but for all nature generally. Such is the essential character of the doctrine of Buddha, and the carrying out of this fundamental idea the success is more complete, better and more general in Buddhist countries than in Christian lands with their European civilization.

I must also remark before going further another striking similarity between the two religions. Buddhism, like Christianity, is founded on a trinity. In fact, the idea of the trinity seems common to nearly all religions. In Buddhism it consists of Buddha, Dharma, and Sangha—Buddha, the law and the assembly of the faithful, corresponding to the Father, the Son, and the Holy Ghost.

How did Buddhism reach the West? We now come to the question. How did Buddhism reach the West? Arthur Lillie has exhausted this subject. By the early Phoenicians the commerce of the East was carried across Arabia from the port of Gerrha in the Persian Gulf. It was then shipped on the Red Sea and carried up the Acanth Gulf on its road to Tyre. That some of the commodities must have come from India is proved from the fact cited by Herodotus that cassia and cinnamon were among them, which articles could not be found nearer than Ceylon or the Malabar coast. To reach Tyre these goods had to pass close to the harbors of the Essenes, near the Dead Sea. The Phoenicians were in contact with India at least as nearly as the time of Solomon; but Alexander's expedition gave a great spur to the intercourse between India and the West. Bactria and Persia were in the hands of the Seleucid dynasty until 175 B.C.

HOW DID BUDDHISM REACH THE WEST?

This brought Antiochus the Great into the field to restore the authority of the Greeks. According to Polybius, he led his army into India and renewed his alliance with Sophaganes, king of that country. As the Asoka edicts were inscribed on rocks some six years after Antiochus came to the throne this is certainly an allusion to the Constantinian era.

In the meantime the building of Alexandria had given a powerful impetus to the intercourse with India by sea. Alexander had designated it to be the capital of his vast empire and the bridge between India and the West. This project was ably carried out after his death by his lieutenant, the first Ptolemy. Under his wise government, and that of his successor Alexander, soon became the first commercial city of the world. Of more importance, even was his large tolerance of creeds, whether Egyptian, or Grecian, or Jewish. In the year 208 B.C. Ptolemy Evergetes was on the throne. He conquered Abyssinia and a greater part of Asia, including Syria, Phoenicia, Babylonia, Persia and Media. His conquests extended to Bactria and he had a large fleet on the Red Sea. This placed him in contact with India from two different directions.

He married the daughter of Magas, King of Cyrene. Macedonia was ruled by Antigone at this particular date.

INDIAN ROCK INSCRIPTIONS.

This brings us to the celebrated rock inscriptions of King Asoka, surnamed Devanampiya, the beloved of the devas, or spirits. They have set at rest forever the question whether Buddhism was propagated westward from India. On the Girnar rock in Gujarat the name of Antiochus (the Great) occurs four times. This is one passage: "And, moreover, within the dominions of Antiochus, the Greek king, of which Antiochus' generals are the rulers, everywhere Piyadasi's (Asoka's) double system of medical aid is established, both medical aid for men and medical aid for animals, together with medicaments of all sorts, which are suitable for men and suitable for animals."

This is the second inscription: "And the Greek king, beside, by whom the four Greek kings, Ptolemaios, and was in this vicinity that convents of monks practicing rites precisely like those of the Buddhists existed in large numbers in the days of Philip (300 B.C.). It may also be mentioned that Nagasena, a Buddhist, had a discussion with Menander in the capital of Syria (200 B.C.)."

But even if no Buddhist came to the West, without doubt Buddhism did. For about this time there arose in Alexandria a teaching called "Gnosticism." This word is the Greek equivalent of "Buddhism," in Sanskrit, and it simply means interior or spiritual knowledge.

MORE ROMAN AUTHORITY CITED.

Pliny says the Buddhist missionaries had settled themselves in the shores of the Dead Sea ages before his time. "per seculum milia." Josephus (verse 13) corroborates Pliny as to the Essenes being descendants of these missionaries. Magasthenes says that the Jews were an Indian sect called Kalmi, and their theology resembled that of the Indians.

We may here remark the analogy between Judea and Ayodha (Oude), Palestine and Pali, and Stanland, the land of Pali.

Neander's "History of Christianity" says that "the Manichaean maintained that Jesus was a permutation of Buddha, and that Gautama, Jesus and Mani were the same person. Dr. Lumley, in his work, 'Monumental Christianity,' confessed in the preface that the crucifix, the Round Tower in Ireland, its Buddhist character, and the penetration of Buddhist missionaries to the remote parts of the island. C. S. Sotherton, in a lecture before the American Philological Society, remarks that legends and archaeological remains prove that 'Ireland, like every other nation, has been the recipient of propagandists of Siddhartha Buddha.'"

Bonhommer says: "Into Egypt and the East went Herodotus, Thales, Parmenides, Empedocles, Orpheus, and Pythagoras—called Yavanacharya by the Indians—to in struct themselves in natural philosophy and theology. Through-out the whole Western American continent, south of the United States, exist traditions of a visit, centuries past, by one or more white-bearded men, dressed unlike the natives, in long robes, who taught them religious precepts and the arts with which they were acquainted when the Spanish brigands and adventurers landed in America. It is known to scholars that the Chinese were acquainted with the continent of America in the fifth century of the Christian era."

Let us now look at a few of the coincidences found in ancient America and hear what scholars have to say about them.

The walls of the Tibetan temple look toward the four quarters of heaven, and each side is painted with a particular color—the north side with green, the south side with yellow, the east side with white and the west side with red. The sacred palace of the Toltec priest-king Quetzacoatl in Mexico was similarly arranged and decorated.

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Dean Milman was convinced that the Therapeutics sprung from the "contemplative and indolent fraternities" of India. I could easily multiply citations of this sort, but I think it unnecessary.

ESSENES AND THERAPEUTS.

Assisted by Philo let us draw some more points of contact between the Therapeut and Buddhist monks:

Enforced vegetarianism, community of goods, rigid abstinence from carnal intercourse, also a high standard of purity were common to both the Buddhist and the Therapeutics.

Neither community allowed the use of wine.

Both were strongly opposed to the blood sacrifice of the old priesthoods, etc.

From Josephus we get some additional facts relative to these mystics: Enforced vegetarianism was one of the main principles of the Essenes as well as of the Buddhists. They refused to go to Jerusalem to the temple sacrifices at the risk of being stoned. The Essenes had a "Sanhedrin of Justices" like the Buddhist Sangha. Excommunication in both was the chief punishment. This was altogether foreign to the lower Mosaicism, which allowed no Jew to escape the obligations of the Jewish law. The Essenes, like the Buddhists, forbade slavery, war, revenge, avarice, hatred, worldly longings, etc.

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Before proceeding further we must consider the term Nazarene or Nazareth. Christ, in the inscription on the cross, was called the "Nazarene" (or Nazareth), Luke 19:31. The Church of Jerusalem was called the Church of the Nazarenes or Nazareth. It is the only name for Christians mentioned in the Acts. The followers of John the Baptist were called Nazareth or Nazareth and they still exist and are called Nazareth in this day.

The Essenes according to Epiphanius, were called Nazareth or Nazareth. Now we find that John the Baptist was a Nazarene or Essene. He used

the rite of baptism, which was peculiar to the Essenes. He ordered a partition of clothing and necessities. He abstained from wine and "soft raiment." He strongly assailed the Pharisees and Sadducees; that is, all Israel except the Essenes. They rejected his baptism and accused him of demonology, the favorite instigation of anti-mystical Israel against mystical Israel. Moreover, the Baptist is said to have reached the eighth or crowning Essene state of spiritual advancement, the spirit and power of Elias.

Another point is of the highest importance—the scene of his ministry was the stony wilderness, the air mountain region that stretches from Jerusalem to the Quarantania Mountain and from the Quarantania to En Gedi. Now this, according to Philo and Elder, was the very spot where the bulk of the Essenes was to be found. Their numbers in the day, the very commencement of the Christian era, were enormous. Josephus fixes their numbers at 4,000. We learn of John, that his followers were multitudes, in fact, a whole "people prepared for the Lord." We now come to the adult Jesus. The first prominent fact of his life is his baptism by John the Essene. The full meaning of this may be learned from Josephus.

JESUS AN ESSENE.

"To one that aims at entering their sect, admission is not immediate, but he remains a whole year outside it, and is subjected to their rule of life, being invested with an ax, the girdle of the sect, and a white garment. Provided, that over this space of time he has given proof of his perseverance he approaches nearer to their course of life and partakes of the holier waters of cleansing, but he is not admitted to their community of life. Following the proof of his strength of control, his moral conduct is tested for two years more, and when he has made clear his worthiness he is thus admitted to be one of their number. But before he touches the common meal he pledges himself, in oath to make one shudder; first that he will reverence the Divine Being, and secondly, that he will abide in justice unto men, and will injure no one, either of his own accord or by command, but will always detect the iniquitous and strive on the side of the righteous."

Now if, as is widely believed, the chief object of Christ's mission was to establish forever the Mosaicism of the bloody altar and combat the main teachings of Asketes, or mystic, which postulates the principles of the malignity of matter, why did he go to an Askete, or Essene, to be baptized? Whether or not Christ belonged to mystical Israel, and had the same origin, Philo, writing to Hephæstion, describes them as follows:

"The Therapeutae, a sect similar to the Essenes, with whom you are acquainted, number many among them whose lives are truly exemplary. Their customs are scattered about the region bordering on the further shores of the lake Mareotis. The members of either sex live a single and ascetic life, spending their time in fasting and contemplation, in prayer and reading. They believe themselves favored with divine illumination—an inner light. They assemble on Sabbath for worship and listen to mystical discourses on the traditional lore which they say has been handed down in secret among themselves."

BUDDHISM IN AMERICA.

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THE WALLS OF THE TIBETAN TEMPLE.

The walls of the Tibetan temple look toward the four quarters of heaven, and each side is painted with a particular color—the north side with green, the south side with yellow, the east side with white and the west side with red. The sacred palace of the Toltec priest-king Quetzacoatl in Mexico was similarly arranged and decorated.

came from the vicinity of Alexandria. This, I think, is important. It is in Asia the elephant is the usual symbol of the Buddha; in Yucatan this animal, which is not native of either of the Americas, is a frequent symbol.

"The ancient edifices of Chichen, in Central America," says Spence Hardy, "bear striking resemblance to the temples of India."

"In India," says Squier, "are found almost the exact counterparts of the religious structures of Central America, analogies furnishing the strongest support of the hypothesis which places the origin of the American semi-civilization in South Asia."

The great temple of Palenque, Yucatan, corresponds exactly in its principal details to that of Boro-Budor, in Java. The two planets, Rague and Ceta, the head and tail of the dragon so often spoken of in Buddha scriptures, are drawn in full length upon the western facade of the palace at Uxmal.

History tells us that upon the robes of Wikipochocha (American for Hwishi-Bhikshu) there were symbolic crosses, Schlagentweit states that similar crosses may be seen upon the curtains of the windows of the Buddhist monasteries in Tibet.

Humboldt says that "Tibet and Mexico present very remarkable traits of connection in their ecclesiastical hierarchy, in the number of their religious fraternities, and in the extreme austerity of their penances and in the order of their religious possessions."

The high priest of Mexico bore the title of "Tay-Sacca, the Man of Sakya; Tay meaning 'man,' Sacca having no meaning in the language, being merely the term which they applied to a monk. Other significant terms are Zaccatana, the place of Sakya, Zaccatepec, the mountain of Sakya."

Vining thinks that Gautama, the name of the Central American state, is merely a corruption of Gautama-than, the place of Gautama. I might cite many more examples showing the early influx of Buddhism into America, but these I think will suffice.

STATE OF ISRAEL AT CHRIST'S BIRTH.

Leander divided Israel at the date of Christ into three sections:

First—Phariseism, the "dead theology of the letter."

Second—Sadduceism, "debasing of the spiritual life into worldliness."

Third—Essenism, Israel mystical—"a commingling of Judaism with the old Oriental theosophy."

The Essenes pursued an alliance with the upper world, the mystical union, or Yoga of India. The Therapeutae and the Essenes followed the same rules, and had the same origin. Philo, writing to Hephæstion, describes them as follows:

"The Therapeutae, a sect similar to the Essenes, with whom you are acquainted, number many among them whose lives are truly exemplary. Their customs are scattered about the region bordering on the further shores of the lake Mareotis. The members of either sex live a single and ascetic life, spending their time in fasting and contemplation, in prayer and reading. They believe themselves favored with divine illumination—an inner light. They assemble on Sabbath for worship and listen to mystical discourses on the traditional lore which they say has been handed down in secret among themselves."

The most subtle thinker of the modern English church, the late Dean Milman, boldly maintained that the philosophy and rites of the Therapeutics of Al-

exandria were due to Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. In this he has been supported by the philosophers of the caliber of Schelling and Schopenhauer, and the great Sanscrit authority, Lassen. Renan, in his work, "Les Langues Semitiques," also sees traces of this Buddhist propaganda in Palestine before the Christian era. Hilgenfeldt, Mutter, Bohlen Kling, all admit the Buddhist influence. Colerbrooke says a striking similarity between the Buddhist philosophy and that of the Pythagoreans.

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BUDDHISM NOT PLAGIARISM.

I have already shown in my parallelism between the lives of Christ and Buddha that the latter had no his baptism, fasting, and temptation.

We see, therefore, that the seed of Eastern wisdom had been transported to Greece, Egypt, and Palestine many years before the advent of Christ, and this confirms what I said at the commencement—that the New Testament

compiled by another hand into the present gospel according to Matthew.

A QUESTION OF DATES.

As to the question of dates of composition of the canonical Gospels, the following are received as the most probable: Matthew later than 70 A. C., Mark before 70 A. C., Luke and John later than 100 A. C. But with all this, the synoptical question is still merely formal, and by no means has the complete answer been given, for the main difficulty in this problem assuredly lies in the two points of view wherein this is finally connected with the Buddhist problem—namely:

Since it is clear that so much is mere matter of tradition as regards the supposed original notes of Matthew, and as frequent coincidences occur in the Gospels, it is not possible that they were derived from Buddhist sources? In reply to the first question, we have amply shown in the first part of this lecture the spread of the Buddhist doctrines to the eastern shores of the Mediterranean. It is not doubted that the present day Indian religious ideas, and indeed more particularly those of Buddhism, reached and were even propagated as far as Egypt, Asia Minor, and Palestine, long before the Christian era.

From what has been gathered about the intercourse between India and the West there is sufficient evidence to establish this point. One has only to reflect carefully about the missionary zeal of the Buddhists, whose existence was due to the very cosmopolitanism of their faith and to the missionary commission handed down by their Master from the earliest age, in order to find it wholly inconceivable that only traders and envoys of princes, but not missionaries, should have availed themselves of the strongly built ships and the inhabited highways which served many years before the advent of Christ between India and Ceylon and the Roman Empire.

SUMMING IT UP.

But if the seed of Eastern wisdom had been transported to the West many years before the advent of Christ

The Eternal Struggles of Science.

The Real Savior of the World.

A Fresno, Cal., Judge, J. W. North, delivered a lecture which ought to be read by every person in the United States. It is strikingly interesting, and cannot fail to make a deep impression on every reader's mind. The facts given show the world at one time shrouded in the gloom of superstition and ignorance, and cruel in the extreme against those who wished to take a step in advance. The importance of this lecture cannot be overestimated. It alone is worth a year's subscription to The Progressive Thinker.

In attempting on this occasion to call your attention to science, and to some incidents in its history, I can touch only upon a few points, and leave you to look into them more at leisure for yourselves. The field is illimitably broad; we can only glance at it.

Let us first inquire, what is science? The best answer I can give, is that it is knowledge—systematized knowledge—not guesswork, not mythology, not legend or tradition, but knowledge based on evidence. If all the facts concerning any given subject are collected and methodically arranged, the knowledge we get from them is called the science of that subject.

THE UNIVERSALITY OF SCIENCE.

Science is as broad as the universe, as far-reaching as the telescope, as minute as the objects revealed by the microscope. It takes account of the earth on which we live, its size, its form, its motion, its climate, its productions. It takes note of its forests and its flowers, its strata and its hidden treasures; its infinite variety of animal life, from the invisible insect to the behemoth, from the humming-bird to the eagle, from the tiny fish that inhabit the smaller streams to the monsters of the deep.

Science also reads the heavens, tracing the planets in their orbits and the stars in their courses. It uses them in determining and dividing the time, and by teaching the navigator his latitude and longitude it guides him through unknown seas, and leads him safely to his destined haven. We may say of it, and without irreverence, what the Psalmist said in addressing the Deity: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

Science guides the commerce of the world and every civilized industry; it superintends the building of our ships and railroads, our telegraph and telephone lines; it furnishes us with the indispensable friction match, also with the illuminating gas and the electric light; it gives us protection from lightning, and informs us of coming storms days before their arrival.

It enables nations to converse together over mountains, across deserts and under oceans, as though they were assembled in a social circle; it enables us to read the world's doings of yesterday before we sit down to our breakfast tables.

Coming down to man, it furnishes minute knowledge of the wonderful structure of the human body, and the still more wonderful structure of the mind. It affords protection from disease, and relief from suffering. It guides in the construction of our homes, in the preparation of our clothing, of the food we eat, of the wine we drink, and the very air we breathe.

Science makes the difference between savage and civilized life; between the Indians of our mountains and the statesmen who compose our government. It guides every step in the progress of civilization.

THE ORIGIN OF KNOWLEDGE OF THE TRUTH.

The origin of science cannot be fixed with certainty. Long centuries before our era, wise and thoughtful men were earnestly seeking truth, and notwithstanding numerous mistakes, they caught glimpses of some truths that have stood the test of time, and have come down to us through the ages, forming a part of the science of our day.

At the commencement of the Christian era, science scarcely existed, even in name. The ideas of Pythagoras, asserting the globular form of the earth and its revolution, had survived but to meet the earnest hostility of the early Christian fathers. Exaggerated ideas of the "Books of Moses" had early taken possession of the leading minds of the church, and there seemed no limit to the claim set up for them. Deeming these books to contain not only the unadulterated truth, but all truth, everything outside of them, or opposed to them, must be necessarily false. This unfortunate position dominated the entire church, and, of course, presented an insurmountable obstacle to the progressive learning. Science and civilization have been retarded many hundreds of years by this absurd folly of really good, but mistaken men.

Tertullian (A. D. 200) held that the "Books of Moses" were "not only all truth, but that all truth was contained in them."

Lactantius, more than a century later in referring to "the heretical doctrine of the globular form of the earth and its revolution," says "it is possible that men can be so absurd as to believe that the crops and trees on the other side of the earth hang downward."

RELIGION AGAINST SCIENCE.

St. Augustine, about the year 400, says: "It is impossible there should be inhabitants on the other side of the earth, since there is no such race mentioned in Scripture among the descendants of Adam." And then he adds, what he evidently thinks a complete refutation of the idea: "In the day of judgment, men on the other side of the earth could not see the Lord descending through the air."

At this period, the whole influence of the church was brought to bear to rebuke or frown down everything that savored of science. The most eminent bishops spoke contemptuously, saying that they did "not trouble themselves with such things." The lesser lights dealt in absurd denunciations.

A HEATHEN DOCTRINE.

Cosmas, early in the sixth century, published his "Christian Topography," the great object of which was—as he declares—"to denounce the false and heathen doctrine of the rotundity of the earth, and to show that the tabernacle in the wilderness is the pattern or model of the universe." The earth, he says, "is a rectangular plane, four hundred days' journey east and west,

and exactly half that distance north and south. It is surrounded by mountains, which the sky rests. The heavens come down to the earth on all four sides, like the walls of a room. All below the firmament is the world, and the story above is heaven, and below the earth's surface is hell. Midway in the rectilinear earth surface below lies the inhabited globe, encompassed by ocean. Beyond ocean, bordering on the edge, is the unvisited terrestrial paradise. Here, too, on a barren and thorny soil, without the walls of paradise, dwell men from the fall to the deluge. The ark floated the survivors across the great ocean basin to this better land which we inhabit. This oblong plane lies a little tilted to the south, so that the rivers, like the Tigris and Euphrates, running south, run rapidly, while those running north, like the Nile, run more slowly, because they have to run up hill."

CHRISTIANITY DID NOT PROMOTE KNOWLEDGE.

These were the opinions of the Christian Church for more than a thousand years, and were all based on the Bible. During thirteen hundred years Christendom furnished to the world no astronomer nor chemist. The Mohammedans were far in advance of the Christians in both of these studies.

As time advanced, the hostility of the church to science became intensified. At the beginning of the fifth century the growing power of Rome had taken from Alexandria its pre-eminence as a seat of learning, and left it but secondary to the home of the Caesars. The Greek school of philosophy had dwindled to small dimensions, and was mainly represented by Hypatia, (the daughter of Theon, the mathematician) whose beauty, learning and eloquence drew to her academy the learned and the elite of the city.

Cyril, the most influential and aggressive, as well as the most violent and unscrupulous of the Christian fathers, was then Bishop of Alexandria. The great popularity of Hypatia was an obstacle in the way, as well as an annoyance to him. The result was that a Christian mob—usually called Cyril's mob—of many monks, seized Hypatia and dragged her from her carriage one morning, as she was riding to her Academy, stripped her of her clothing, took her to church, and Peter the Reader, struck her on the head with a club, killing her.

The Christian mob then cut her body into pieces, scraped the flesh from her bones with shells, and burned her piece-meal.

This was St. Cyril's method of extinguishing the light of science, and of promoting the cause of Christianity, in the early part of the fifth century. And though no one seems to have questioned Cyril's guilt, in this brutal murder of a woman noted for her virtue, as well as for her intellectual attainments, the Christian church never called him to account for the infamous deed, but on the contrary, enrolled him among her saints, and he is known today only as "Saint Cyril."

This policy of suppressing science by murder continued to be the policy of the church for more than twelve hundred years, and is suspended now only because it has not the power to practice it.

THE INQUISITION.

The Catholic church, though suspending the working of the Inquisition for want of power, has retained, and now, from 1875 to this day, a crowd of defenders has arisen, advocating the re-establishment of the Inquisition. If any doubt it, let them read the article in the Encyclopedia Britannica, or the recent encyclical letter of the pope, read from all the Catholic pulpits in America, by order of Cardinal Gibbons. This letter sounds like a cry of rage, and a warning that a flash has been reared in Rome to the martyr, Bruno, on the spot where he was burned in 1600 for teaching some of the commonly accepted facts of science of the present time.

When the forces of Victor Emanuel entered Rome in 1870 the pope and the Vatican were driven into the Vatican, and shall we hear now come forth to establish their throne in America? And shall we hear no note of remonstrance from our statesmen? Not one word against setting up a hierarchy, a government by priesthood?

LEARNING SUPPRESSED.

But to return from this reference to our own time, let us follow the treatment of science.

We have seen how its light was extinguished in Alexandria by the infamous murder of Hypatia; after which no one dared to enter the field. We must also know that both Rome and Constantinople were at the time controlled by the same power, which was hostile to all scientific research. At the commencement of the sixth century there was but one prominent seat of learning in all Christendom where science was permitted to be taught; and even that was not continued long. In 529 the Christian Emperor Justinian ordered the schools of philosophy of Athens, and the night of "the dark ages" closed down on what was then known as the Christian world; the night of a thousand years, in which the church ruled both temporarily and spiritually; a church that claims to be the light of the world; and yet this period was the darkest that our era has known.

If it be now asked what produced the dark ages, history gives us the answer. If it be asked, what continued the dark ages for a thousand years, or what influence sought to prevent the revival of learning at the end of these thousand years, we receive from history the same unequivocal answer. It was in each and every case mainly the Christian church.

ROGER BACON.

During this long night of darkness, the perille "Christian Topography" of Cosmas continued to be the doctrine of

the church, and the treatment of students of science remained unchanged. A single instance will be sufficient to illustrate both.

In the thirteenth century Roger Bacon, of England, spending some years in France, devoted himself somewhat to the study of chemistry, a science then unknown. But the first advances towards it were condemned by the church. Though he had received his degree of Doctor of Theology, his experimental studies were denounced by the ignorant priests as magic and the black arts, and his orthodoxy was at once questioned. Having returned to Oxford and commenced lecturing there, his lectures were interrupted, and he was placed under supervision at Paris, where for ten years he was prohibited from writing anything that might be published. A Franciscan monk himself, after his return to England, he denounced "the ignorance and vices of the clergy and monks, and generally the insufficiency of the existing studies," for which his works were condemned by a general of the order, who afterwards became pope, and Bacon was thrown into prison, where he remained for fourteen years, dying two years later. Such was the penalty that Christianity, inflicted for the study of science in the thirteenth century.

COPERNICUS CONDEMNED.

In 1507, Copernicus, a modest priest and learned Prussian, away off on the confines of Hungary, had completed a book on "The Revolutions of the Heavenly Bodies." Knowing the hostility of the church to any such teaching, he waited thirty-six years before daring to publish his work. After that length of time, being urged to it by a Cardinal, he ventured to give it to the world. Such was the great work that was the foundation of our Copernican system of astronomy. Mark the reception that was given it by the Christian church. On the day that the first copy of his great work was brought to him, moist from the press, he died, and thus escaped the personal vengeance of the church; but his work was condemned and burned, so far as his persecutors could accomplish it.

PROTESTANTISM AS BAD.

Here we come to the time of Luther, Calvin and other reformers. Does any one hope that they will be found more favorable to science than their antagonists? Vain hope. Historians tell us that they were even more bitter than the Catholics in their denunciation of science. Luther called Copernicus a fool, and thought he had answered him by effectually saying that "Joshua commanded the sun to stand still, which he would not have done if the sun did not move."

Galileo, some eighty years later, revised and taught the theories of Copernicus, and having constructed a telescope, made many valuable discoveries. For this he was accused of "impiousness, heresy, blasphemy, and atheism." Do we not here see where the clergy of our time learn to call every man an infidel or atheist, who is in advance of their feeble old notions of truth? He was summoned before the "Holy Inquisition, under the accusation of having taught that the earth moves around the sun, a doctrine utterly contrary to the Scriptures." He was compelled to retract his "heresy," and for sixteen years the church had rest; but in 1632 he published his book entitled "The System of the World," which sustained the theory of Copernicus. He was again brought before the Inquisition, and though he again retracted, he was thrust into prison, and treated with remorseless severity for the remaining ten years of his life.

But by following to the end the story of Galileo, we have passed, by a few years, the tragic events connected with the fate of his contemporary.

GIORDANO BRUNO.

Giordano Bruno was born at Nola, Italy, about the year 1548. In his fifteenth year, the historian tells us, he entered the order of the Dominicans, at Nola, and in 1574 he was sent to the convent of San Matteo, where he remained for three years. He traveled two years in England, and traveled extensively through the chief cities and seats of learning in Europe, everywhere lecturing, writing and publishing the burning words that stirred to their depths the ancient prejudices of medieval ignorance, and brought upon his head the terrible malignity of the church.

In 1593 he accepted an invitation to Venice; he was there arrested, taken to Rome, and imprisoned for seven years. This long imprisonment, failing to crush the brave spirit of Bruno, on the 8th of February, 1600, he was excommunicated, and on the 17th of that month was burned at the stake.

DEADLY HYPOCRISY.

It was on the demand of the "spiritual authorities" that he was removed from Venice to Rome, and imprisoned by the Inquisition. The special charge against him was that he taught the plurality of worlds, a doctrine repugnant to the whole tenor of Scripture, and inimical to revealed religion, especially as regards the plan of salvation. He was then handed over to the secular power, to be punished "as mercifully as possible, and without the shedding of blood." This was the horrible and hypocritical treatment of a victim to be burned at the stake.

But mark the sublime fortitude of this calm man as he received his sentence, only saying, "Perhaps it is with greater fear that you pass the sentence upon me than I receive it."

When, at the stake, the flames enveloped and consumed the shrinking flesh, he stood calm, grand, uttering no murmur of complaint, no cry of agony, apparently unconscious of physical suffering, the embodiment of sublime exaltation and conscious triumph.

SCIENCE'S MARTYR HONORED.

This event transpired two hundred and eighty-nine years ago. As the anniversary came round, on the 17th of last February, a statue of Bruno was set upon a high pedestal in Rome, upon the very spot where he was burned. The pope and Cardinals had stormed and raved to prevent it, but the people of that city had voted overwhelmingly in favor of it. The free churches of Europe, Great Britain and America had contributed to procure it, and a Roman Senator delivered an oration on the occasion, in which he told the assembled thousands, that "a movement is the day inaugurated more fatal to the papacy than even the loss of the temporal power." In the meantime, Bruno, retired to the Vatican, not showing his face in Rome for three days. But the Pope has revived his courage sufficiently to revile Bruno with all the ancient malignity; and the Protestant church has never abandoned its attitude of earnest, though diluted, hostility to science.

And while we mark the extreme hostility of the church to all true science, let us notice the instruction that even the Protestant church, of the period, furnished for her obedient children.

In 1712 Dr. Wolfgang Franz, a professor of theology at Wittenberg, the

university that Luther attended, and long after Luther's time, published his "Sacred History of Animals," in which he describes dragons with three ranges of teeth, and finally adds, "The largest of these is the Devil's Throat Book, which is 'Designed for students of theology, and ministers of the Word,' and it is said 'To have had much influence on thought for 100 years.'"

THE CHURCH AGAINST NEWTON.

Sir Isaac Newton, who lived from 1642 to 1727, the most distinguished scientist of his time, was restrained from publishing important truths, for many years, through fear of the church. In 1680 he wrote a letter to his friend, Mr. Locke, the distinguished philosopher. It gave an account of two notable corruptions of the text of scripture, and invalidated two passages in favor of the Trinity; for Sir Isaac wrote much on theology, as well as science.

At first he was anxious to have his letter published, but fearing to publish in Protestant England, he asked Mr. Locke, who was then going to Holland, to get it translated into French, and published on the continent. As Locke did not go to Holland, he sent the letter to Mr. Le Clerc, who fearing to get it published in French was having it translated into Latin, when Sir Isaac interfered and stopped the publication entirely.

This letter was never published until twenty-seven years after Sir Isaac's death, and sixty-four years after it was written. So fearful was the greatest scientist of the age of the church, in Protestant England, that he dare not publish what he knew to be true.

PRIESTLY NOT ORTHODOX.

Joseph Priestly, a liberal minister of England, and a distinguished scientist, deserves more than a passing notice in this list of persecuted men of learning. A man of gentle and kindly spirit, but a remarkable scholar, he became so distinguished as a man of science that in 1773 he was about to be appointed to accompany the celebrated Captain Cook on his expedition to Otaheite to observe the transit of Venus; but the government of Great Britain was shocked at the idea of giving a man a position who was not orthodox, and he was rejected.

In 1774 he made several valuable discoveries in science, among which was that of oxygen, the basis of all life and of combustion; but he was not orthodox, and his very discoveries were enough to condemn him in the minds of the enemies of science. So, a few years later, in 1791, while he was quietly attending to his duties at home, the mob wanted a victim and they sought him out, burned his house and his chapel and destroyed his valuable manuscripts that represented the earnest labor of many years. Three years after this terrible exhibition of orthodox malignity, this gentle, peaceful man gathered the fragments of his manuscripts, and with his family in 1794 left England and came to the quiet little town of Northumberland in the interior of Pennsylvania, where he spent the remaining years of his life in peace.

AFTER MANY YEARS.

But when the centennial anniversary of the discovery of oxygen came round the world had learned the value of this quiet, modest man. On that day, in 1874—only fifteen years ago—learned scientists of Europe, Great Britain and America were seen wending their way to the quiet little village, on the banks of the Susquehanna, there to place flowers on the grave of the world's benefactor, and to pay their devotions at the shrine of this recent victim of religious hate.

But let us turn from these sad scenes of cruel wrong, and melancholy fate, to a bright picture, before which even ignorance and orthodoxy were powerless.

Benjamin Franklin, our great patriot, statesman, scientist and philosopher, happily lived at a time when his patriotism, statesmanship and usefulness compelled him to forget that he was an infidel, and to remember only the great services he had rendered to mankind.

DEVILS AND WITCHCRAFT.

As one of these Doctors, Franklin, in 1762, discovered that simple electricity, which pervades the atmosphere, was the cause of thunder and lightning, that had for so long terrified mankind. Saint Jerome, as well as the other Christian fathers, maintained that the air was full of devils, that caused the lightning, wind and hail, basing their theory on the prophecies of Isaiah, and the Epistle to the Ephesians. Saint Augustine maintained the same view, as did Luther, and the later reformers. Even the celebrated Increase S. Smith, President of Harvard University, and the other leading ministers of New England, as firmly believed in "devils that caused the hail and lightning," as they believed in witches, and they believed with John Wesley that "we might as well give up the Bible as to give up our belief in witchcraft."

But Doctor Franklin, with his simple kite and key, demolished the theology of ages, and took from the clergy a large share of their stock of terrors with which they had been accustomed to alarm mankind. He also showed the people how, by a simple iron rod, he could ward off the lightning and save property to the value of millions. Here the old theory of devils in the air was adhered to, the tall steeples were struck by lightning and many churches were destroyed. If the "heretical rod" was adopted, the priest had to admit that an "infidel's remedy" was better than that presented by the saints of the common sense.

Doctor Franklin had only to smile and look on, and wait to see how long it would take ministers to adopt common sense, in place of "absurd mythology, when their interests were on the side of common sense." The result showed that it took some of the most prominent of them from ten to sixteen years, and some from twenty to twenty-five years.

THE HERETICAL ROD.

The first rod put up in England was ten years after Franklin's discovery. In Austria and Italy they waited much longer. At length they waited to prove in favor of it. The free churches of Europe, as the people called it, and several that had been repeatedly struck and badly damaged were thus placed out of danger.

But some hesitated to adopt the "infidel's remedy," and these were instructed by some severe calamities. Among others, was the case of the church at Brescia, in Venice. Seventeen years after Franklin's discovery, the Republic of Venice had stored in the vaults of this church, over 200,000 pounds of powder, and had provided no lightning rod. A storm came, the church was struck, and the powder in the vaults exploded. One-sixth of the entire city was destroyed, and 3,000 persons were killed. The result was that their theology gave way, and the churches obtained Franklin's remedy. Science and theology became reconciled in the precise way they always have been, viz., by theology abandoning its

foibles and accepting the lesson of science.

HUMBOLDT WAS PERSECUTED.

Humboldt, the illustrious German savant and traveler, had the good fortune, like Franklin, to live at a period when his services to mankind could protect him, in some measure, from religious hostility. And yet even this great man, who had crossed the mountains of South America, and the desolate plains of Siberia in search of knowledge for the human race, says in a letter to a friend, "The ministers would have driven him from Paris if it had not been that the king was his friend."

The French priests who objected to common table forks because no such instruments were mentioned in Scripture; and the Scotchman who objected to the common fanning mill as an ungodly implement, because "it created a wind when the Lord willed a calm," need only be mentioned as illustrations of the religious ideas of the time.

I have but to name one instance more and I have done:

So recently as 1846—less than fifty years ago—Doctor Simpson of Edinburgh, Scotland, one of the most learned physicians of his time, invented or discovered chloroform, and used it to relieve suffering in his medical and surgical practice. One would naturally suppose that so great a blessing would be hailed with joy even by bigots. Far otherwise. The ministers of the Scotch church raised a serious objection, and one of the bitterest controversies of our time ensued.

ORTHODOXY AGAINST MEDICINE.

Doctor Simpson had used this anesthetic impartially, to relieve the sufferings of women as well as men; and at times when the ministers feared he was relieving them of a part of the original sin of Adam, they were not willing that men should be relieved; but women must suffer the full penalty originally inflicted on Eve.

Incredible as it now seems, these men were thoroughly in earnest, and doubtless thoroughly sincere; and they fought Doctor Simpson with all their energy.

The great Doctor Chalmers, more enlightened than his brethren, took the part of Doctor Simpson, but even his great influence was not likely to turn the scale. At length a happy thought occurred to Doctor Simpson, and he told the ministers that he was simply following the method of the Creator, that when God had made man and wished to perform the surgical operation of taking a rib from his side with which to make a woman, he put him to sleep. "This," said the doctor, "is precisely what I am doing. I am only following the example of my Maker." The ministers could not bring anything to bear upon that, and so the victory was gained for Doctor Simpson and chloroform.

That such an instance of ministerial bigotry could have occurred in our day, is simply inexplicable. But such has been the contest of ages, and such the hostility shown to science through the whole history of the Christian church.

For nearly sixteen hundred years the church has fought science and never gained a victory; science has won in every contest. The only way to be driven backward into civilization, step by step, step by step, but always backwards. Will it never turn round, open its eyes, and welcome the glowing dawn? The future will determine.

INDIANA TO THE FRONT.

A Mass-Meeting to Be Held at Muncie.

The Indiana State Association of Spiritualists will hold a three days' mass-meeting in Muncie, Ind., at the J. O. U. A. M. Hall, Patterson Block, corner Main and Walnut streets, on Friday and Saturday, January 18 and 19, 1906, at 2:30 and 7:30 p. m., and on Sunday, Jan. 20, at 10:30 a. m., 2:30 and 7:30 p. m.

Speakers for Friday and Saturday will be Will J. Erwood of Wisconsin, and Miss Elizabeth Harlow of Columbus, Ohio, and on Sunday, W. V. Niccum of Dayton, and Will J. Erwood. Mrs. Anna Thronson of Indianapolis will follow each lecture with messages. The young people of the society have arranged special music for these meetings, and will be assisted by the Misses Melckel and Mendenhall, on the guitar and Mandolin.

Muncie can be reached by Interurban lines from all surrounding towns, and we hope all of our neighbors who are interested will take advantage of this opportunity to enjoy some good lectures. For CARRIAGE, H. MONG, Secy., 415 S. Franklin St., Muncie, Ind. E. A. SCHRAM, Pres., Peru, Ind.

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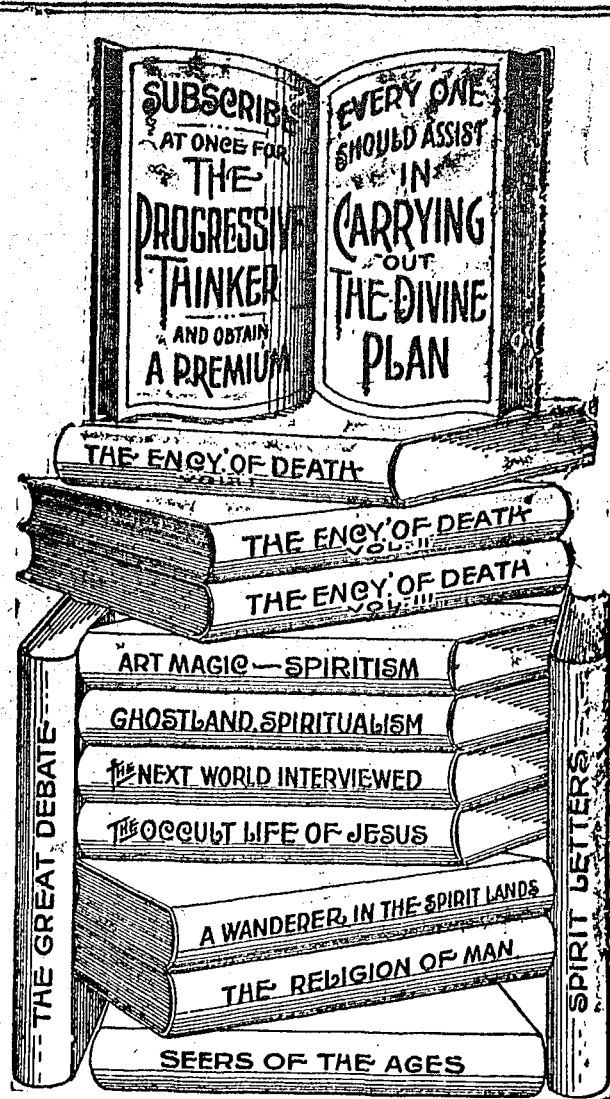
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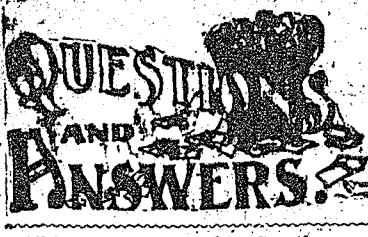
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QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

Emma F. Jay Bullene: Q. I wish to learn your thought concerning the spirit leaving the physical body, or "soul travel" as it is termed. My reason tells me that it is not true that the spirit leaves the body until the final change, else our philosophy of death is defective, as time is consumed for transition of all the vital forces that compose the ethereal body. Neither is it necessary for the spirit to leave the body to visit or investigate distant points and conditions. If I visit any distant locality, I experience the sensation of travel, but I do not seem to have any vision or the operations of clairvoyance.

A. The genius of this brilliant thinker has answered her own question, and with her answer all the communications I have received perfectly accord. The spirit and body are so intimately connected and mutually related that it is separated from the body at death in the deepest trance, which resembles death so closely as often to be mistaken therefore, the spirit holds fast to the vital organs, while its spiritual faculties become free and in a measure like to those of a decarnate spirit. It is thus enabled to exercise in part those faculties untrammelled by physical conditions, and hold intercourse with those in the higher realm. But it is ever bound to its physical form, and does not withdraw from it. Should it do so for one instant, the door would be closed by the organic changes against its return.

Nor is this leaving the body necessary for the keen perception of spirit life. The intensity of impressions received in this state is so vivid they become objective realities, and to visit distant scenes does not require going in the sense that word implies. Space has not the meaning it has to mortals, and a spirit may be present, although really far away. It may be connected by a wireless telegraph which will vibrate with the vibrations of the senses would perceive, and to the more refined which mortals cannot understand.

Hence it is that those who perceive but do not understand, receiving impressions which are similar in character to those received when directly present, are deceived, and are finally persuaded that they have departed from the physical form. The unfolded psychic power is a wonderful revelation, but we should guard against error by the careful study of its limitations.

James Brunt: Q. Was not the "Salem" burning of witches the last of its kind in the United States?

A. The Salem burning was not quite the last to be held in this country. The "Winning of the West, an instance is given as late as 1779. It occurred at Kaskaskia, a French settlement on the Mississippi, after it came into possession of Americans. The negro slaves owned by these colonists were fresh from Africa and practiced voodooism. The "Crows" were the "Crows" of the "Crows" and "poisoning" given an "A" came, the negroes were accused of trying to bewitch and poison the whites. Several were seized and two were found guilty. One of these was hanged, the other was sentenced "to be chained to a post at the water side, and there to be burnt alive and his ashes scattered." The two were "after making" "honorable fine," at the door of the Catholic church, immediately met their fate.

The Salem tragedy occurred in 1692, 67 years previously. It was an outgrowth of Protestantism rigidly accepting the Bible; the other of Catholicism. Both gave sanction to the belief in witchcraft, long after increasing knowledge had shown the childishness of such superstitious notions. The sincerity with which all classes, during the Middle Ages, believed in witchcraft, forms of itself a wonderful psychological study. From king to beggar, priest, lawyer, doctor, judge, statesman firmly believed in the existence of witches. Laws were enacted most cruel, and mercilessly enforced. Down rules for the discovery of sorcerers. James VI. wrote a book on the subject with his royal hand. Three thousand persons were executed for this crime during the rule of the Long Parliament.

The punishment was death, usually by fire, and various estimates place the number who thus died in Europe during these ages at upwards of a million, at from one to three millions. All this misery, pain, and vassalage of mind came from a few texts in the Bible, mainly from one: "Thou shalt not suffer a witch to live."

No one knows what the word translated witch means. The writer without doubt meant the so-called "prophets" of sorcery, those of whom the Jewish prophets were jealous, or claim Jehovah was. There was not the least difference between the prophets of the Jews and the Hittites, Canaanites, etc., but to a Jew those of other tribes were sorcerers who went after strange gods.

If the Bible remained unquestioned, witches would yet be burned. It is the thing to do for those who believe it. Its instructions and commands are as explicit and imperative as three hundred years ago. Why did the people stop burning witches? Because they had grown away from cruelty; because they had learned by other means that such beings could not exist.

And to elect in direct antagonism with the Bible, the most orthodox of justice or lawyer would laugh a case of witchcraft out of court.

Fred S. Quest, Sen.: Q. Will you give the addresses of (1) Andrew Carnegie, (2) John D. Rockefeller and (3) Howard J. Gould?

A. (1) 5 West 51st street New York City. (2) 60 Wall street, New York City. (3) Lakeside, New Jersey (Residence).

H. B. Hall: Q. How near can we come to the exact date of the birth of Christ? December 25 has been accepted by the Christian church, but I find no reliable information as to any certain date.

AN IMPRESSIVE LECTURE

Scintillates With Grand Truths

It should stir every soul with high and elevated emotions! It imparts important truths, beautiful truths, inspiring truths, truths with which every Spiritualist should be familiar. John Pierpont, the poet and philosopher, was the controlling spirit, and Mrs. Mary T. Longley, of Washington, the gifted medium through whom he gave his description of "Bright and Dark Spheres of Spirit Life." It is worthy of being read and re-read by every Spiritualist in the Land.

The subject selected for our consideration this hour is of wide scope: "The Bright and Dark Spheres of Spirit Life." Human spheres are many and varied, for human personalities and temperaments are many and varied. Human beings create their own spheres, and these may be bright or dark according to the tendencies, desires, aspirations, and dispositions of those who create them. This I believe is understood by thinkers.

THE DIFFERENT SPHERES.
We know that the artist creates his sphere of art and imagery, that the scientist creates his sphere of science, that the musician creates his sphere of harmony, and his soul, flowing with all that is sweet and melodious, sends out scintillations of light which are beautiful to himself and to those who can comprehend them.

All of us, in whatever sphere of thought and occupation we may be, create our environment of like nature, the thought itself being the motor power which sends out such vibrations as produce harmony or discord, whichever predominates; yet I judge that our friend who suggested the subject desires to know the surroundings, conditions, localities and life, or mode of life of spirit intelligences—those who have passed from earth through the change called death.

THE SPIRIT WORLDS.
Speaking perhaps after the manner of many seers and messengers, I may say that we can liken spirit worlds to spheres or zones of light, of more or less density or etherealization; that these zones or belts, composed of matter more or less sublimated, are worlds; they are localities in space which are peopled by human intelligences who once lived on this planet.

There is also spirit planet, analogous to this planet physically, which is peopled by intelligences who have passed beyond. The spirit planet is a world in itself of beauty, of verdure, of activity, and it is peopled by intelligences who have developed out of the lower states of carnality and of those conditions which are more or less connected with selfishness, for they have become not only students but teachers, helpers to others, elevating themselves in thought and study not only by pursuing methods of gaining knowledge but through their desire and effort to benefit and bless other souls.

THE ZONES AND SPHERES.
There are these zones which we call spheres that are akin to that particular globe called the spirit planet. These spheres are also peopled by intelligences who go about doing good, who are seeking self-improvement not only for their own environment and growth but to fit them the better to become guides and teachers and general helpers to souls in need.

There are conditions or planes of spirit life which are not as bright and beautiful as those mentioned. These lower planes so-called are composed of more earthy, material elements, created by sordid conditions of humanity, by substance that is largely of the physical emanations of mankind. These lower planes are peopled by undeveloped souls, crude intelligences, those who cling to carnal things, whose minds are not elevated to a conception of higher spirituality, whose longings and tendencies are for the gratification of the birthday of the sun-gods of antiquity, and as such was accepted by the Christians. So far from there being any reliable foundation as to the day of his birth, the year is hopelessly uncertain, being conjectured by various authors like Asher, Eusebius, and St. Luke, from 5 years before until 10 years after the present era.

This greatest and most important event in the history of the world had no record at the time, and seemingly did not awaken attention until so long after it had passed that it became a matter of hearsay and tradition.

G. S. Klock: Q. It has been said, electricity is the universal power—is this true? How is electricity produced? It is also taught that spirits produce their manifestations by the same—is this a fact?

A. No one informed in electrical science would claim that electricity is the universal power. It is only one form of power or energy, and a stronger claim might be made for heat. Electricity is always produced by the conversion of energy. The engine, or water wheel by means of the dynamo, have their force converted into the electric current. This is true in batteries, where chemical changes are dependent on. The energy employed in tearing the metals from their ores appears in the electrical currents when these metals are converted back to the ore-like state.

It has been given out as an explanation that spirits produce electricity to produce their manifestations, yet this is an assertion without the least truthfulness. Electricity is never detected when these phenomena take place. It is just as rational to say they use heat, or water. Simply because electricity is mysterious and not well understood, it is seized by pretenders to knowledge and made a cannon and to explain all. Spirits have no more control of electricity, or use for such control, than they have over water or air.

desires which belong largely to the physical sensation, whose aims have been selfish and whose general tendencies have been to immerse the entire mind in the thought and effort to gain personal aggrandizement, power and wealth. These individuals have, not created for themselves, either on the mortal side or since entering the spirit realm, environments or a spiritual body that belong to higher conditions, therefore they are filled with the sordid elements which bear the individual downward. They are where they belong. They have not gravitated into the purer and rarer conditions and elements of ethereal life, and are of the earth, earthy.

EMANATIONS OF DARKNESS.
The sordid man—he who has been selfishly grasping all that which he calls his own, heaping them up for his own pleasure regardless of the comfort and rights of his fellow-beings—sends out the emanations of darkness which create for him a sphere of unpleasantness when he passes from the physical form. These emanations from his mentality and his physical body, are crude, are weighed with that element which is strongly material or animal; it belongs to the lower sphere and its twilight is of a murky, smoky character. There are thousands of human souls who dwell in this dismal atmosphere after passing from the mortal form. They have created it for themselves. These individuals were more or less vicious in some direction, careless of the rights of others, self-seeking, covetous, spiritual things. Their bodies in spirit are malformed because they have not been supplied with proper nutrition and elements for symmetrical upbuilding; their surroundings are stunted and barren in scenery and growth, for beauty is not their spiritual portion, never having contributed to their growth and the appearance of these surroundings.

THE SOUL EARNS WHAT IT FINDS.
Every soul gravitates exactly to the place where it belongs in passing from the mortal, and it has earned just what it finds as we have often said before. Now, then, we do not see that every individual of earth who is obliged to tread the byways and slums of mortality finds a crude, unlovely state or sphere on passing from the physical. That is not true. Many a soul has the white light of progress in its breast, that is obliged to grope in ignorance and with misery along the darkened ways of life, and that ill of progress finds a stimulus in the outreaching impulse and aspiration of heart and mind for something higher and better than it possibly can know on earth, and when that soul is released from the mortal there shines around it a certain light, dim perhaps, but silvery in its radiance, which denotes the emanation of the spirit itself. Such a being has sufficient impetus within to spur it beyond these darkened conditions called spheres of spirit life, into a purer environment and state than it ever knew before, where it is taken in charge by caretakers—wise, gentle, loving and kindly ministering beings and cared for in the little school room, guided tenderly along till its budding impulses and faculties reach out and grasp greater knowledge, and understanding and experience in life and become by and by able to care for and go on by itself.

A BEAUTIFUL SPIRIT HOME.
On the other hand, there are souls high in worldly power or placed in very comfortable positions on this mortal side, reaching out through various avenues of avarice and ambition or some other sentiment and form, to gain that which they desire for self alone, although they have beautiful in appearance to the external eye they may be, how ever richly owned or appareled, how ever favored by fortune, have not been creating the material to build for themselves a beautiful spiritual home or to create a special spirituelle sphere of harmony and of brightness, therefore they may find themselves in darkened conditions when they pass from earth because they have not supplied the material for anything better; and they may be to grope amidst the shadows for some time before their inner life is quickened to responsive action, to the harmonies and vibrations, the teachings, the callings and the aspirations of the more beautiful spheres and localities of immortality.

WHERE EACH SOUL GRAVITATES.
Each soul or being in creating its own conditions must of necessity gravitate to localities that correspond with the internal state, therefore those who have consciously and willfully done wrong and have had intelligence enough to know that they have done wrong, will gravitate to just that state and locality that corresponds with the deeds and with the general vibration and influence of that willful wrong doing. But there is always in the human breast a hidden power, and a power which left to itself, or which receiving proper nourishment, makes ever for right doing, and however much the human being may be engulfed in darkness or be incited by the crystallization of selfishness, that principle and impulse remains, and some time in the future, which perhaps may be almost an eternity to mortal comprehension, it may be within a brief period of time, some magnetic cord shall be struck within the breast that will set vibrations of that principle in motion and enable it to grow into outward expression little by little as the mind or consciousness awakens to the fact of its own wrong doing, of its inherent powers to overcome the evil, to atone for that which has been committed and to reach out and grow to higher things.

DARK PLANES OF SPIRIT LIFE.
One can hardly describe to mortal comprehension that quiet and appearance of life and existence which may call the dark planes of spirit consciousness. It is something that cannot be depicted in external form. We can only use similes and comparisons with which you are familiar and the con-

ditions of what we may call the dark spheres vary according to the conceptions of life, according to the conditions and the qualities of human individuals, consequently these spheres are likened to a person thrown into a den of writhing serpents and his contortions and miseries would really correspond, physically, to the contortions and miseries of mind of one individual or many who may be in certain states of darkness and of discomfort outside the mortal form.

SCENES OF DESOLATION.
One might depict a person cast upon a barren spot where flowers were unknown and verdure scarce, where clouds overhung the scene and where little children of beauty and innocence were not known. The loneliness of the human being thus left to his fate for the time would correspond to the condition of some human beings who are enveloped by the mental darkness which they have created for themselves, and which they have created and which surrounds them like a pall. And so we might continue in depicting scenes and states in which human beings may find themselves, of unhappiness and of loneliness of environment, scenery, and the mental unrest in correspondence.

That these are unhappy states goes without saying, and our friends might ask, why do not missionary societies, ministering spirits of higher spheres, communicate with, encourage and help these unfortunate, and we answer, ministering spirits are always at work to befriend, teach and direct the inner growth of those who are unhappy in the spirit world, but you cannot reach any person who is in some measure prepared to receive you.

AN IMPRESSIVE STATEMENT.
A blind man cannot see the light, though you flash it at him ever so clearly.

Man will not hear your strains of music though you sound them to his outward ear with sweetest chords, and he who is beset with these emanations and magnetic forces, which his own selfishness or cruelty have sent forth and surrounded him with, can not receive the emanations for his advantage until he begins to grope outward for release, and then, when he begins to speak, or to stretch forth his hands, and cry of the spirit for light, for strength, which he throws out—the pulsating cord from within will be come attached to something just outside of that mental state of unrest and will be touched upon by spirit ministrations and bear to himself a vibration of helpfulness which will reach him in strength, comfort and relief. But he must work out his own salvation.

We can give strength and magnetic force and counsel and guidance by showing individuals how they can grow by their own efforts, how they can work and accomplish much if they will, but just as long as the desire is to do nothing, the divine spark of kinship with the infinite, with all that is beautiful in life, will sometime be felt, and it is through this with the help of the ministering spirits that the individual who is in darkness may begin to reach the light.

DIVINE SPARK OF KINSHIP.
However, as I have said before, this impulse and principle within which makes toward right doing, which is really the divine spark of kinship with the infinite, with all that is beautiful in life, will sometime be felt, and it is through this with the help of the ministering spirits that the individual who is in darkness may begin to reach the light.

Now, then, the spheres of darkness, so to speak, are countless because each individual has created his own sphere. It is made of the emanations of the magnetic forces, the strong, positive vibrations of thought and energy, baleful if they are toward human beings, and these spheres are as strong and hard as adamant to the contemplation of the spirit.

SAD PORTRAYAL OF CONDITIONS.
Just as your walls here, fashioned by the hand of man, may be as firm and close as steel can make them, and the prisoner may be held within them by bolts and bars which he cannot break, so the walls or spheres created by these baleful emanations of thought and impulse, a cruel, vindictive, or extremely selfish person, are like the walls of steel, they cannot be overcome, but there is always some passage-way to them as to the dungeon cell, which may be opened as the door when bolts and bars are withdrawn, and this passage-way can only be found by the individual seeking honesty and sincerity to undo the bolts and bars which so overcome the evil created—to wish for better things, to reach out and grow and receive with welcome the helping hand that is extended to benefit and bless.

THE BRIGHTER SPHERES.
The brighter spheres of spirit life are, then, contrary to those which you call dark. They are created by the individual who is surrounded by an emanation of light, and this individual is attracted to the locality in space, if we may so term it, that is analogous to the condition of the soul and cultivated in grace and beauty of thought and spirit, is kindly, sympathetic, genial, a lover of justice, a friend of humanity desiring to bless and uplift others and at the same time to improve self and its environments, he will gravitate by the ethereal nature of his spirit, from which he has built up a world of refined emotions, and a world that is also refined and composed of ethereal substance. Now this world will correspond with his own sweet thoughts, his high aspirations, his desires to bless humanity, his love of peace and harmony, and he will find himself surrounded by an atmosphere of calm and sweetest peace, and his companionships will be harmonious souls who would dwell in unity together. He will love the philosophies of life and seek to study them that he may know of the conditions of the universe, the why and wherefore of being, the cause and origin of things and gain a knowledge of humanity itself, its different phases and conditions.

The scenery surrounding him will be beautiful, landscapes bright and clear, sparkling streams and verdant groves, sweet and beautiful imagery fill his soul with artistic design and will find its correspondence in the external environments and beatitudes of life whether he has gone, and so this individual will find that he is a sphere of brightness.

THE HIGHER REALMS OF LIGHT.
In those higher realms where ministering spirits dwell and find their impetus and their power for progressing in good works, the spheres are light, and we mean this literally—ALL IS LIGHT. The individual beings emanate a light which flows forth from countenance and form and even garment, for every garment is fashioned by these individ-

vals from magnetic forces and from the elements gathered from atmosphere and flower and field, and even into these garments are the scintillations of magnetic light from the individual and the locality itself, and as they move THEY SCINTILLATE LIGHT.

Man (or humanity) is filled with magnetic force and electrical impulse, and these in like are imparted to all things they come in contact with. The very flowers themselves flash forth beautiful light, "and there is light there." So these things of the brighter spheres of beauty and of sweetness of the spirit dwell in unison, and the melodies of their own natures help largely to create the music of the spheres.

SPHERES BLEND IN HARMONY.
Spheres blend in harmony, because each individual gravitating to these localities is in accord with the others and the perfect blending of their spheres helps to create the wonderful zone or belt of life which they inhabit as a spiritual world. THERE IS NO DARKNESS THERE. Yet there are seasons when the individuals may take their magnetic repose even as you mortals find your hours of slumber here. A rose, for example, falls upon the atmosphere and enwrap all things with a beauty of its own; a calm or hush that is absorbed by the individuals creates repose, and yet not unconsciousness. The individual is not insensible to his surroundings, but in that hour of silence and of beauty his soul reaches out through his own environment and embodiment into still higher states of conscious power, when he comes into spiritual contact with beings of more exalted realms. And thus these people grow in spirit. This advance in the conception of life, they realize that progress is the attribute of humanity and they are marching onward, ever onward to higher fields of exploration, grander scenes of art, and more glorious realms of personal achievement.

Yet such as they are never unmindful of the unhappy beings who dwell in lower states; their magnetic influence reaches forth, and it is for these influence and power, with the personal influence and effort of these ministering beings, that in time reach into the darkened state, into the very citadel of life itself of the unhappy beings, and steal within that pent-up hidden consciousness of right doing and of effort which must be aroused in order to bring the individual into better conditions.

A MORAL POLICE FORCE.
Now, then, there is, so to speak, a moral police force in the spirit world. There is no such guardianship or forceful power as shown in the physical conditions with the police force of nations or of communities on earth, yet your systems of restraint are necessary until humanity grows to higher conceptions of life; but the manner of exercise of moral restraint on the other side, so to speak, is that which flows forth through magnetic emanations of sympathy and love into the lives of the unhappy and distressed in order to reach them with a stimulating power to work out their own salvation for their own advancement. These are necessary elements in life conditions, spheres, environments, call them what you will, if it alters not, but the fact must be impressed upon humanity that every individual right here and now who is possessed of reason and intelligence who is neither a liar nor an imbecile, must and does CARRY OUT HIS OWN CONDITION OF SPIRIT.

THE WILLFULLY SELFISH.
But, as we have said before, it is not always those who are trodden down in the slums and have become creatures of circumstance through ignorance, deprivation and various conditions over which they have no control who are in the lowest state of the spirit world, because very often in just such human beings the spark of divinity is aglow and only needs the breath of spiritual magnetism and sympathy to fan it into such a light as will enable it to burst forth in a brief time and give the individual its needed power.

These, as we have said, are taken in charge and benefited and blessed, but it is only the willfully selfish and those who are morally unreclaimed, who, having no desire to do better even if they know they are doing wrong and that they can do better, who will, and the darkened conditions of their worlds because they make them for themselves.

You will say, then, do we understand there are no dark localities in the other world? Only just what a human being creates around himself by his emanations, and we can say in a sense, yes, since an individual who has sent out an emanation of light, even to the exercise of his higher qualities and moral sensibilities will not find himself in any darkened state, and since one who is willfully doing wrong and injuring himself and his fellow beings will find nothing but a darkened state when he passes from the mortal. At the same time there are localities that correspond, as we have said, to these conditions and spheres belonging to the individual, and each one will gravitate to that to which he essentially belongs.

IT RESTS WITH THE INDIVIDUAL.
It seems to me I need not prolong this talk upon the subject, for one can readily see that it rests with himself whether he is in a state of intense misery and suffering of both mind and spirit body when he enters the other life, or is in a condition of happiness and spiritual strength, envied by beautiful forms and scenes and in harmony with sweet companionships. It rests with his own aspirations, his thoughts, his efforts, and his daily duties whether these may be expressed and cultivated or whether it will be shown to him when his earthly eyes are closed in the silent sleep of death that he has formed for himself the particular sphere and the special condition and has gravitated himself to the special locality to which these belong because of that vibratory force which his own nature generates and which belongs to himself alone.

SLAVES TO PERVERTED APPETITES.
Perhaps it may be well for me to add here that of course it may be understood that in sending out these emanations the drunkard who persistently dwells in that state of intoxication and of slavish obedience to a carnal appetite, will of necessity assume the darkened and suffering conditions of the individual who passes from earth the unhappiness, and the dismal surroundings which they alone could create. And also with others who are slaves to perverted appetites, passions, desires, that belong to carnality alone. These things must of necessity produce only within the individual, even though he be intellectual in mentality the low rate of vibration that belongs to the earth, earthy, or to the sordid influence of life, and therefore these are the dark conditions of the spirit that mean torments, restlessness, uneasiness; that

(Continued on page 3)

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NO. 844

Suggestive Experiences

An Open Letter From Dr. I. K. Funk to Hudson Tuttle.

The truth is what every Spiritualist desires, and in seeking it he frequently is brought in contact with unpleasant incidents. Such has been the case with Dr. I. K. Funk, a prominent investigator, who narrates his experiences in the investigation of Spiritualism, resulting in disagreeable contradictions by different mediums. The lesson imparted by Dr. Funk is one every Spiritualist should calmly consider. His experience is that of hundreds, and should set our people to thinking.

My Dear Mr. Tuttle:—I have read with interest your reply in "The Progressive Thinker," January 6th, to the question as to whether I am a Spiritualist.

Now permit me, with equal candor and friendliness, to reply to your reply. I should despise myself if I for the reasons you apologetically suggest, or for any other reasons, pretended falsely to hold a belief or a lack of a belief. Sincerely to my mind is the spiritual column of character.

Christ when he sought to give his disciples the supreme comfort said that he would pray the Father to send them another comforter that he might abide with them forever, even the SPIRIT OF TRUTH.

No man has the right to hide what he has under a pint cup or a bushel. We are to speak the truth as we understand it, though the heavens fall, but the heavens have never fallen for that reason, and it is quite certain that they never will. Five men of truth under Sodom and Gomorrah would have been sufficient to have kept that whole region from sinking; yes, an entire continent, for truth is belted to the engine of omnipotence. No, friend Tuttle, I won't think or act as I like to please my old associates in the church or out of it. True enough, much of what passes for church beliefs are ossified "have-beens."

As to your parable of the farmer and the field of corn, let me put it differently. If you and I were neighbor farmers and we both planted corn each year, and the first year we gathered corn, but the second year we gathered oats from our seed corn, and the third year we gathered wheat, now if the fourth year some one would ask what we expected the best to be and you should say "Corn," and I should say "I don't know," would I not have as good right to doubt your "sanity" as you to doubt mine?

You have been candid and friendly. Let me be equally candid and friendly in telling you some things that keep me from becoming what is usually understood to be a Spiritualist.

FIRST CLASS OF HINDRANCES: Through one of the best mediums I ever met I was told that the spirit of Theodore Parker had described with a certain thing. This was explicit; it seemed to be a harvest of corn from corn seed. Three days after I was with another equally famous medium whom I believed, and still do believe to be honest. Theodore Parker reported himself as present, but denied all knowledge of the previous interview, saying that he was not there, and he said nothing of the kind. Since then I have had "Theodore Parker" at a dozen sances through different mediums, and have not yet been able to get him to recognize any previous interview that I have had with him. What are we to do when what seems to be the same seed corn produces oats and rye and wheat?

This is not exceptional, but is typical of a multitude of experiences that I have had. Will you, friend Tuttle, give me a satisfactory explanation on which I can build a sure logical faith? Never once in a clearly marked way—wholly free from the possibility of collusion—have I in an interview with a second medium had described with anything approaching exactness, a previous interview. Either these intelligences are not what they claim to be, or there are on the spirit side some tremendous inhibitions or elements of confusion which we do not understand—as is quite believable—or mediums in the present state of imperfect mediumistic development make scientific certainty exceedingly difficult.

SECOND CLASS OF HINDRANCES: I have sought in many ways and very often in vain to bring harmony out of the personal experiences of spirits in the spirit land. I do not think that I have been unreasonably exacting. I have been willing to admit much to personal equation on both sides of the death line to the "laws" governing communication between the two worlds.

Now an illustration or two: Through one medium of remarkable power and, to my mind of unqualified honesty, a spirit described to me with great particularity his trip to the planet Mars. He described the inhabitants, their civilization, far in advance of ours; the fauna, the flora with great particularity all this from personal observation. Some time afterwards, through another medium equally credible, another spirit told me of his trip to Mars, telling me that he found it wholly UNINHABITED AND PRACTICALLY DESERTED. I inquired of both the spirit and the medium.

His reply was: "I cannot help what he said. I am telling you what I know." Some spirits assure me that there are an abundance of animals and flowers and trees galore on all the spirit planets connected with the earth; others tell me there are none. Some tell me they have there hospitals, and schools, and churches, and others the reverse. Some tell me no one in the spirit realm believes in what we here call God; others that He is preached in and believed in far more there than here. The following is a case that is illustrative of many other experiences which I have had. I inquired of a spirit concerning Mr. S., a friend from whom I had and I knew well, but from whom I had not heard for years. He assured me not heard of "passed over," and that the man had "passed over," and

CRIME TO PASS AWAY.

A Remarkable Article From an Eminent Italian Professor—Thoughts Worthwhile of the Careful Consideration of Spiritualists.

It is most difficult to prophesy of the future, particularly on a matter which is near to one; for the prophet is not known in his own country. I certainly never would have assumed the responsibility of delineating the outline of the future criminal world even in the broadest lines had not the ideas of my school been accepted in various parts of the civilized world, such as Australia and England, where a number of my suggestions have inaugurated striking reforms. The indications from these are clear and strong, and I am indebted to them, particularly to Dr. Coghlan, who has made the criminology of Australia especially meritorious. Thanks to him and the Australian government, which does not have the narrowness of many European governments, I could get a copy of the Australian criminal portfolio and in this way make a study of criminology in every period.

From the material submitted to me came the evidence that crimes in Australia are diminishing both in number and in gravity. How can this marked decrease of crime be explained, with all the statistics elsewhere being in contradiction? For even in Germany, one of the most advanced of European nations, the number of crimes steadily increasing, sees the number of reformed criminals nearly doubled.

The signal diminution in Australia may be explained on the ground of its social reforms, for even the proletarian there stands better economically than an official in Europe. Another reason lies in the scattering of the people in isolated villages, where the influence of the pastor, who is little predisposed to crime; and, finally, is the continual, uninterrupted warfare that was waged against the corruption of the young.

In 1898, 12,964 children were admitted into houses of correction, and all destitute or orphaned children were given over to private families at the expense of the government over \$5,000,000. This is, about twenty times more than is expended for the same purpose in Italy, which has seven times the population of Australia. The same zeal and the same fiery war is now being engaged against alcoholism, which explains for us the significant decrease in the number of criminal classes.

Similar measures are being adopted in London and in Genoa, where the Salvation army, the child colonies, Dr. Barnardo's houses, ragged schools, etc., have worked real wonders in protecting children from being involved in lives of crime.

I believe now that, without self-exaltation, I may venture to state that if the ideas of my school were adopted and the social and economical reforms simultaneously accepted—which modern societies can no longer repudiate—the number of criminal classes, especially the opportunistic criminal types, which are created out of conditions, would speedily diminish in numbers. Also the congenital criminals, whose nature impels them to transgression, would be reduced.

Civilization every day creates new stimuli or instruments which impel to crime, or at least lead to it. The bicycle, the automobile, the telegraph, the photograph, the press; all advances in culture, but all also progenitors of fresh evil-doing. I recall now only the bicycle, which became an epidemic; the kidnapping of minors by the auto; the betrayals and deceptions carried on by the telegraph and telephone; the extortions and calumnies of the press; the prostitution of photography, which in its latest form in the kinetoscope seduces to crime through a refinement of deception and falsification. All new acquisitions of technique are new forms of intoxication which are no less peridious than alcohol. But an enlightening government will look to the instruments of crime for the means also of its destruction and will find them. The bicycle, the telegraph, the telephone, and the photograph can be most useful in the detection of the criminal. Finally, anthropology and anthropometry in their revelations on criminal features furnish new instruments in fighting the army of criminals.

All cannot be done in a day. A series of reforms is needed, and the penal system and the administration of justice must have a fresh coinage. Homes for destitute and orphaned children, which are now the exception, must be made the rule. Reform houses must be installed, and side by side with these will come the reformation of prisons proper. There must be sweeping reforms in the jury systems, so that there will be at least a partially technical jury. For a long time the punishment and trial of criminals were a species of entertainment to which the people were bidden. These customs have been much mollified to-day, but certain sensational cases still remain for a selection of show which interests the people without awakening in general the slightest feeling of pity. This in its essence is not much different from the attitude of the middle ages, and the danger remains that this sensationalism may spur on the degenerate to win notoriety through crime. When all opportunity for satisfying lust for sensation shall have been abolished much will have been gained for humanity and good. Further than this, many judges and attorneys, who now feel themselves pledged to inflict some punishment for the crime, will find another way, and transform the social revenge into a healing process which will be far more efficacious than punishment.

CESARE LOMBROSO.

SOME ONE.

Some one to love and be kind to, Some one whose faults you'd be blind to, Some one in trouble to fly to, Some one you'd love and not try to, Some one to struggle and strive for, Some one you're glad you're alive for, Some one you'd not ask to take for, Some one you'd give and not ask for, Some one to climb earth's heights with, Some one you never would part with, But dwell in the land of the heart with, That's love. —J. M. Whitson.

The world has little use for the man who orders straw shoes in January. Usually he gets the other fellow pay for them.—The Pall Mall.

Some Plain Truths.

As Presented by Harrison D. Barrett, Relative to Important Matters.

The N. S. A. as an organization does not require either apology or defense from its friends. Some of the acts of its officials are open to criticism, and certain views may occasionally require definition. Whenever information is sought every member of the N. S. A. board of trustees is perfectly willing to defend his every honest conviction, to explain every seeming incongruity, and to give logical reasons for the propositions he sets forth. No man is infallible. Mistakes are often made in perfect sincerity of purpose and purity of motive by the most intelligent men and women on earth. Every honest man, however, should be willing to correct his mistake, when it is pointed out to him, and ought to be broad enough in his thought to be grateful for the criticism that revealed to him his error.

I am quite sure that every official of the N. S. A. has shaped his course, both as an officer and as an individual Spiritualist in harmony with the idea expressed in the preceding sentence.

Holding this thought in mind, I come before the readers of The Progressive Thinker, not to defend any member of the present board of trustees, nor to apologize for my brothers and sisters in office for what they have done or left undone. They have, one and all, acted according to the dictates of their consciences in their endeavors to promote the welfare of our cause, and have labored with singleness of heart for its advancement. They believe in brotherhood, and are faithfully endeavoring to do all in their power to bring about a higher, better and truer religion.

They do not expect that their convictions, however deep and sincere, will escape criticism, or that all Spiritualists will agree with their views. As officials representing a great movement, as individuals unselfishly seeking the good of their religion, they are entitled to courteous consideration on the part of their opponents, and should not be made the targets for falsehood, vilification and abuse on the part of those who occupy our platforms, or have the opportunity of reaching the public in other ways.

The foregoing paragraphs have been called forth by the repeated attacks that have been made upon the members of the board of trustees of the N. S. A. by certain speakers, also by the violence with which those self-same speakers have assailed our noblest and best ministers and mediums now before the public. One of these—a man—at least he uses a man's body—has said repeatedly of late:

"Three-fourths of the speakers and mediums on the Spiritualist platform to-day are absolutely devoid of principle, and should be 'doing time' in the penitentiary!"

This man has attained some prominence in our ranks and has repeatedly sought recognition at the hands of the very people whom he so cruelly and wantonly assails. MEASURED MAN FOR MAN, WOMAN FOR WOMAN, SPEAKER FOR SPEAKER, THE WORKERS UPON THE ROSTRUM OF SPIRITUALISM ARE AS MORAL, AS CLEAN, AS SPIRITUAL, AS TRUE, AS PROGRESSIVE, AND AS HONEST AS ANY OTHER CLASS UPON THE FACE OF THIS EARTH. THEY ARE THE PEERS OF ANY SIMILAR BODY OF RELIGIONISTS OR REFORMERS IN AMERICA OR IN EUROPE.

I denounce this wicked attack upon my brethren as the basest of calumnies, worthy only of a mental perversity and moral degeneracy!

Again I quote from this most "spiritual (?) " speaker:

"The officers of the N. S. A. go about the country, clad in fine broadcloth, costly gloves and elegant patent leathers, yet do nothing for Spiritualism, and their expenses are always paid out of the treasury of the N. S. A."

Let me say here that the above quotation may not be verbatim. It conveys the idea I wish to present to your readers. Every word of this man's statement is MALICIOUSLY FALSE. The officers of the N. S. A. are not now, nor have they ever been, traveling about the country at the expense of the association. None of them can afford broadcloth, kid gloves, and patent leathers, because fake mediums often indulge in these luxuries, and frequently add a setting of diamonds to further dazzle the eyes of those who behold them.

At the present time, not a member of the board of trustees is traveling over the country either as a speaker or as a missionary. The president, having no lecture engagements, has been doing ordinary manual labor at his home. The vice-president is attending to his duties as an instructor in a medical college. The secretary is at her official desk in Washington, D. C. The treasurer is hard at work in behalf of the great business he has established by years of industry. One trustee is an overworked clerk in the Agricultural Department in the same city. Another is at work for his church in St. Louis, of which he has been pastor for seven or eight years. Another is as busy as a man can be with his manufacturing plant, while the other member of the board is spending the winter quietly in Florida.

There would be no necessity for referring to these outrageous remarks in your columns, if only the well-informed

Spiritualists heard them. All intelligent, spiritual minded people will at once put the stamp of their disapproval upon these villainous attacks. There are many, however, who may not know the facts in the case, and may, therefore, be led by these vilifiers of their peers, to believe that there may be some truth in them. For the benefit of such as these, I have ventured to offer these paragraphs to your readers. Some great writer once said that even the Devil refused to receive a slanderer in hell! He had to stay outside of both the abode of bliss and that of torture. The "old Adam" in me almost inclines me to feel that such a fate for the slanderers of our worthy speakers, our honest mediums, and the officials of the N. S. A. would be only just. Our platform is a broad one, and honest men and women who have a worthy thought for their fellow-men are always welcome there. It is too much to hope that some day the renegade, the apostate, the criminal, the counterfeit mediums, and the slanderer will not be invited to represent our cause? Let all people remember that the views of all of our workers are open to criticism; but let them also remember that there is a hiatus as wide as the universe between honest criticism and falsehood; between a frank comparison of ideas and downright mendacity, and between decency and indecency.

Yours for Truth and Justice,
HARRISON D. BARRETT.

OBSTRUCTIONS TO SPIRITUALISM.

Much Good Budding Has Been Done in the Spiritual Orchard.

Reading The Progressive Thinker No. 839, the article headed, Obstructions to Spiritualism, was of a character to interest me greatly. The writer states that "he has learned by first learning, that the greater part of what passes under the name of Spiritualism is error."

It is generally conceded that there is much of error presented under that name, just as there is by all organizations of whatever name, Christian or secular.

Now, I ask, is this error all produced by frauds? Are not honest mediums presenting error exactly as they receive it from the spirit world? Spirits are not all perfect. We are, as human beings, all imperfect, full of error. When a spirit leaves the form, these errors and imperfections are retained, not left with the form vacated. They are not made perfect or honest in the twinkling of an eye, by the change. As well might all criminals be looked upon as honest men as soon as released from prison.

It would seem by the reading of this article that the writer has in mind the teachings and philosophy as well as the phenomena of Spiritualism. As to frauds practiced in the presentation of the phenomena, I consider them as imposture and deceit rather than error.

Now I will speak of the illustration presented, which appears to have reference more to the teachings, than the phenomena.

He says, "In a cluster of cherry trees of seventy or eighty that grew up hit or miss as seedlings, there were found only two or three of any practical value, while all the others were worthless."

He continues, "In an orchard where all the trees had been budded with choice varieties every tree was of great value," and asks, "Why this difference?"

If a horticulturist takes those worthless trees in hand, buds them all from those found valuable, they will in time all prove valuable.

"They are all good people," speaking of Spiritualists in general, I suppose, "yet very few are they which produce good fruit."

It is then asked, "Whose fault is this?" His answer is, "Those who are at the head of the national organizations, and have charge in the management of the cause of Spiritualism."

I ask: Have not these heads of the national and state organizations done all that could be asked of them, working early and late, so far as finances would admit to buy this vast orchard, Spiritualism, using their own best fruit to be obtained, largely from the "spirit realms," and the great increase in valuable fruit, now produced in all parts of the country can be shown as results of their work? It is true there is a great amount of budding yet to be done, but it cannot all be accomplished at once. A cherry tree, after being budded, requires two or three years to produce any but the natural fruit.

The spiritual orchard is producing much valuable fruit from the budding which has already matured, and the buds set later, will also if not killed by drought.

This Spiritualist Orchard covers an immense area, and a large number are employed (more needed), some planting the seed, others budding as needed. I here refer to the missionaries sent out by both National and State Associations. The Progressive Thinker is also unceasing in its labors in this orchard, visiting every part of it weekly, placing buds where most good can be attained, trimming off the sprouts and dead limbs, collecting the most desirable buds for the workers' use.

This process is working wonders, and must result sooner or later in an increase of quality, and a great improvement in the quality of that produced.

NEW YEAR RESOLUTIONS.

Spiritualists, Apply Auto-Suggestion Freely and Daily, and Aspire to Reach a Higher Spiritual Plane

To those who have already broken their New Year (as set forth in the Chicago Daily Journal) resolutions; to those who have not; to those who have no faith in resolutions and consequently never make them; to all who are conscious of faults they desire to correct; weaknesses they struggle to overcome, conditions of life they long to change, these words are addressed.

NEVER DOUBT THE EFFICACY OF A DEFINITE DETERMINATION TO IMPROVE. NO GOOD RESOLVE HAS EVER GONE FOR NAUGHT—OR EVER WILL. NO STRIVING FOR THE BETTERMENT OF SELF, NO EXERCISE OF THE WILL, NO DIRECTION OF ADVANCEMENT, CAN BE LOST.

There is a potency in such action of the mind so marvelous that when, some day, we realize the law back of it all our keenest regret will be that we were so slow in appropriating our good; that our efforts were so scattered—so few and far between. For this is the chief reason our excellent resolutions fail, or seem to fail, of their purpose.

The New Year resolution is uncertain in effect because it is a New Year resolution; because it is made every year instead of every day. There can be no doubt that if such exertion of the will were made daily instead of yearly, and if it were made with full understanding, the results would be immediate and indisputable.

This is a subject concerning which I have the most intense convictions. It is clear to me that there is no factor more potent in the evolution of the race than that the conscious action of the human mind should be directed to the better of human conditions.

In the light of latter day scientific knowledge concerning the power of thought, the New Year resolution, or the daily resolution, assumes a new and striking significance.

We see such endeavor of the mind not merely as an indefinite action which may or may not have effect, but as the working of human will with divine law in such harmonious relation that the result is absolutely certain.

For there is a divine law back of our human striving for betterment, and when we recognize this law, intelligently co-operating with the forces of evolution, we can not help improving and growing.

The trouble with so many of our fine intentions is our hap-hazard fashion of sending them forth. We are uncertain whether they will bear fruit or not. We doubt our own ability to be true to them. Underneath all our strivings there is this doubt of ourselves—this fear that we are not strong enough to reach such high ideals.

THIS IS OUR GREAT ERROR. WE ARE STRONG IF WE WOULD ONLY APPROPRIATE OUR STRENGTH. IT IS FOLLY TO DECLARE WE ARE UNABLE TO OVERCOME OUR FAULTS.

It is ignorance to go on, day after day, year after year, permitting ourselves to be handicapped by numerous deficiencies, when, by the right sort of effort—concentrated effort, made daily instead of yearly—we could rid ourselves of such incumbrance and be free to live a happier, stronger, more useful life.

The soul has within it the power to conquer and to progress. Man has the strength, if he would only use it. There is no excuse for his indifference and failure.

Now that the enlightened world understands the power of suggestion, it is more and more clearly seen that there is no limit to what man may accomplish if he will.

In the significance of the new psychology a good reason is seen for the suggestion for improvement. In other words, it is an impression made voluntarily upon his own mind by the individual desiring to better his character or his life conditions. Such suggestion, if repeatedly given, cannot fail to have effect. It is a law.

When human beings intelligently recognize this law, there will be no longer any futile strivings for self-development. All efforts will be made with understandings and will bear abundant fruit. To those who are inclined to be discouraged in their struggle to advance, let me say this:

Do not make negative resolutions or suggestions. Be positive. Be assured of success. Say, "I am able to conquer. I am strong." I have within me the power to be what I will to be. This year, this day, I shall be braver, kinder, more controlled, more loving, more generous, more charitable. I am in the way of happiness and success."

Make these statements every day. Let every morning be your time for the renewing of your purposes, the establishing of higher estimates and standards.

Resolutions? They are your salvation. Persist in them and you will conquer.

ANGELA MORGAN.

GRUMBAGH WILL CASE.

It Will Be Contested by the Heirs.

Formal contest of the will of the late James T. Grumbagh, of Leroy, has begun in the courts of McLean county, Ill., at Bloomington. The decedent was a successful banker and pronounced Spiritualist. A legal battle royal will undoubtedly result. Ex-Governor Fifer and other able attorneys will defend the provisions of the will. Local sentiment among the testator's old neighbors and friends is reported hostile to this attack upon his last testament. Spiritualists everywhere will be interested in the outcome. The benefits can only directly accrue to our cause in Leroy but the attack is based upon the theory that a Spiritualist is disqualified by his faith from making a legal disposition of his property after death.

A Bloomington paper says: "The 1100 acres of land, Leroy property and personal effects after providing for the life sentence of the widow and the payment of the small bequests, the largest of which was \$41,000 was left in trust to Owen, Coffey, Horne, Bonnett and West, for the founding of a Spiritualist church and a public library."

Was Not Competent.

The following clause is a direct charge made in the bill as to the mental condition of James T. Grumbagh: "Four complainants further represent that the said James T. Grumbagh, at the time of executing the said instrument in writing purporting to be his last will and testament, was of advanced age, past seventy years, afflicted

WHY I BECAME A SPIRITUALIST.

A Young Man Relates His Experience in Spiritualism.

For several years my grandmother was interested in Spiritualism and nearly every night would go to one of our near neighbors who was also a Spiritualist, for the purpose of talking over some of the wonderful things that they had seen and read concerning the phenomena.

Scarcely a day passed without a word from her to my parents among these lines. Naturally we ridiculed and tried to make her see that she was wrong, but she would always say that before our death we all would be strong believers in the phenomena called Spiritualism.

Time went on and we paid no attention to her arguments and beliefs. Last year my grandmother passed to spirit life. We all took it very hard and became anxious, as near from her, if it was a possible thing.

She was taken away in June and in the following August my father was persuaded to go to Lily Dale to obtain slates, writing.

He brought the slates in this town and went there to Mr. Keeler's. After sitting with him a few moments the medium told him that the friends asked for in the questions were there and ready to write.

Great was his surprise to hear the pencil moving between the slates which he held, and greater yet was it on opening them to find the words, "I was writing a letter from his mother, grandfather and great uncle."

We compared the handwriting with some that was done in this life, and anyone could readily see that it was identical.

My father's uncle that wrote was not asked for, nor thought of, but nevertheless his message was there written in red across the other writing so as not to interfere. No red pencil was placed by human hands between the slates, to his knowledge, and he was not there to be humbugged.

In one of the three letters we received from our spirit friends was a request that we should come and see the slates that they might try to communicate with us there.

This we did and after sitting a few minutes we discovered that I had mediumistic power that wanted development. After sitting this way a while I got so I could write automatically and beautiful were the messages we got.

One of our family was still skeptical, but soon became a thorough convert owing to the following incident: A stand belonging to us became missing and none of us could find where our deceased friends had taken it. After consulting them at a sitting we learned that while on earth one of our spirit friends had loaned it to a neighbor over six years ago. We went to this neighbor and found it just as they had said. This strengthened the belief of all of us, and we were progressing nicely, when some evil spirits rushed in and changed everything about.

This we could not understand and it annoyed us very much; practically it turned us away from the right path for several weeks. Finally I decided to go to Lily Dale to see if I could get some advice that would help me to free myself of these earth-bound spirits.

I received some advice that helped me very much, and manifestations came easier and more satisfactory.

Our belief aroused much curiosity in the minds of others, and a cross interest came to us to hear from their departed friends.

Those who came in faith received beautiful results, but some came for the purpose of amusement and to have something to sneer at afterwards.

One night I asked my Sunday-school teacher to come and sit with us. She did so and became so interested that the following night she came again with her husband.

After sitting several times with these people I became strong enough to materialize their little boy, and he was able to write to them through me. Some of us could see much plainer than others, and while some of us saw faces and figures, others could only see forms, but I am still striving to develop sufficiently so that we all can see plainly.

I am only in my eighteenth year, so you see that I haven't had sufficient time to develop owing to my schooling. But now that I have graduated and have more time to devote to this cause, I trust the readers will wish me success in developing a good gift.

GROVER PURSELL.

Wayland, N. Y.

with disease and was not of sound mind and memory, and the contrary was at the time wholly incapable of understanding the nature and effect of the business in which he was engaged; that at the time of making the said will, the said James T. Grumbagh was possessed of an insane delusion as to the natural objects of his bounty and the object upon which he attempted by the said alleged will to confer his bounty; that he was insane upon certain religious subjects; and that this insanity, delusion and unsoundness of mind directly affected and controlled the distribution of his property and rendered him wholly incapable of making any just and proper division or distribution of his estate, and that such insanity, delusion and unsoundness of mind continued until the time of his death.

Our complainants further represent that owing to his impaired mind, and also to his highly excited feelings in matters pertaining to Spiritualism, the said James T. Grumbagh was very liable to be unduly influenced by designing persons, to make such a disposition of his property as he actually did in the said instrument in writing, so that although his mind had become so impaired as to incapacitate him to make a will, this idea of making these bequests to build and maintain a Spiritualist church and library and leaving his nearest kin unprotected, remained fixed in his mind; and that the said James T. Grumbagh, at the time of the execution of said instrument of writing under improper restraint and undue influence from the undue acts and fraudulent practices of these designing persons.

He has oratory who ravishes his hearers while he forgets himself.—Lavater.

He who is plentifully provided for within needs but little from without.—Goethe.

Perfection is attained by slow degrees; she requires the hand of time.—Voltaire.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.—Cicero.

A Story of Kisses.

Illustrating the Brotherhood of Man.

The merit of Christianity as a system, and the value of "bellef," as a factor, and not in any creed or intellectual equivalent for feeling, but in the feeling itself.

"Faith" is either a function of fact, or it is of folly; when manifestly it is not faith at all, but credulity—a vastly different matter.

The real faith is not dependent at all upon that symbol or form of statement which produces it. The value of the message has no necessary connection with the moral merit of the messenger.

Christianity is the power it is, and has been, and will continue to be, because it more nearly expresses abstract truth than any other expression known to mankind. It is capable, by the beauty and nobility of its sublime myths, of attracting more minds than the myths of all other religions combined.

It may not be literally true, but so marvelous is the fascination of the story that even those who might be disposed to discredit it, if they allowed themselves to think, will deliberately decline investigation, fearful that their ideal might be shattered.

The ideal may be a mirage in life's desert; but never yet was there a mirage without a reality somewhere beyond the visible horizon.

Faith is feeling focused. It is a complete subordination of sense to a higher, compeller, universal sentiment, to whose actual sequence emotion becomes the equivalent of knowledge, where all things are made new.

This, in substance, was what I had to say in reply to a request for my opinion as to the truth of the Christian religion.

A large party, chiefly composed of young people, had gathered in the library at Stone, a country seat on the Hudson, for the holidays, and, as such matters happen, the conversation had taken an unexpected turn; it came about naturally enough, though in a rather peculiar way. One of the guests was a Captain Clay Havisham, recently retired on account of wounds received in action with the rebels. Mrs. Andros' cook was a colored woman, and in her younger days had been a slave in the Havisham family, somewhere in Kentucky. When "Auntie" found that her "young man" was in the house, she, of course, wanted to see him.

The Captain's recollections of the old woman, who had been his nurse in childhood, were very vivid. He begged that she might be sent for. Mrs. Andros called a servant, and a few moments after Chloe appeared in the great front hall, shaking all over "like a bowl full of jelly," and her broad black face beaming with joy.

Whether the Captain's unforgotten action made him forgetful, or that he was proud to seem to hide his real feelings, at all events he left the sliding doors wide open, and in full view of us all he threw his arms around Aunt Chloe, and kissed her on the cheek.

That was all we witnessed of the interview. Mrs. Andros rose and softly closed the doors; but what we had seen was quite enough for comment of one sort or another. "What a sight!" they were too high bred to make these things so very openly, but I overheard one young woman—a Miss Rotherhyte, from Boston—remark in a whisper: "Strange, what an effect heredity and early education have upon certain minds!" while my cousin, Manny, Andros, said, in plain terms and a trifle louder, that "it was just disgusting."

My aunt, Mrs. Andros, tactfully and quietly turned the current of thought into a different channel, and, so diverted, the stream broadened out into the full tide of discussion.

Among so large a number, of course, there were many shades of opinion. One of the men was a "gentle," another a "strong" type, and the latter, Miss Rotherhyte, with a free flow of language and not a little ability, upheld the cause of what she considered "orthodoxy," or what she called the brotherhood of man.

This sort of thing is amusing to me, and yet there is a sadness about it. Inquiry and argument and opinion are all so entirely futile on the lines that the whole world seems united in holding as the only possible method of approaching truth.

Almost all had something to say; but Maggie Chalmers, a sweet, pretty girl, daughter, by the way, of an agnostic gentleman, sat quietly, with her little sister Mary in her arms, both listening, but never saying a word.

"Come now, Maggie," said Cousin Nan, vivaciously, "you are such a pious little thing, you ought to know more than the rest of us; haven't you anything to say?"

Miss Chalmers smiled and shook her head. "No," she answered, "I have nothing to say. I have no views at all, only—I try always to receive Christ as a little child."

In the silence that followed the door opened, Captain Havisham came in, and in a moment the library "buzzed and banged and clacked" again.

It was at this point that I was challenged, with the result I have given,—a result which gave rise to not a little further discussion. Mr. Chalmers, trying to draw me into an argument, while Miss Rotherhyte was very severe in her condemnation of my use of the word "myth," which she characterized as "positively infidel."

I hardly like to use the expression, "pearls before swine," or to seem to say, "Stand aside! I am not a little thing," but I cannot help it. It was solely through a feeling of the hopelessness of words in such a company that I said no more.

Finding that I refused to "give up my fort of silence to a woman," Miss Rotherhyte turned her attention to Captain Havisham.

"What do I think? Well, I can hardly say that I have thought much on the subject either way." Was he a Christian? Well, yes, he thought he was; not a member of any church, but he attended services, "more," said he frankly, "because my mother likes to have me than for any special fancy of my own. I think religion is, well, just love; that's about it."

The Captain spoke hesitatingly, and with sort of indifference, as if the subject were either beyond him, or had little interest to him. He seemed to be almost dumb. But a remark of Mr. Chalmers drew him out.

"What do I think?" said he, brightening instantly. "What do I think of the doctrine that all things are made new? Why, that's true. I know it's true because something happened to me once."

The Captain stopped suddenly, blushing like a girl.

"Oh! you must tell us what it was."

"A story! Is it a story?"

"No," said the Captain. "I won't call it a story, and it isn't. I was in the Indian country when the Nez Percés went off the reservation, on the war path as they say."

waters of Little Butte river, a couple of hundred miles off. My chief could spare me only one squad. When we started there were just thirty-two—all told. I was the only commissioned officer along; but O'Tool, my first sergeant, was an old Indian fighter. Besides, we didn't expect to run across any hostiles; we felt sure they were further down the valley. We did run across 'em, for all that—hundreds on their knees, yelling and whooping. There was only one thing to do. We rode for the timber, and there made a stand—cut trees and piled rocks. This made a fair enough fort; but, to show how hot the firing was, by night they had killed the last of the horses, though this bit of matter so much—we used their bodies to help make a breast-work.

"They kept us there for two whole days, charging up the hill every now and then, and we firing back with our repeating carbines."

"This was my first brush with the rebels," I asked O'Tool what he thought; whether we were likely to pull through, and when he said we'd be in kingdom come inside of forty-eight hours, and Gray Wolf, the Arapahoe scout, thought so too, I may as well own up to being scared. Being scared or not, I loaded and emptied my Remington just the same. That's one merit to West Point; it trains a man not to feel afraid, or if he is afraid, to show it.

It comes to about the same thing. "Well, so it went. Two whole days those red devils kept it up. By the second night hardly one wasn't hit, some badly, and a dozen either killed or out of the fight."

"The worst of it was our canteens were empty. We had enough to eat, but for nearly two whole days not a drop of water. Besides, that, hardly one of us had any sleep. The first night we had a little rest now and then, but this second the reds kept it right along."

"They knew we must be getting short of ammunition and pretty well used up, and when they saw that, they came nearly full when they charged again. This time Gray Wolf gave up. He wouldn't touch his piece, but sat on the ground—wrapped his blanket about him, and sat there, rocking back and forth, and singing his death song."

"I kicked and cursed him for a coward; but he wouldn't budge. The savages swarmed up the slope, and I thought, sure enough, our time had come. It gets to be a bit creepy, you know, when you begin to think about keeping a charge of your revolver for your own brains."

That was what we did—"O'Tool and I agreed to shoot one another rather than fall alive into the hands of the reds. The last survivors did that in the Peterman affair, why not we?"

"But, when we had given up all hope, not a hundred rounds left. Just up the morning the firing and yells let up for a minute, and then, way down off the valley, we heard a bugle, only two or three notes, but that was enough."

"Every man went wild at once and shouted, 'hurrah hurrah!' with all their might."

"I blow your horn, Wentz," said I to our little Dutch bugler; "blow all you're worth. Let 'em know we're alive."

"The little chap had been shot in the thigh, so he couldn't get on his feet, but he was plucky clear through. He grabbed his bugle, puffed his cheeks and rolled over on his back. My! how he did blow!"

"Back came 'oot, 'oot, tooty to tooty," and a minute or two after we caught sight of a guidon fluttering, and the sun, just creeping up, on the sabres."

"The reds were quick, Jove, but it was fun to see the devils scrambling for their ponies. We laughed till the tears ran down our cheeks—laughed and cried together."

"Swigert's troops charged the reds, but I don't know, or that I hope of, the 12th Colorado Cavalry, rode right up the slope. Glad to talk about being glad. By Jove, if you ever saw glad men we were that."

"O'Tool, who always said he hated niggers, just made for the first trooper that climbed over—a big, black, grimy, grinning Congo buck, and hugged and kissed him, blubbering like a baby. The rest all did the same—among 'em, there was Scott Moran, classmate of mine at the academy; why, when he took a commission in a black regiment, I thought he'd disgraced himself."

"I didn't think so when he rode up the hill that morning, and I never have thought so since. I tell you there's nothing but a thing of that kind to knock your prejudice out of a man."

"That's what I mean by all things being made new. I've heard people talk about the brotherhood of man, but I've felt it."—Hudson Genone, in The Open Court.

GONE HOME.

A Prominent Spiritualist Passed to Spirit Life.

Without a moment's warning, on Dec. 28, the Angel of Life touched the brow of B. Frank Schmid, of Indianapolis, Ind., and he went to meet the loved ones that had preceded him. When such as he goes the world seems so empty and cold, we can hardly rally enough to say, "It is well."

Mr. Schmid was one of the most prominent business men of his city, and is mourned not only by the family left, but by the whole city. He leaves a daughter, and two sisters; besides these a host of friends, especially among the poor where his hand has been filled with the substantial and his heart with sympathy.

He was a staunch Spiritualist, and had given time, money and energy for its support in that city. For fourteen years being the president of the First Society there, Spiritualism in that city owes more to him than to any other individual. The cause has lost a great support.

The funeral was held at his home, 1740 Capitol avenue, January 2, where amid a bower of most exquisite flowers the body rested. It was a most touching scene when the laboring man came in a body to take the last look at his face—black and white, with tears streaming down their cheeks.

Mr. Schmid had been an employer for years, being one of the firm of the Central Chair Co. He had also served three terms on the State Board of Labor Commission, and through his efforts Indiana received the Gold Medal at the Paris Exposition.

He had settled more strikes than any other commissioner of the state. Thus these men realized they had lost a great and just friend.

When tragedies like this occur, then it is we can feel and test the power of Spiritualism. It is the only light to help us through the darkness. He came with his face all radiant with the understanding of life immortal, and wife, child, father and mother to meet him. Our loss is his gain. We shall miss him but he will come to us again."

Elizabeth Harlow, officiated at the funeral.

UNCLE SAM'S FREE SCHOOL.

Some Pertinent Reflections in Regard to the Same.

The public free school, by our dear Uncle Sam—

The one institution devoid of all sham, With pro bono publico over its door, Is servant alike to the rich and the poor.

The great foster father of every born race, And guardian mother of broadest free grace;

I gathers the children (whatever their lot) And rears them together, with parental thought;

No social distinctions prevail—as a rule,— The high-born and lowly touch elbows at school;

The president's son, and the common bootblack, The clochopper's boy and the swartly "Polack."

Are on the same plane—as a fraternal band, And taught to obey every law of our land;

With temperance instruction, the mothers have brought; While mercy, and purity, likewise are taught;

To which every pupil is carefully trained: An ethical standard is thereby maintained

For citizenship, that is clean, through and through;— That builds a Republic, both loyal and true;

With reverence awe for our banner unfurled, The symbol of freedom, flung out to the world!

The public free school is the hope of our race, No other provision can fill its high place;

The growth of our country depends on its sway;— Defend it we must, from invaders to-day.

Who seek to supplant it, by fraudulent While secretly holding sectarian aim:— With hope of obtaining the future control

By pow'r they may gain, through parochial school! Arouse, then, ye freemen, and straight— To ward off the foe from unworthy greed;

Remember that vigilance ever will be The price we must pay for our true liberty!

That strong declaration our fathers proclaimed, Is still our protection, if strictly maintained:

No sect of religion shall congress promote With appropriations of money—by vote;

Hence, adding a sect, in its church, or its school, Is open transgression of government rules!

And favors to any, then all could demand, And where would our public school system then stand?

Our proud old Republic will soon cease to be, If cults of religion are perfectly free To use their great liberty here as a tool

To back and demolish dear Uncle Sam's school! That system, so wise, and so broad in its scope, Must guard no amensities (?) from priest, king, or pope!

A. HARTER REYNOLDS. Auburn, N. Y.

INTELLIGENCE THE GOAL OF DREAM.

'Twas many, many years ago, We found ourselves one day, to be Aboard the tug of Know-It-All,

And sailing on the Great Smart Sea. Our noble tug sailed grandly on, She had an ever gallant crew.

No breaker dared to show its head Along our stately line of view. Smart Sea kept calm from day to day, And seemed to wear a placid face;

Our tug of Know-It-All steamed on, To find for us a landing place. At last a craft came in our view, By name, just dim Uncertainty,

That led into the Sea of Doubt, Where many, many seemed to be. Our tug now needing some repairs, We anchored 'long the shore,

We thought while waiting there, for her, We might as well explore, And sail the wondrous Sea of Doubt,

With surging billows, mountain high, Ensuring to its bosom cold, Wherein it seemed that all must die.

But in the face of all these woes, Our wonder pressed us ever on; What cared we for those angry waves?

APPARITIONS AND OTHER PHANTASMS.

These Read by L. W. Billingsley, Attorney, to New Psychology Club of Lincoln, Nebraska.

In pursuing our investigations in the psychical field, it is more difficult to give us a satisfactory demonstration of the existence of the phenomena of apparitions and phantasms of all kinds than in the material world. We know that if you add two apples—not six apples; that if you add a part of oxygen to a part of hydrogen we ever have water; that the watermelon can demonstrate that the watermelon is a watermelon, and so on as to other truths as to concrete things. In these matters we use one or more of our sensory faculties, with our reasoning faculties, through and by the objective mind.

But even as to matters relating to the physical world, we find the minds of some in what we call a high state of development—while others are dull, stupid and obtuse, but little above brutes.

A fisherman seeing a red, glowing sunset, may only have aroused in him an idea of better conditions of the coming day, and its effect on his catch; while in the mind of a poet or philosopher, indelible beauties would be unfolded and profound truths would be manifested. Lord Bacon truly said: "Nothing can be known with certainty without appeal to facts." In appealing to facts we make use of inductive reasoning, from particular facts to general conclusions; frame certain hypotheses, postulate theories, in appealing to facts.

Reason Finds Three or More Great Pitfalls in arriving at the truth. First is inaccurate observation. Second, insufficient verification. Third, the tendency of the human mind to generalize and conclude from an insufficient number of facts.

Now when we consider this subject of phantasms we enter a field for deep speculation and conjecture, in assigning causes for apparitions from different points of view. The conclusions arrived at are chiefly from three points of view. One given by psychologists is that apparitions and other phantasms are illusions and delusions arising out of man's subjective or subconscious mind. A second view is given by a school of philosophers is that they are materialized thought, made up of man's mental and he is not conscious of the etheric matter. A third view is that apparitions are spirits of the dead, or even living—materialized with some substance so, as to be visible to sensitive sight, or to clairvoyant sight—and termed by some as spirit sight. This latter view is that held by the cult called "Spiritualists."

The second view is held by some of the cult called "Theosophists." As to the first theory, Thomson Jay Hudson is probably one of the ablest exponents. Yet he considers the subject with much caution.

Apparitions or ghost stories, have terrified third people in all ages, and have led to a vast amount of speculation. The London Society for Psychical Research.

has patiently investigated the subject in a scientific way, and has collected many facts, but has not classified them as to any definite hypotheses or theory, save in a tentative way. At any rate, they do not dogmatize—only suggest a certain line of thought and investigation.

Many cases are recorded where phantasms have been seen by more than one person at a time, and by persons seemingly in a normal state of mind. The phenomena of so-called spirit photography amply demonstrate the fact that visions can be created of such tangible character that they can be caught and imprinted on the photographic plate.

This has been done so often that it is now generally held as a demonstrated truth. Pictures of the sitters' dead friends have been taken repeatedly, where the perfect likeness of the deceased was unmistakable. This Mr. Hudson readily admits in his work, "Law of Psychic Phenomena," page 288, though he is a foe to both Theosophy and Spiritualism. However, he denies that these pictures have their origin in the spirit world. Mr. Hudson, after very strong talk of full proofs and correct rules of logic, and evidence to prove every premise in reasoning—quite glibly gives this on page 287 of his work called "Law of Psychic Phenomena."

It seems to be well authenticated that the subjective personality of man possesses the power to create phantasms or visions, which in many instances are visible to the subjective minds of others. "Every vision perceived by one in telepathic rapport with another must be presumed to be created by the one or the other."

By a few premises laid down by Mr. Hudson he makes the following conclusions:

1. That the power to create phantasms resides and is inherent in the subjective mind, or personality of man.

2. That the power becomes greater as the body approaches nearer to the condition of death; that is, as the subjective or hypnoid condition becomes deeper, and the subjective personality in consequence becomes stronger in its sphere of activity.

3. That at the hour of death, or when the functions of the body are entirely suspended, the power is greatest—hence ghosts.

Mr. Hudson after all his great talk of care and fairness in reasoning jumps at conclusions with remarkable ease. This seems to be fairly true, from the vast amount of recorded phenomena, ghosts, gosses, the greatest longevity, persistence, power and purpose of those who have died violent death. However, there are many authenticated accounts of ghosts of persons who have died at a good old age, and in due course of nature.

This seems to be generally true, that phantasms of the Dead are of those who have died under circumstances of great mental stress or emotion; those who die peaceful and quiet seldom projected as a phantasm upon the living objective world.

The record says of a vast number of cases where men and women have been murdered, have an intense longing to acquaint the world with the manner of their "taking off." The result is often a haunted house where people's nerves are shocked nightly with realistic reproduction of the tragedy. This ghost, walking sometimes runs for years, but seldom only for a few months.

This has been verified time and again, that two persons while living have agreed that whichever passed away first should reappear as a ghost, and so on after the hour of death; and the agreement is repeatedly carried out with startling fidelity. Phantasms seldom have any general intelligence—ghosts only have an idea of purpose. At least that is the rule laid down by De Quatrefe in his volume on "Posthumous Humanity," wherein he says, "The shade only talks about his personal predilections, and remains deaf to every question outside the limits it has prescribed for itself." Hamlet's father's ghost is a case in point—his taking off in the garden by wife and brother.

Ghosts never reappear at the place where a building that has been haunted is destroyed. Theosophy claims that these are simply astral bodies of the departed. This endeavor to verify by a vast record of facts, also by clairvoyant sight, and by the teachings and affirmations of their mahatmas and adepts. All of which, outside of the domain of facts, does not admit of scientific demonstration, and hence has little credence outside of that cult. Spiritualists of course believe that ghosts, apparitions and phantasms of all kinds are caused by the spirits generally of the departed—materialized or clothed in vestment of astral and etheric matter, appearing much like the persons died before they passed out. These phantasms readily dissolve their vestments with the spirits remaining intact.

Spiritualists Have a Vast Record of Phenomena to sustain their theory—and then, too, they have phenomena theorems of daily occurrence over the world. Their phenomena at many scenes, divested of all theory—of the workings of either invisible forces, or entities as enormous, such as levitation, moving ponderable bodies without contact, improvised loud speech, music, poetry, singing, by three and four entities at the same time, questions by spectators with prompt intelligent answers from invisible entities—and giving correct intelligence of doings of those far away, return and contrivances of future events—are certainly hard to account for save on theory of Spiritualists.

Even Mr. Hudson, though denying the theory of Spiritualists, admits their phenomena in these words "The man who denies the phenomena of Spiritualism to-day, is not entitled to be called a skeptic, he is simply ignorant; and it would be hopeless to attempt to enlighten him. Some people deny spirit phenomena and refuse to investigate."

One other matter I here desire to speak of while on the subject of ghosts or apparitions, though hardly germane to the subject of this evening's discussion—that is, the Thought Atmosphere

that invests habitations. In moving into a strange house or room, some sensitive persons are apparently influenced by the mental make-up of those who previously occupied the premises. If the former residents were afflicted by a great sorrow or affliction, a depressed, sad feeling would unusually come upon the later occupant, so strong that relief could only come by moving out of the habitation—no ghost would be seen, but the depressing mental state would be felt all the same. Of course, where the new occupant had full knowledge of the prior sad scenes, then the new occupant would be affected more or less by the suggestion of such afflictions—but cases are numerous where the later occupant had no knowledge of the former occupancy, and yet would have the mental affliction akin to that borne by the former occupants.

If the former occupants were merry, or optimistic, or artistic, or of strong mentality, or had any other strong characteristic, their character atmosphere would remain and affect later sensitive occupants. The character of the former occupants of habitations probably affects more or less, either perceptibly or unnoticeably, all who afterwards dwell there—of course often by suggestion—and of course only slightly affect the dull and obtuse minds.

Thought essence, thought elements, and thought forms infect all habitations, all assemblies of persons, all business places, places of worship, all clothing worn, in short wherever thought penetrates, in hot or cold, bad or otherwise. All of you have been chilled by the cold, selfish, ill mannered, sadness or villainous of a place—or you have been toned up and cheered by the kindness, love and sympathy thought atmosphere of places, even before a word is spoken or a look exchanged. All of us each day are by our thoughts adding to the great storehouse of good or evil.

GLORIES IN HER CONVERSION.

A Letter From Springfield, Mo.

To the Editor:—This city boasts of between three and four thousand Spiritualists. Think of it, and I dare say not more than one in forty can be induced to read a bona fide Spiritualist paper, but if some one were to come to our city with his wonderful advertisement of the great things he can do, these same Spiritualists will run over each other to get there first to throw their money away on him; then turn directly around and say: "For pity sake, there should be some way provided whereby people can know whom to patronize."

I often think that experience is a good teacher only when its lessons are heeded, and if these same people would subscribe for and read the only real Spiritualist paper printed so far as I know, that is The Progressive Thinker, they could easily know whom to patronize.

I read several other Spiritualist papers but none of them give me all the full like The Progressive Thinker, because it discusses all sides of questions and sets PEOPLE TO THINKING AS NEVER BEFORE.

The fact is, I am so rejoiced at my own emancipation from the thralldom and slavery of creeds and superstitious teaching called, or rather mis-called, religious teaching, that I often wish with my heart that every person on earth could listen to the same beautiful, blessed words of instruction from the angels that I so often receive. If the world received the same instructions in regard to life and the consequences resultant from wrong-doing that my guardian angels explain to me, I know people would realize the inexcusable error and churches to save them from sinning, and if they fully realized that no power on earth nor any place else could possibly release them from the responsibility of their own acts, they would look well to their lives, and seek for every possible means at all times and places to say and do the right.

What a different race of people we would have then.

Surely this blessed light of truth must illuminate the minds of all earth's people ere long.

MRS. MAGGIE NORTON. Springfield, Mo.

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A Little Pilgrim.

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CHAPTER I.

In the Unseen.

She had been talking of dying only the evening before, with a friend, and had described her own sensations after a long illness when she had been at the point of death. "I suppose," she said, "that I was as nearly gone as any one ever was to come back again. There was no pain in it, only a sense of sinking down, down—through the bed as if nothing could hold me or give me support enough—but no pain."

And then they had spoken of another friend in the same circumstances, who also had come back from the very verge, and who described her sensations as those of one floating upon a summer sea without pain or suffering, in a lovely nook of the Mediterranean, blue as the sky. These soft and soothing images of the passage which all men dread had been talked over with low voices, yet with smiles and a grateful sense that "the warm precincts of the cheerful day" were once more familiar to both. And very cheerfully she went to rest that night, talking of what was to be done on the morrow, and fell asleep sweetly in her little room, with its shaded light and curtained window, and little pictures on the dim walls. All was quiet in the house; soft breathing of the sleepers, soft murmuring of the spring wind outside, a wintry moon very clear and full in the skies, a little town all hushed and quiet, everything lying defenseless, unconscious, in the safe keeping of God.

How soon she woke no one can tell. She woke and lay quite still, half roused, half hushed, in that soft languor that attends a happy waking. She was happy always, in the peace of a heart that was humble and faithful and pure, but yet had been used to wake to a consciousness of little pains and troubles, such as even to her meekness were sometimes hard to bear. But on this morning there were none of these. She lay in a kind of hush of happiness and ease, not caring to make any further movement, lingering over the sweet sensation of that waking. She had no desire to move nor to break the spell of the silence and peace. It was still very early, she supposed, and it might be hours yet before the dawn came to call her. It might even be that she should sleep again. She had no wish to move, she lay at such luxurious ease and calm.

But by and by, as she came to full possession of her waking senses, it appeared to her that there was some change in the atmosphere, in the scene. There began to steal into the air about her, the soft dawn of a summer morning, the lovely blueness of the first opening of daylight before the sun. It could not be the light of the moon, which she had seen before she went to bed; and all was so still, that it could not be the bustling, wintry day which comes at that time of the year late, to find the world awake before it. This was different; it was like the summer dawn, a soft suffusion of light growing every moment. And by and by it occurred to her that she was not in the little room where she had lain down. There were no dim walls or roof, her little pictures were all gone, the curtains at her window.

The discovery gave her no uneasiness in that delightful calm. She lay still to think of it all, to wonder, yet undisturbed. It half amused her that these things should be changed, but did not rouse her yet with any shock of alteration. The light grew fuller and fuller round, growing into day, clearing her eyes from the sweet mist of the first waking. Then she raised herself upon her arm. She was not in her room, she was in no scene she knew. Indeed it was scarcely a scene at all, nothing but light, so soft and lovely, that it soothed and caressed her eyes.

She thought all at once of a summer morning when she was a child, when she had woken in the deep night which yet was day, early, so early that the birds were scarcely astir, and had risen up with a delicious sense of dawning and of being all alone in the mystery of the sunrise, in the unawakened world which lay at her feet to be explored, as if she were Eve just entering upon Eden. It was curious how all those childish sensations, long forgotten, came back to her as she found herself so unexpectedly out of her sleep in the open air and light. In the recollection of that lovely hour, with a smile at herself, so different as she now knew herself to be, she moved to rise and look a little more closely about her, and see where she was.

When I call her a little Pilgrim, I do not mean that she was a child; on the contrary, she was not even young. She was little by nature, with as little flesh and blood as was consistent with mortal life; and she was one of those who are always little for love. The tongue found diminutives for her, the heart kept her in a perpetual youth: She was so modest and so gentle, that she always came last, so long as there was anyone whom she could put before her. But this little body, and the soul which was not little, and the heart which was big and great, had known all the round of sorrows that fill a woman's life, with-

out knowing any of its warmer blessings. She had nursed the sick, she had entertained the weary, she had consoled the dying. "She had gone about the world, which had no prize or recompense for her, with a smile. Her little presence had been always bright. She was not clever; you might have said she had no mind at all; but so wise and right and tender a heart, that it was as good as genius. This is to let you know what this little Pilgrim had been."

She rose up, and it was strange how like she felt to the child she remembered in that still summer morning so many years ago. Her little body, which had been worn and racked with pain, felt as light and untroubled as itself as then. She took her first step forward with the same sense of pleasure, yet of awe, suppressed delight and daring and wild adventure, yet perfect safety. But then the recollection of the little room in which she had fallen asleep came quickly, strangely over her, confusing her mind. "I must be dreaming, I suppose," she said to herself, regretfully; for it was all so sweet that she wished it to be true.

Her movement called her attention to herself, and she found that she was dressed, not in her night-dress, as she had lain down, but in a dress she did not know. She paused for a moment to look at it, and wonder. She had never seen it before; she did not make out how it was made, or what stuff it was, but it fell so pleasantly about her, it was so soft and light, that in her confused state she abandoned that subject with only an additional sense of pleasure. And now the atmosphere became more distinct to her. She saw that under her feet was a greenness as of close velvet turf, both cool and warm, cool and soft to touch, but with no damp in it, as might have been at that early hour, and with flowers showing here and there.

She stood looking round her, not able to identify the landscape because she was still confused a little, and then walked softly on, all the time afraid lest she should awake and lose the sweetness of it all, and the sense of rest and happiness. She felt so light, so airy, as if she could skim across the field like any child; it was bliss enough to breathe and move, with every organ so free. After more than fifty years of hard service in the world, to feel like this, even in a dream! She smiled to herself at her own pleasure; and then once more, yet more potently, there came back upon her the appearance of her room in which she had fallen asleep.

How had she got from there to here? Had she been carried away in her sleep, or was it only a dream, and would she by and by find herself between the four dim walls again? Then this shadow of recollection faded away once more, and she moved forward, walking in a soft rapture over the delicious turf. Presently she came to a little mound, upon which she paused to look about her. Every moment she saw a little farther; blue hills far away, extending in long, sweet distance, an indefinite landscape, but fair and vast, so that there could be seen no end to it, not even the line of the horizon—save at one side, where there seemed to be a great shadowy gateway, and something dim beyond.

She turned from the brightness to look at this, and when she had looked for some time, she saw, what pleased her still more, though she had been so happy before, people coming in. They were too far off for her to see clearly, but many came, each part, one figure only at a time. To watch them amused her in the delightful leisure of her mind. Who were they? she wondered; but no doubt soon some of them would come this way, and she would see. Then suddenly she seemed to hear, as if in answer to her question, some one say, "Those who are coming in are the people who have died on earth."

"Died!" she said to herself aloud, with a wondering sense of the inappropriateness of the word which almost came the length of laughter. In this sweet air, with such a sense of life about, to suggest such an idea was almost ludicrous. She was so occupied with this, that she did not look round to see who the speaker might be. She thought it over, amused, but with some new confusion of the mind. Then she said, "Perhaps I have died too," with a laugh to herself at the absurdity of the thought.

"Yes," said the other voice, echoing that gentle laugh of hers, "you have died too."

She turned around, and saw another standing by her, a woman, younger and fairer, and more stately than herself, but of so sweet a countenance that her little Pilgrim felt no shyness, but recognized a friend at once. She was more occupied looking at this new face, and feeling herself at once so much happier (though she had been so happy before) in finding a companion who would tell her what everything was, than in considering what these words might mean. But just then once more the recollection of the four walls, with their little pictures hanging, and the window with its curtains drawn, seemed to come round her for a mo-

ment, so that her whole soul was in a confusion. And as this vision slowly faded away (though she could not tell which was the vision, the darkened room or this lovely light), her attention came back to the words at which she had laughed, and at which the other had laughed as she repeated them. Died?—was it possible that this could be the meaning of it all?

"Died?" she said, looking with wonder in her companion's face, who smiled back to her. "But do you mean—you cannot mean—I have never been so well; I am so strong; I have no trouble—anywhere; I am full of life."

The other nodded her beautiful head with a more beautiful smile, and the little Pilgrim burst out in a great cry of joy, and said:

"Is this all? Is it over?—is it all over? Is it possible that this can be all?"

"Were you afraid of it?" the other said.

There was a little agitation for the moment in her heart. She was so glad, so relieved and thankful, that it took away her breath. She could not get over the wonder of it.

"To think one should look forward to it so long, and wonder, and be even unhappy trying to divine what it will be—and this all!"

"Ah, but the angel was very gentle with you," said the young woman; "you were so tender and warm, that he only smiled and took you sleeping. There are other ways. But it is always wonderful to think it is over, as you say."

The little Pilgrim could do nothing but talk of it, as one does after a very great event. "Are you sure, quite sure, it is so?" she said. "It would be dreadful to find it only a dream, to go to sleep again, and wake up—there—"

This thought troubled her for a moment. The vision of the bedchamber came back; but this time she felt it was only a vision. "Were you afraid, too?" she said, in a low voice.

"I never thought of it at all," the beautiful stranger said; "I did not think it would come to me. But I was very sorry for the others to whom it came, and grudged that they should lose the beautiful earth, and life, and all that was so sweet."

"My dear!" cried the Pilgrim, as if she had never died, "oh, but this is far sweeter! And the heart is so light, and it is happiness only to breathe. Is it heaven here? It must be heaven."

"I do not know if it is heaven. We have so many things to learn. They cannot tell you everything at once," said the beautiful lady. I have seen some of the people I was sorry for, and when I told them, we laughed—as you and I laughed just now—for pleasure."

"That makes me think," said the little Pilgrim; "if I have died, as you say—which is so strange, and me so living—if I have died, they will have found it out. The house will be all dark, and they will be breaking their hearts. Oh, how could I forget them in my selfishness, and be happy! I so light-hearted, while they—"

She sat down hastily, and covered her face with her hands and wept. The other looked at her for a moment, then kissed her for comfort, and cried too. The two happy creatures sat there weeping together, thinking of those they had left behind, with an exquisite grief which was not unhappiness, which was sweet with love and pity. "And, oh," said the little Pilgrim, "what can we do to tell them not to grieve? Can you not send? cannot you speak? cannot one go to tell them?"

The heavenly stranger shook her head.

"It is not well, they all say. Sometimes one has been permitted; but they do not know you," she said, with a pitiful look in her sweet eyes. "My mother told me that her heart was so sick for me, she was allowed to go; and she went and stood by me, and spoke to me, and I did not know her. She came back so sad and sorry, that she took her at once to our Father; and there, you know, she found that it was all well. All is well when you are there."

"Ah," said the little Pilgrim, "I have been thinking of other things. Of how happy I was, and of them; but never of the Father,—just as if I had not died."

The other smiled upon her with a wonderful smile.

"Do you think he will be offended—our Father—as if he were one of us?" she said.

And then the little Pilgrim, in her sudden grief to have forgotten him, became conscious of a new rapture unexplainable in words. She felt his understanding to envelop her little spirit, with a soft and clear penetration, and that nothing she did or said could ever be misconceived more. "Will you take me to him?" she said, trembling yet glad, clasping her hands. And once again the other shook her head.

"They will take us both when it is time," she said; "we do not go at our own will. But I have seen our Brother—"

"Oh, take me to him!" the little Pilgrim cried. "Let me see his face! I have so many things to say to him. I want to ask him—Oh, take me to where I can see his face!"

And then once again the heavenly lady smiled.

"I have seen him," she said. "He is always about—now here, now there. He will come and see you, perhaps when you are not thinking. But when he pleases, We do not think here of what we will—"

(To be continued.)

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SPECIAL THOUGHT CHANNEL. SYMPOSIUM.

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth?

Letter From a Washington Spiritualist.

To the Editor:—A fine demonstration of spirit power took place at Mrs. M. A. Keeler's some time ago. A short time before Christmas Clara Collingwood, Mrs. Keeler's cabinet messenger, expressed a wish for a full outfit of earthly clothing. ONE LADY GOT HER A NICE WHITE HAT; ANOTHER MADE HER A WHITE DRESS; ANOTHER PROVIDED HER WITH A PAIR OF WHITE SHOES; ANOTHER WITH A PAIR OF WHITE STOCKINGS; AND OTHERS WITH SCARF, FAN AND DOLL. These articles were presented to her for a Christmas present, and were taken away somewhere by the spirit messenger, not one of them being left in the seance room. When inquiry was made, Clara said she took them to her spirit home.

A few weeks after Christmas, Mrs. Keeler, who is a materializing medium, requested her husband, Dr. Wm.

Keeler, who is a spirit photographer, to take her photograph while entranced in the cabinet in the dark. She seated herself in the cabinet, the curtains pulled a little to one side, the camera placed in position, the room made dark, and the photograph was taken. To one side, and in front of Mrs. Keeler, stands Clara Collingwood, the spirit messenger, clothed in her Christmas presents of earthly clothing. I send you the photograph; also a photograph of myself and spirit wife and son, and also one of myself and Spirit Dr. Holland, who controls the materializations, and the face and head of Clara and others supposed to be relatives, and whom I do not recognize.

This demonstration proves to me that spirits can be photographed and that they can take solids to their spirit homes. RUFUS SUMERLIN, Washington, D. C.

THE ABOVE LETTER SPEAKS FOR ITSELF. WHETHER THE MATERIAL GARMENTS OF EARTH CAN BE TRANSPORTED TO SPIRIT LIFE, AND THEN BE RE-MATERIALIZED, AND WORN BY A MORTAL, IS A QUESTION THAT THOSE ONLY WHO CONTRIBUTE TO THIS SYMPOSIUM, MUST DECIDE. HOWEVER, WE DESIRE TO SPEAK OF THE GROSS DECEPTION PRACTICED IN THIS CITY, CARRIED ON BY MATERIALIZING MEDIUMS. THE DECEPTION HAS BEEN BY MATERIALIZING MEDIUMS. MOUNTAIN HIGH. THE FRAUD PRACTICED HAS BEEN OF THE MOST CRUEL, HEARTLESS KIND. THE ACTORS MUST BE CLASSED WITH THE THIEF, WITH THE HOLD-UP MAN, WITH THE VILLAIN

EVA A. CASSELL.

She is an Excellent Medium, and From Her Standpoint Gives Her Views In Reference to the Possibility of Transferring to Spirit Life a White Dress, Shoes, Etc., and Wearing Them There at Leisure, Then Transferring Them Back to Earth.

It seems hardly possible that there are those among us who would believe such preposterous statements. I know that I have my opinion of a person who would believe such arrant folly; they must have reached and gone far beyond that period which Prof. Osler says is the age when a man has outlived his usefulness and should be chloroformed.

There are hundreds of these old fellows hanging round the cabinet, who, incapacitated by second childhood and defective eyesight, persist in declaring every "medium" genuine, even when the latter has been proven a fraud. THEY ARE THE WORST ENEMIES TO OUR CAUSE AND THEIR FAMILIES OUGHT TO PUT THEM UNDER GUARDIANSHIP INSTEAD OF ALLOWING THEM TO FOOL AWAY A WHOLE DOLLAR AT A MATERIALIZING SEANCE.

"A white hat, a white dress, white shoes, white stockings, a scarf, fan and doll, were taken into the cabinet, and at the close of the seance not one of the articles were found—they had been taken by the control to her spirit home."

Phew! I should hate awfully to be held in such estimation and rated in such proportion by any spirit control that it should deem me mentally fitted to believe such palpable trickery! He must believe me a fool—the son of long ears, of he with the braying voice. But where did the white articles of clothing go to? To the spirit world? Go to, thou prince of "dead seances; thou willing dupe of the trickster." I will tell you where they went. They were passed out of the cabinet into the hands of the "manager," and he, in turn, passed them to two confederates who posed as sitters in the circle. Yes, sir, in the darkness and while the circle were howling out the strains of "Sweet Spirit, Hear My Prayer," in order to drown the noise made at the cabinet, the white clothing was passed out to the manager.

That they were not found in the cabinet is no proof that they were taken to the spirit world.

A few weeks after, the medium was photographed and standing beside her the control, clothed in the same white articles of raiment.

Stupendous! Marvelous! I believed at one time that there might be some thing in spirit photography; but at Onset Bay one day I saw a crowd of people in front of Carr's, the photographer. I stepped up to look at the photographs in the windows and one of my friends said to me: "Just look here—here is your figure, natural as can be, posing as a spirit beside this lady who has been photographed."

Sure enough, it was I beyond doubt, and not only I but other people at Onset who were at that moment alive—pictured as "spirits" beside the persons photographed.

I rushed into Carr's studio. He smiled at my excitement, saying, "I mean to expose these bogus spirit photographers as it is a trick; so I took your photograph and some other ladies' photographs and transferred them to plates which I later used in taking some person's pictures, with the result that I have produced the same spirit pictures 'materialized' by these fraudulent gentry. It is easily done. Sure enough, when he showed me the modus operandi I saw that it was a PALPABLE TRICK, and I went to say to the credulous, when you go to get a spirit picture taken, take your own plate along and get your chum to keep an eye on it; then you will see how many spirit faces will appear on the picture." I doubt if there is such a thing as genuine spirit photography. Anyhow, it did not take the "spirit artists" long to decide which was their best move, after Carr had filled his windows with "spirit" photographs. They stole silently from the Onset precincts and deemed it mighty "bad medicine" in future to invade its domain.

How we laughed as we saw them disappear on their way.

"This demonstrates to me that the spirits can take solids to the spirit world," says this much-befogged teller of great stories. But facts would not bear out his statement. DOES HE PRETEND TO SAY THAT HIS MORTAL BODY COULD BE CARRIED INTO THE SPIRIT WORLD? IT IS SOLID MATTER, LIKE HATS, DOLLS AND DRESSES, AND IF THE LATTER IS TAKEN THERE, SO ALSO MAY MORTAL BODIES. White hats, stockings and white shoes—yes, and white elephants, too—one is as feasible as the other!

Spiritualists believe that there are

no literal fires (solid) in the spiritual world, but only their counterpart. Hell is a condemning conscience and heaven a state of harmony surrounding the soul—all these psychic qualities, together with spirit, are ethereal and, essentially, and naught but psychic qualities of a like nature can exist there. Hats, shoes and dolls are too grossly organized to be taken to the spiritual realm: Their spiritual counterpart might exist there, in ghostly, effervescent state, but as for the solid, material objects themselves—impossible.

Matter belongs to the earth; it can EXIST NOWHERE ELSE. Spiritual law in the spiritual world utterly repudiates the statement that earthly toggery may exist there—THIS PSYCHIC LAW FORBIDS IT. The law of correspondence effectually relegates every form of matter to the earthly plane where it belongs and affirms that SPIRITUAL QUALITIES ONLY, SHALL EXIST IN A SPIRITUAL WORLD.

Vain are assertions of the hoodwinked to the contrary—eternal principles of the psychic domain have settled the subject for all time. Any so-called deviation from this rule is the result of deception and trickery, and any person who believes it has closed the avenues of his being to COMMON SENSE AND REASON, AND MUST PRACTICALLY BELIEVE THAT IF HATS, DRESSES AND DOLLS CAN BE TAKEN TO THE SPIRIT WORLD, SO ALSO CAN STOVES, FURNITURE, HOUSES, WHOLE VILLAGES IN FACT—AND THE EARTH ITSELF FOR THAT MATTER, THUS SETTING ASIDE THE IMMUTABLE LAWS WHICH GOVERN IT.

EVA A. CASSELL.

The Mediums' Home School and "Silver Chain" Developing Circle.

To the Editor:—Permit us to state to your many readers that it is now nearly ten years since the angel world first communicated to their plan and scope for a Mediums' Home School and "Silver Chain" Developing Circle (a circle-at-large). During these ten years many obstacles have retarded the more complete materialization of the plan and scope suggested, yet we are glad to announce that these obstacles are now successfully overcome, and the work is happily going forward. The object of this Home School and circle-at-large is to promote spiritual, intellectual, physical and social welfare and progress of the students and members, and others whom its influence may be able to reach, giving spiritual culture and mediumistic unfoldment and special prominence, with a view to a more complete realization of the grand truths of our philosophy, science and religion, thus building up and cultivating better mediumistic conditions and encouraging mutual helpfulness in the spirit of fraternal kindness. The present status of our cause demands earnest effort along these lines.

We must raise our standard, and qualify our spiritual representatives in the field (those who may need our aid) to more properly represent our cause in the arena of public thought and advancement, to present our claims logically and forcefully before the contending armies of organized superstition, intolerance and oppression. Our "foes" must be met on the battlefield of the mind, and our "army" must be equipped with pure and irresistible logic and demonstration, if the battle is won.

In the establishment of a mediums' home and school we shall secure conditions by means of which we can extend the hand of helpfulness to those struggling for the attainments that shall fit them for service in the great field of progress.

A vast deal of mediumistic aptitude goes to waste all over the land for want of a little guidance and co-operation. In supplying this guidance and in kindly co-operating with those who are aspiring to advance in mediumship and spiritual culture, the mutual co-operation of many great and fertile opportunities to advance its claims.

True education in spiritual science breathes a higher significance into the experiences of life, and furnishes the mind with nobler reflections and purer aims. Every sincere and progressive medium and co-operator with the spirit world, in advancing the spiritual welfare of mankind, becomes a radiating energy, and beneficent light, spreading its countless rays in all directions. His (or her) enlightened thought, touching some congenial mind in his associations at home or abroad, is woven telepathically into the very substance of that kindred soul, and affects, more or less permanently, its course in life—changing the less spiritual ideas and purposes to those of greater spiritual power and usefulness to mankind. And this individual may, in turn, help scores of others out of their limitations of thought and mental bondage, up to a higher and broader plane, where life's shadows are beneath their feet, instead of above and around them, and where the dignity of human nature can assert itself in every relation of life.

Thus will the intellectual and spiritual heaven do its work; thus may we enable the angel world to express itself more fully and more truly in its communication to mortals, and practically establish, by mutual co-operation, the gospel of Peace on Earth! To carry forward this work as it deserves, and as the angel world designed, in its message to us ten years ago, requires more co-operation and support from the general Spiritualist public than we have had in the past. Nevertheless, we have confidence in those advanced minds in spirit life, who originated this movement, that they will find ways and means to sustain and advance it as time passes. We would be glad, however, to hear from all who feel an interest, either as students or benefactors. Address, with stamp for reply: Mediums' Home School, 651 South Grant street, Springfield, Mo. J. M. AND M. T. ALLEN.

THE DAYLIGHT DIES.

A fading gleam of color shines—Between the dull cloud's broken gray. A purple pall, in misty lines Shrugs the soft passing of the day; A single star blooms in the West, Pale blossoms of those garden skies, And with this flower upon her breast The Daylight dies.

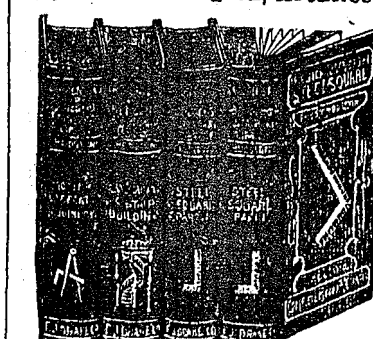
Brief day! And yet thy fleeting hours Seemed an eternity to me. While still another sighed to see The last rays of thy setting sun: Souls have been born and Death hath reaped— Oh, union sweet! Oh, broken ties! The page is turned, the book is closed, The daylight dies.

—Gertrude Theresa Clark.

From all life's grapes I press sweet wine.—Henry Harrison Brown.

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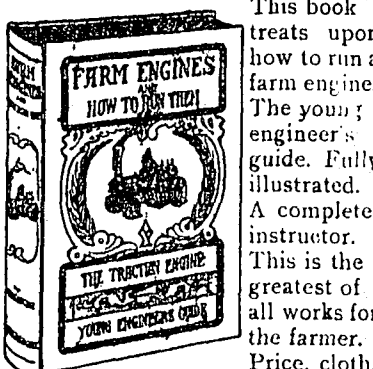
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SATURDAY, JANUARY 27, 1906.

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TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Trees and Plants Have Eyes.

Full fifty years ago a labored article went the rounds of the press claiming vegetable life is immortal; that it was sensitive to injury, and suffered pain when wounded or destroyed.

Prof. Haberlandt, of the University of Graz, Austria, who has acquired world-wide celebrity by his researches in plant life, now announces he has discovered the whole vegetable world has organs of vision. They are located in the leaf, near the stem, and are useful in adjusting themselves to light.

Who has not observed the intelligence of the climbing vine in its efforts to reach some object to which it desires to cling? Remove that object and the direction of the ascending vine will be found changed the next day. We have noticed this frequently, and wondered how it was possible the brainless and eyeless thing took cognizance of the removal of the object it was ambitious to reach.

Prof. H. declares these eyes, whether on plant or tree, have eyelashes to shield the organ from injury, closing down to shut out an excess of light, or to ward off injury by rain or dust. He claims the eyes are larger in highly developed, rapid growing and in tropical plants than in those of slower growth.

Animal, vegetable and even mineral life seem closely interlinked, and each is somewhat dependent on its fellow for existence. The writer has observed in caverns semblance of vines creeping along the wall which was in fact a part of the rock, with stentorian and angry pushing themselves forward as if endowed with life. And had they eyes? And shall we meet them "over there"? Who knows?

As Dryden Viewed Sectarians.

Chancing the other day to open to Dryden's "Religio Laici," and reading his preface to the poem of that name, we were astonished to find his bitter expressions against sectarians, which we copy:

"Thus sectaries, we may see, were born with teeth, well-mouthed sectaries, from that infantancy; and if spiritual pride, venom, violence, contempt of superiors, and slander, had been the marks of orthodox belief; the presbytery and the rest of our schismatics, which are their spawn, were always the most visible Church in the Christian world."

Dryden was born in England in 1631, and died in 1700. Here is another quotation from that preface too true to lose:

"Wherever that discipline [Calvinism] was planted and embraced, rebellion, civil war, and misery attended it. And how, indeed, should it happen otherwise? For the sectaries, the people of God, which it is the interest of their preachers to tell them are, and it is to their interest to so believe. After that they cannot dip into the Bible but one text or other will turn up for their purpose. If they are under persecution, as they call it, then that is a mark of their election. If they flourish, then God works miracles for their deliverance, and the saints are to possess the earth."

There has been no change, unless for the worse, with "sectaries" since Dryden's time.

Naughty Tell-Tale Ruins.

A late press dispatch from London says:

"Arthur Evans, the famous archaeologist, who has been for years in Greece, making excavations in the ruins of the palace of Minos, at Gnosso, and the remnants of a small sanctuary which gives evident proof that the cross was worshipped in some parts of the world 2,000 years before Jesus."

Remnants of a building at least 3,000 years old, have revealed a series of chambers in which many articles of domestic life have been found. In a small subterranean chamber Evans found the furniture of a small chamber, and encased in a wall of the room a marble cross of the form now used in Catholic churches. Several small statues in earthenware stood at the foot of the cross, surrounded by many votive offerings. One of the statues represented a goddess, and two others her servants.

The cross was used as a religious emblem many centuries before our era. It appears on all the ancient obelisks in

Egypt. The Spaniards found it in Peru, and in Central America on their first arrival. The wonder has been and is, how it became known by the ancient civilizations in this country.

The Past Lies Before Us.

Very different is the habit of modern Christian nations from that of the ancient Romans, or, in fact, from that of any government of antiquity respecting religious toleration of conflicting ideas.

We quote from Mosheim's "Historical Commentaries on the State of Christianity," Vol. 1, p. 14:

"This diversity of gods, and of religious worship, was never known to generate animosity, or kindle the flames of war between nations, except in one solitary instance of the Egyptians; and considerable doubt may be entertained whether even in this case a difference of religion alone was the cause of strife. Each nation readily conceded to others the right of forming their own opinions, and judging for themselves, in matters of religious concern; and left them, both in the choice of their deities, and their mode of worshipping them, to be guided by whatever principles they might think proper to adopt."

How very different became the practice so soon as the dominant religion was adopted! Wars for the propagation of the faith became general. A heathen had no rights a Christian should respect; and all were heathen who did not accept the story of the dream-begotten God, who was born of a virgin, and yet was eternal with his infinite Father. Nation after nation was overwhelmed by invading Christian armies and subordinated to the cross. Only those whose attention has been directed to this subject, and whose researches in history have been along those lines can have any just conception of this frightful wrong. Creeds, formulated in monasteries by cloistered monks, were forced on nations by the sword, and at the cannon's mouth. Whole districts were depopulated; the inhabitants, men, women and children going down in blood, that the banner of the cross should wave over a land of desolation.

One extract from numerous pages in the same direction, from "Alberger's Antiquity of Christianity," pages 19, 20, shall illustrate our point. We quote:

"Prussia, invulnerable to the secret machinations of the Holy See, and ungated by the ferocity of the military apostles of Christ, had resisted the proffers of salvation and heaven with such resolute heroism, that it threw Pope Honorius (about 1220) into such a paroxysm of rage that he publicly called Christendom to arms, in order to proselyte by military force the obstinate Pagans. A calamitous war ensued. The Pagans determined to exhaust the resources of defense; the Christians, the means of subjugation. The arts of destruction were mutually applied with consummate skill; towns were swept from existence; communities massacred; blood flowed in reeking torrents. Pagans accepted death rather than baptism; and all the havoc and horrors of which war is pregnant were protracted in their most terrific forms for fifty-six years. The carnage of the fierce conflict was so enormous that, at length, it had so nearly depopulated the Prussian territory and extinguished the prospect of victory against the army and resources of united Christendom that they concluded to accept the gospel rather than total extinction."

"Livonia Courland and Semagalia, not having perceived the superiority of the Gospel to Paganism, by the example, teaching and logic of the missionary monks, the Pope resolved to quicken their superstitions, by the application of a military crusade. The order of Sacred Sword Bearer (see Encyclopedia Britannica, Vol. 14, p. 724), was hence formed under his instructions, and the army of Christ, so organized, entered the domains of the idolaters and covered them with carnage and death. Berthold, the military bishop, at the head of the saints, perished in hand fighting the Pagans to make them believe in Jesus. For a hundred years this war was waged with unmitigated ferocity. The heavier armament and greater military resources of the Sacred Sword Bearers, at length, convinced the obstinate Pagans that resistance to the demands of the Pope and the gospel would inevitably involve their nationality in extinction; and, listening to the counsels of prudence rather than of pride and patriotism, they consented to believe in Jesus and be baptized."

"The duke of Lithuania, being oppressed by the Teutonic Knights, and proffered a crown by the Pope, if he would believe the gospel, yielded to the admonitions of danger and interest. But no sooner had he been relieved from fear of the one, and endowed with the gift of the other, than he fell from grace. Having, in the meantime, however, prudently made himself too formidable to be convinced of his error by any warlike demonstration, he permitted to indulge his Pagan proclivities without molestation; but in the successive vicissitudes of 150 years, his kingdom becoming weakened by dissension and bad policy, and harassed by the Teutonic Knights, consented through papal overtures to become Christians, to prevent the consummation of a coalition in process of negotiation between the Teutonic Knights and the Sacred Sword Bearer, for the utter extinction of their race and nationality."

"Although the monks imposed on their Pagan converts the easy task of submitting to baptism, and of substituting in their devotions the names of the Christian deities for those of the Pagan mythology, yet even in this accommodated form, they received Christianity with a shudder, coldly professed its creed, and reluctantly disguised their Pagan piety."

It has been urged we have nothing to do with the past; that the future is before us, and that that we should guard with care. Such objectors forget that we learn of the future by that which we learn of the past. It is a maxim, "History repeats itself." Restore the successors of all the tyrants of the Christian ages to power, and every excess the former were guilty of will be repeated with even greater violence; for they will allow none to survive the question of their authority."

The coward sneaks to death; the brave lives on—Anon.

There is a new standpoint of science is that of the pupil's own mind.—Blumer Gates.

If anyone says that consciousness cannot exist except in the relation of cause and effect with certain organic molecules, I must ask him, how he knows that. And if he says that it can, I must ask him the same question.—Huxley.

The force of his own merit makes him a gift that heaven gives for him, which buys a place next to a king.

OUR SPECIAL EDITION

It Contains a Mine of Valuable Information.

The orders for the edition containing Col. Ingersoll's address on "The Devil" are flowing into this office in one steady stream. We want to send out ONE HUNDRED THOUSAND copies of this remarkable paper. Orders for about twenty thousand copies have already been received. The price is ONE CENT per copy. No order received for less than ten copies. They will be sent to as many addresses as desired. This one paper is worth a dollar. Stamps received in payment.

Hate Is Not Love.

Is not "the Christ principle of love" a misnomer? The clergy claim Jesus was the prince of peace, and endow him with all the noble virtues; but there is the "Inerrant Bible" that relates a different tale.

"I came not to send peace, but a sword," is not the language of a peace maker, and yet, Matthew 10:34, reports Jesus as using these words followed by—

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

And as for the love Jesus taught, it was the very opposite. Open to Luke 14:26 and read—

"If any man come to me, and HATE not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

We opened the Revised New Testament, and really hoped to find King James' translators had made a false rendering of this last quoted text; but it is almost identical; and the same is true of the Douay Bible, the Catholic version. Then we turned to our Latin and Greek Testaments, and we found the word "hate" agreed with the original.

With these facts how in the name of truth can any one say: "Christianity embodies the Christ principle of Love?" If the exhibitions of love displayed by the Teacher by allowing a magdalen to wash his feet and dry them with her hair had occurred in our day, a term of service in a reformatory would have been deemed a just place for the offender.

People have been grossly deceived as to the Bible teaching, having listened to panegyrics without end from the priests as to what is related there. Catholics declined to place the collection of booklets in the hands of the people, but used it as a fetish. They claimed to have "God's Word" in their possession, and they told of its great value and sacred character, and repeated their falsehoods in regard to it until it was finally wrested from them and was given to the people by Luther. The Protestant clergy kept up the deception, and continue to repeat it; till now with favorite texts selected and repeated by the clergy the general character of the compilation is unknown to the masses.

So soon as a person masters the underlying current of the book, and is so unwise as to relate it, he is dismissed from the church with curses, and is branded an infidel or an atheist, anything to show Christian hate.

ANNUAL CONVENTION

of the

Illinois State Spiritualists Association.

The annual convention and mid-winter meeting of the Illinois State Spiritualists Association will convene at Handel Hall, 40 Randolph street, Chicago, Tuesday evening, February 20, and continue all day Wednesday and Thursday, Feb. 21 and 22, 1906.

The annual business meeting will be held in the Blue Parlor Wednesday morning. The afternoon and evening sessions will be held in the main hall, and will be addressed by able and eloquent speakers and excellent message givers. Watch for the programmes.

Send your society's annual per capita by duly accredited delegates.

Send your society's annual per capita tax of twenty-five cents per member, also a detailed report of what it has done for the fiscal year, and its present outlook for future usefulness.

Favor us with suggestions of what the cause needs in your neighborhood as well as the state.

Give name and address of each officer and trustee.

How many meetings have you held since March 1905?

How many circles have been held in your neighborhood, of what phases, and by whom, and how were they attended?

Is your society free of debt? What mediums have worked in your field and with what success? Can you sustain a lyceum?

Instruct your delegates how to act when they are called to the secretary of the Constitution, copy of which is enclosed with this notice.

H. A. CROSS, Sec'y.

Illinois State Spiritualists Association.

Proposed Amendment to the Constitution reads as follows:

Art. IV, Sec. II.—Individuals who are Spiritualists, resident in this state, and not connected with any other society auxiliary to this association; may become members of this association upon making application in due form, accompanied by the sum of one dollar, and pledging compliance with its Constitution and By-laws, provided they are accepted by a majority vote of the active members present at an annual meeting of the association, or by a majority vote of the official board at any of its meetings when the association is not assembled.

Thereafter of one dollar to the secretary of the association, shall continue their rights of membership in the association.

Next Sunday the subject of Mrs.

Where cavilling begins reason ceases. Thus argument is wasted.—Anon.

Let us not burden our remembrance with a heaviness that's gone.—Shakespeare.

The dependence of liberty shall be love; the continuance of equality shall be comrades.—Walt Whitman.

OUR SPIRIT CHILDREN.

While it is true that poets often put into words the emotions of our hearts, and express for us the feelings which we are ourselves unable to utter, it is also true that they share our ignorance and our sorrows, and fail to give us light and leading.

Many parents have felt that the children they really "keep" are not those who live to maturity here, but those who have passed through the gateway of death into the life beyond. Those who live to "grow up" on this side often forsake the home-nest, and the dearest old folk, in their loneliness and solitude, find what comfort they can in the thought that they are not really alone but that their beloved "dear" are with them still. Katherine H. Terry beautifully tells their pathetic story in the following lines:

"I heard their prayers and kissed their sleepy eyes,
And tucked them in all warm from feet to head,
To wake, again with morning's glad surprise—
Then came where he lay dead."

"Those other children long to men have grown—
Strange, hurried men, who give me passing thought,
Then to their ways. No longer now my own."

Without me they have wrought.

"So when night comes, and seeking for my little ones, I turn home at eventide,
I fold him close—the child that's left to me,
My little lad who died."

How, apparently, sad those last two lines are! One can feel the unshed tears and heartache in them, and yet our Spiritualism has made us think more accurately upon this subject, as it has done on so many others; we now realize that our dear, dead children do not remain babes or infants, but that they grow in stature and in mind "over there" as they would have done here. Longfellow puts the truth clearly and truly when he says:

"Day after day, we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grow more fair."

"Thus do we walk with her, and keep unbroken
The band which Nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives."

"Not as a child shall we again behold her;
For when with rapture wild
In our embraces we again enfold her,
She will not be a child;

"But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face."

Readively, our sorrows and bereavements, are often beneficial; teaching us resignation and trust, and arousing us spiritually to the realization of the transitory nature of this present life. By our griefs we learn to be sympathetic and patient, tender and helpful to others. Under the providence of the All-Father our tears often become the solvents of our hardness of heart and make us softer and more gentle, and, "because of grief," we learn to love all.

The writer of the following lines embodied the feelings of many of those whose little ones have been lost to them amid the mist of the valley of change:

"Because of one dear infant head
With golden hair,
To which I have been so fondly true,
I have loved little heads
A holy love;
And for one saintly face I knew,
All babies are fair."

"Because of two wide earnest eyes
Of heavenly blue,
Which look with yearning gaze
My sad soul through,
All eyes now fill mine own with tears,
Whatever their hue."

"Because of little death-marked lips
Which once did call
My name in plaintive tones,
No voices fall
Upon my ears in vain appeal
From children small."

"Two little hands held in my own,
Long, long ago,
Now cause me, as I wander through
This world of woe,
To clasp each baby hand stretched out
In fear of loss,
That I cannot plead in vain—
I loved him so."

Who has not seen the whole attitude and outlook of a man, or a woman, changed by the passing into the unseen of a beloved child? It is to Spiritualism, formerly spurned and despised, that such sufferers turn for comfort and light in their darkness; and our own poet, Gerald Massey, one of the sweetest singers of love and its blessings, shows how the knowledge of Spiritism inspires and strengthens us by enabling the understanding that our children in the Beyond are ever near us; sometimes remain in fact and love that those who remain with us, and by their loving ministry constantly striving to console and bless us. He sweetly sings:

"As, after death, our Lost Ones grow our dearest,
So, after death, our Lost Ones come the nearest.
They are not lost in distant worlds above;
They are our nearest link in God's own love."

The human hand-clasps of the Infants That life to life; spirit to spirit knit.

"They all the rift they made, like veins of gold."

In fire-fretted features torture-torn of old—
With agonies store the empty place they left.
As of wild money in the rock's bare cleft.

"In hidden ways they aid this life of ours,
As shadows lend a finger to the flower."

Shadowed and shrouded in the Wood's dim heart,
To climb by while they push their graves apart.

They think of us, at Sea, who are safe on Shore;
Light up the cloudy coast we struggle for.

Not every love is generous or noble, or merits high encomium, but that love which prompts and impels man to live generously and to act nobly.—Plato.

The progress from deepest ignorance to highest enlightenment is a progress from entire unconsciousness of law to the conviction that law is universal and inevitable.—Spencer.

An hour's industry will do more to produce cheerfulness; suppress evil humors, and retrieve your affairs, than a month's musing.—Anon.



TO SPIRITUALISTS EVERYWHERE.

Important Matters From the N. S. A. Headquarters—Greetings, Convention Reports, Posthumous Requests, Etc.

To the Editor:—It gives me much pleasure to send New Year's greetings from the N. S. A. to you and your constituents, and to express to one and all our best wishes for success and progress in the search for spiritual truth and growth. The N. S. A. is continuing its good work and receiving commendation of its efforts and for what it has done, from all quarters.

Its committees and officers are busy attending to the various duties laid upon them by the last convention and all are zealous in the desire and effort to promote our cause in the blessing of humanity. We recognize an important factor in the success of our labors, in the spiritual press, and we hereby give thanks and praise to each editor for his noble aid.

Convention Reports.

As previously announced, the N. S. A. has published in pamphlet form all the essential points and reports of workers, including full reports of N. S. A. officers for the year. These booklets are for sale at headquarters and we can now supply them for four cents per copy, post-paid, thirty-five cents for one dozen, and one dollar and twenty-five cents for one hundred copies. This is splendid missionary literature, also good to keep at home for reference. Scatter it broadcast. Send your orders soon for these pamphlets are well worth double the price.

Posthumous Requests.

Recognizing the fact that many Spiritualists would like some form of request to leave behind them in regard to the service to be held over their remains, and the disposition of the body, the late convention adopted a suitable form which we have printed in suitable and legal shape on good paper. This document plainly states the desires of the deceased in regard to Spiritualistic funeral services and disposal of the body by burial or cremation. Two copies of this form are needed, one to be kept by the holder in some place where it will be easily found by friends after his or her decease, and a duplicate to be filed with officers of the nearest spiritual society, or with some near friend. The object of this request is to avoid objectionable forms of burial service, and so forth, and is highly important. We sell this paper, one copy for three cents; two copies for five cents.

Mass-Meetings.

The convention voted to hold ten mass-meetings during the year, if practical, with six Spiritualists or large local societies conjointly, each meeting to be held in a suitable city and to last two or three days. Societies were to co-operate with the N. S. A. in matters of arranging for such meetings, securing talent, bearing expense, and so on. Up to the present time we get but little encouragement from societies and local workers. Association wishing to co-operate with the N. S. A. in arranging for mass-meetings, will kindly address N. S. A. office.

Goff Will Case.

which involves thousands of dollars and the rights of Spiritualists to dispose of their property as they choose, should demand the attention and secure the aid of every Spiritualist, especially those who live in Michigan. The N. S. A. is expending large sums of money in defense of the Goff will. We call on Michigan Spiritualists to aid in the defense of the Michigan State Association, Miss Rena D. Chapman, of Marquette, Mich.

With loyal and fraternal greetings to all,
MARY T. LONGLEY,
N. S. A. Secretary.

600 Pennsylvania avenue S. E., Washington, D. C.

GONE—A MAN OF DEEDS.

A Tribute of Respect From Helen Stuart-Richings.

In The Progressive Thinker of Jan. 13, I read of the transition of B. F. Schmid of Indianapolis, and I said to myself, "Another lifter gone!" It has been my good fortune during years of work on the spiritual platform, to have had many engagements in Indianapolis, and to have known Mr. Schmid and his faithful hard work in the cause he dearly loved; work to which so few lent a helping hand that he finally became discouraged.

In a letter dated August 7, 1905, he wrote: "After fourteen years of continuous effort, I withdrew from the work, and the society has gone to pieces." How much of endeavor, and discouragement; of high ideals and carping criticism; of generosity in money and time and toil, and practical intolerance, one may read between the lines of that brief sentence!

A prosperous citizen, a genial acquaintance, a loyal friend, a lover of humanity, a devoted Spiritualist and a true man—a man of deeds—gone!

Over there, Brother Schmid, you are finding the golden sheaves of your harvest.

Planted in darkness, but seeking the light,
Tolled for in loneliness all through earth's night,
Watched for, waited for, longed for with tears,
Harvested now in the eternal years.

O teller in the great work, who find yourself in the minority, among the lifters, take courage! You are one of the stones in the piers of the mystical bridge that spans the Gulf of Despair.

HELEN STUART-RICHINGS.

EXPECT A MESSAGE FROM HIM.

Psychical Research Society Awaits a Message From Dr. Hodgson, Late Its Secretary.

According to the New York Mail, members of the Society for Psychical Research await anxiously some report of immortality from Dr. Richard Hodgson, of Boston. Dr. Hodgson is dead. During his life he was the best known, most patient and most skillful investigator of so-called psychical phenomena in America.

It was under his direction that some of the most astonishing experiments were performed through Mrs. Piper, the celebrated Boston Medium. Dr. Hodgson was preparing a book on these experiments.

It was expected that in the event of his own death Dr. Hodgson would have been found to have made some careful provision, for an experiment to show his own continued existence in another world, if such a thing were possible.

His Place Hard to Fill.

"Dr. Hodgson's death was a great shock to the members of the society," said a prominent member of the society. "It came as a blow. His place will be hard to fill. The doctor died while in the midst of many interesting investigations, the result of which was eagerly awaited by all of us."

"He was a man in the prime of life, in the ordinary course of nature he would have lived twenty years more, but his fondness for athletics proved fatal. He overworked himself in a game and an artery burst. His end was very sudden."

"We who are concerned in the study of psychic phenomena are simply stupefied. We are endeavoring to arrive at the truth. There are many things that are true in the material world cannot be explained; so, also, are there many things of which we have positive knowledge that cannot be explained or reasoned out from a purely mathematical basis."

"Among the things which we hold to be true is that the soul of man, after having departed to another state, is not able, instantly, to enter into communication with living beings. It requires time to 'find itself.' The time required may be a day, a week, a month, maybe a year or more. We know from instances where messages have come from departed souls within twenty-four hours after death. Others have communicated within a week, and still others have been heard from after a longer time. In some years have gone by. We have absolutely no manner of knowing the conditions or the circumstances that surround the departed souls."

Expect to Hear From Dr. Hodgson.

"This much is positive, however, that Dr. Hodgson will, as soon as he can, communicate with some medium. Phenomena of this nature were his study while alive. Would he not, therefore, endeavor to aid us who were his fellow-students and associates to the extent of his power after he had passed to another state of being?"

"The report that Dr. Piper, or through any other special person, is all nonsense. While Mrs. Piper possesses extraordinary powers, yet that would not mean, necessarily, that she would prove an acceptable medium for communication from Dr. Hodgson or from any other particular person who had

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed, yet we wish it distinctly understood that the editor is not adequate 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 contributors that the *Progressive Thinker* is set up as a plain, simple machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and on one side of the paper. Please bear this in mind.

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

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

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Virginia Barrett is in the city and desires engagements to lecture and hold seances. Call or address her at No. 630 Sedgwick street.

E. W. Baldwin writes of the spiritual cause in Madison, Wis., in connection with the work of "St. Michael's, W. D. Noyes and wife." This pair of noble workers are in Madison for the month of January. Lecturing and tests is the public program every Sunday evening at 7:30 o'clock, in K. P. Hall over Holister's drug store. Their residence is 328 W. Main street, where they give sittings week days. Mr. Noyes is an inspirational speaker, and informs us as to what Spiritualism really is. He wastes no words quarrelling over petty forms and ceremonies. The people get what they come to learn, are pleased, and go home to tell their neighbors of the good news. Mrs. Noyes follows with tests and nearly every day is a spiritual seance. The first meeting had a large house than was expected. At the second the weather was very bad, yet the audience equalled the first night, which is fair evidence that had the weather been pleasant the increase would have been considerable. The third and fourth meetings are yet to come.

Correspondent writes: "The German-English Society of the North Side, Bund der Wahrheit No. 18, will give a spiritual concert on Sunday evening, Jan. 28, beginning at 8 o'clock sharp, at its regular meeting place, Brand's Hall, 152 E. North avenue. We will have a program with piano and other selections to please the musical; a lecture in English by E. T. Vaas, and addresses by other visiting speakers to stimulate intelligent thought on spiritual lines; messages and tests by Frank Joseph and other visiting mediums to demonstrate the truth of Spiritualism and to bring aid, cheer and comfort to human hearts. We extend a cordial invitation to the general public to come to our concert. We know you will be glad you were there. We also cordially invite mediums and speakers to come and aid us, and give of their light to a people hungry for truth. We will make it pleasant for you, will help you to lift yourselves to a higher walk of life, and spirit friends will give you aid and comfort. Come and welcome! Admission at the door 15 cents."

R. M. Jones writes: "We have read and re-read the wonderful Occult Life of Jesus, and owing to other sustaining evidence, we are inclined to believe it the real expression of the spirit of Jesus. He says he had then been in his last condition nearly 1900 years. The seer, Emanuel Swedenborg, says that in his visits to the unseen world he saw Saint Paul in a lost condition. This must have been nearly 1800 years after the death of Jesus, and the two accounts support each other to a fact, if we can rely on psychic evidence as proof. I think we have a good case. If he was in such condition it was for a cause, and there can be no other conclusion than that his confession was true, and the book should be read by everybody. The Occult Life of Jesus is given through a most excellent medium, Alexander Smythe, and is entitled to as much credit at least as any other spirit communication. But like ALL OTHER SPIRIT MESSAGES, some mediums will deny its authenticity, and call it bogos. As a novel it is charming—fascinating throughout! As a guide to truth, it is consistent, logical and inspiring, and will hold the attention throughout. As to spirit messages, read the article by Dr. I. K. Funk, on another page, and then THINK."

Mrs. H. A. Nellis writes: "There are so many good things in the paper, it is hard to decide which is the best. I sincerely hope and pray you may be spared long to send forth the good tidings to many hungry souls."

Uncanny noises in Duluth, Minn., for three nights in a vacant building, which has been locked up since its last tenants moved out several weeks ago, have compelled three families in rooms over 123 West Fifth street to seek the aid of the police in solving the problem. They say that no sooner are they asleep than they are disturbed by noises made by unseen things in the vacant room on the ground floor, which was occupied for several years as a saloon. Spirits undoubtedly are to blame for the disturbance.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

Gust Williams writes: "The North Star Spiritual Union in its hall, 1546 Milwaukee avenue, had the pleasure of greeting President Harrison, again occupying his chair last Sunday evening after being ill for the past two weeks. He was congratulated by many. Sister Letzger's lecture for the evening was masterfully handled from start to finish; the subject being, 'Why Do So Many Members of Orthodox Churches Visit Spiritual Meetings?' The subject was chosen because a majority of the audience consisted of members of different churches, but who could not find sufficient food for their souls in their respective places of worship. The North Star Spiritual Union surely plays a large part in bringing light to those homes where spiritual return is unknown. It and The Progressive Thinker are certainly awakening the Northwest Side from its slumbers, as the hall is filled every Sunday night. Speakers and mediums are welcome to help us let the light shine forth into the homes of the discouraged and downcast, to throw open the door that their loved ones may be able to enter."

Gardner S. Eldredge says: "In the majority of cases that have come under the notice of the writer the dying person has become unconscious and passed away in that condition. Yet there are notable exceptions, especially in certain diseases, where the wasting of the body has been slow, as in the case of consumption. Here the spiritual side of life has become more evident and has awakened at times into testimonies beautiful and convincing. One aged physician said to the writer that he had seen enough of such death scenes to convince him of the reality of a future life."

Mrs. Marie Cummings of St. Louis, Mo., writes: "I celebrated my anniversary wedding at the Spiritual Research Society's hall, 3331 South Seventh street. The couple were Mr. and Mrs. Eugene Hendricks of 2425 De Kalb street. They were married in 1880, then Methodists, and through Mrs. Price, a medium, they have found Spiritualism is the only true religion. On the 2nd of October, 1905, they were reunited by Mrs. Price while in trance, after a recital of a poem given by someone in the audience. The organist played a march and three little girls with beautiful flowers led the way down the center aisle, followed by the bridesmaid and groom; then the bride and groomsmen. Then the children. The hall was packed with people. Some very fine presents were given by the society and friends."

Mrs. E. A. Miller writes: "The Spiritual Society of Akron, N. Y., is holding services once in two weeks. Our pastor, Mrs. Atcheson of Buffalo, N. Y., is still with us, and through her efforts and devotion to the cause, the beautiful philosophy of Spiritualism is spreading, and is finding a place in the hearts of many of her hearers. Her lectures are of interest and inspiring. Her readings are enjoyed by all. There is much opposition to Spiritualism in our little town, but eventually I think the veil of superstition will be lifted. The scales will fall from their eyes and the light of truth will be upon them."

Anna Harlowe writes from Niagara Falls, N. Y.: "Sunday, January 14, Mrs. A. G. Atcheson of Buffalo, N. Y., pastor of the First Spiritual Church of Niagara Falls, was greeted by one of the largest audiences we ever had. She greeted them with her usual pleasing manner. The subject chosen by her guides was 'Individualism, or the Un-Subordination of the Soul.' It was food for any thinking man or woman, no matter what their religion was. Many messages were given to strangers which were acknowledged as true."

Hattie G. Webster writes: "Mrs. Margaret Martin and Mr. Harry Shaw were united as life companions at the home of Mrs. Martin on Mead street, Columbus, Ohio, Dec. 24, 1905. Rev. H. B. Bodwell, president of the West Side Spiritual Church, assisted by Rev. Hattie G. Webster. Many worthy Spiritualists were present, as well as many of the bride's relatives. The bride wore a beautiful gown of pearl grey, trimmed in pink satin embroidered in white rose buds, and carried a beautiful bouquet of white and pink rose buds. The groom wore the conventional suit of black broad cloth, white vest and white tie. There were many elegant presents, and all present wished them a long, happy and prosperous married life. They departed on the five o'clock train for Pickaway, amid showers of rice and old shoes. For a short time they will visit the childhood home of the bride and then return and be at home to their many friends, on Mead street, near Broad street."

Mrs. J. M. Morris writes from Hartford, Ct.: "I write to let you and other friends know that we are alive and doing all we can for the cause. We hold a meeting at our house every Sunday evening with good attendance, and Thursday afternoon and evening the same. The last Sunday in this month we have an afternoon social and supper, and lecture in the evening by Mr. Ressegué. We hope to do as well as we have done in the past, to have a house full."

Victoria C. Moore writes from 231 McCall street, Toronto, Canada: "During the month of November and December, I have been serving societies in Hamilton and Toronto, Canada, at the Independent Spiritual Church, which is under the direction of Mrs. M. C. Ryner. The audiences were so large that Mrs. Ryner was obliged to secure a larger hall. Spiritualism is doing its mission in a conservative Toronto. I would like to hear from societies who might desire my services as lecturer and psychometrist. Will make engagements for camp-meetings."

President Harrison D. Barrett.

Harrison D. Barrett, having been disappointed in his efforts to secure work in the South, is now open for lecture engagements, week nights and Sundays. For dates and terms, address him care of The Progressive Thinker, 40 Loomis street, Chicago, Ill.

J. W. High writes from Washington, D. C.: "I am surprised to learn how few Spiritualists read what they need. I have made the personal acquaintance of several who do not read anything on the subject, but who go regularly once or twice a week at 50 cents or a dollar to some of Washington's FAKED mediums. I recognize the crying need of the emancipation of these slaves to delusion. The Progressive Thinker is the greatest of intellectual liberators, and must be placed in position to wield the power necessary. I shall do all I can towards it."

Correspondent writes from Wheeling, W. Va.: "The First Spiritualist Association of Wheeling, W. Va., opened the season on Sunday evening, Oct. 1, with the Rev. Nellie S. Baade of Detroit, Mich., in charge. This most excellent medium has ministered to the association before, and the exceptionally large audience and the interest manifested are fitting testimonials to the high esteem in which she is held by them. On several subjects being suggested by the audience the guides chose, 'Is Heaven a Locality, and If Not, What Is It?' For nearly an hour the audience feasted on a liberal discussion of the subject. Her lectures are a revelation to even old spiritual workers, and her tests are clear and convincing to both the recipients of them and the audience at large."

Clarise H. Mullins writes: "I have just finished reading what our worthy brother, Melior Rudolph, has to say in this week's issue of The Progressive Thinker. Mrs. Cora L. V. Richmond, I agree fully with Brother Rudolph. Indeed, why should we wait to sing the praises of such a wonderful teacher as our beloved pastor until after her work is finished here? Members of the Church of the Soul, Spiritualists all, join hands and help to make the year of Mrs. Richmond's sojourn here the crowning years of all. Do any of us realize that at longest we can have her with us but a few short years? Let us take the opportunity and gather up the sunbeams lying all about our path, etc. I have just received a letter from a friend in London, England, who says, 'Again I wish to thank you for sending me The Progressive Thinker. I get so much help from the beautiful lessons it contains.'"

In her lecture entitled "After Death—What?" at the First Spiritual Church, Franklin street, near Fremont avenue, last night, Mrs. Helen Stuart Richings pointed out that the law of spiritual evolution and the deeply rooted and persistent desire of the human being for knowledge demands a field of operation beyond the grave. Nothing that has an upward tendency for which the heart of man may hunger but comes to him sooner or later. Indeed, the very hunger is offering the line of least resistance to all the forces Godward. The noble ambition, here toward the reality, circumscribes the environment, and yet their highest gratification in some yet-to-be sphere of activity. The poet, whose song dies upon deathless lips, will again take up the theme in the land of light and set his measure to the rhythm of the stars. The sculptor, from whose hands the chisel and the mallet at the altar of the sculpted stone, the painter, whose longed-for eyes turn from the shroud to the unfinished canvas, will find the material and the power to embody the conceptions of beauty that eluded them here. The astronomer, whose lens but hinted at the glories of the infinite spheres; the geologist, with a single word, his reason, his philosophy, his hope, his faith, in vain to unravel the tangled web of life, and the simile man of the common rank, who longed to know and had not time to learn—all will find the field of knowledge and the pathway that leads through them to the heights of wisdom—Balt's American.

Wherever our premium books go, they are enthusiastically received. Alfred H. Saunders writes from Station, S. I.: "The premium books came safely to hand a week ago, and since then I have been (figuratively) hugging them all the time. I have put every other book or paper to one side to devote all my leisure time delving into the remarkably fertile soil these books contain. Please forgive me, for being a 'dabbling' Theosophist, for I have found that in the near future. They are indeed worth four times what they cost me, and if I could not get more I would not part with them for ten times their cost. This is my honest opinion and what is due to you for the way I wrote so skeptically. I have shown them to several readers of The Progressive Thinker, and they will no doubt be hearing from them."

Mrs. M. Rudd writes from Council Bluffs, Iowa: "The Harmony Band Circle has been open for some time; the Sunday circle at 3 o'clock in the afternoon, and Thursday evening at 8 o'clock. It is conducted by home mediums. Night Watch Meeting was quite a social affair, with music, singing and speaking. Many tests were given at a late hour to 30 people."

M. Hendricks writes from Philadelphia, Pa.: "Hon. Thomas M. Locke, president of the Philadelphia Spiritual Society, and his wife, Julia R. Locke, corresponding secretary and treasurer, resigned their positions at the annual meeting, held on Monday night, Jan. 8, 1906, serving the society faithfully for the past eleven years. They still retain their membership, but not as active workers, for they feel as the finger of time is slowly but surely pointing in their direction that they need the much desired rest and comfort that they have rightfully earned. To all E. Johnson, president of the American Spiritual Society, Monday evening, January 22, 1906, at 8 o'clock."

Frank T. Ripley, speaker and pianist, test medium, has February and March open for engagements. He can be engaged for camp-meetings for 1906. Terms reasonable. Address all letters to Tipton, Ind., Box 543.

Thos. S. Kizer writes from Decatur, Ill.: "Our city had Mr. Frank T. Ripley with us during the month of December. He is quite a forceful speaker and gave general satisfaction. He returned to Rockford for January. Mr. Bell, Mr. Hugh Frazer and Mr. Donlevy are with us now. Mrs. Bell's adopted daughter was with us for a short time, but returned to Chicago a few days ago. Mr. Frazer has a Hindoo control that is certainly grand, and holds the close attention of all hearers. Mrs. Bell also has fine controls, and they both give fine tests."

R. Mitchell writes: "The Spiritualistic Society of Students of Nature held its monthly benefit circle at Brother Smith's parlors, 149 W. Randolph street, Jan. 17. The next circle will meet at the Northwest side, 20 Powell Park. All are welcome."

Bro. R. T. Hale, who has done excellent service in Los Angeles, Cal., in purifying the cause of Spiritualism there, is still in that city, as active as ever in the good work. He appreciates The Progressive Thinker.

Sidney J. Biles, a prominent Spiritualist of Lansing, Mich., sends to this office \$2.00, and writes: "May the higher intelligence assist, guide and guard your every effort to enlighten and broaden the vision and the horizon line of the masses, to more sublime fields of thought and life."

Hattie G. Webster writes from Columbus, Ohio: "Rev. Fred D. Dunakin, worthy president of the Ohio State Spiritualist Association, served the West Side Church, Columbus, Ohio, on McDowell street, near State street, Sunday evening, Jan. 8. The church was full as usual, and Brother Dunakin held his message, 'The hungry souls of his listeners with the bread of life, taking for his text, 'Man, Know Thyself.' His eloquence melted the hearts of many and many were the tears that were shed. Bro. Dunakin was assisted by Bro. Boerstler, Mrs. Edith McCrossen and Mrs. Susanna Harris as message bearers. Their work was so well done that this evening that they far exceeded anything he had ever listened to in the state. The conditions were excellent, and the work was well done. Our church was never more prosperous, adding new members all the time, and money in the treasury was being paid in large amounts, both religious and business meetings. At the last business meeting in December the officers for 1906 were elected as follows: President, H. E. Boerstler; vice-president, J. R. Grove; secretary, Hattie G. Webster, 55 McDowell street; assistant secretary, Helen Lucas; treasurer, Joseph Bladwell; trustees, G. W. Webster, chairman; P. J. Cummins, L. A. Grove, J. F. Brickman and Bessie McLain. Mrs. Susanna Harris will serve the church the remaining Sundays of January."

Juliet H. Severance, M. D., will speak on Sunday, Jan. 28, at Corinthian Hall, Masonic Temple, for the Society of Anthropology, at 2:30 p. m. Subject, "The Life Work of Thomas Paine."

Helen Stuckings writes: "The First Spiritual Church of Baltimore, with no admission fee, and no tests or readings, in spite of some wet, cold and blustering weather, is well attended. Thursday evening of each week is devoted to psychic demonstrations, and an effort to learn more of the laws governing them. These meetings, too, are well attended, and the collection is good. There are several good mediums in the society; among them Mrs. Lane, Mrs. Daniels and Mrs. Schaffert. A special feature of this society's work is its monthly social. Last month there was a 'sale of noses' which caused much merriment. The ladies went in with a collection of noses, and placed them in it, at which each very placed her nose. The gentlemen bid on the noses, and took in to super the owner of the article knocked down to him. January 17, is the date of this month's social, and 'Experiments in Mind-reading' is announced as the feature of the evening. No fee charged, no collection taken. The Baltimore American, one of the most liberal papers in the country, gives space to reports of the lectures, entertainments, etc. My engagement here is for January and February. March and April—cancelled by the New Thought Spiritual Society of Grand Rapids, Mich., because of its conflict with the First Association of Philadelphia, which society I served during December. For camp dates in June and July (August filled) and season of 1906-7, address 636 N. Carrollton Ave., Baltimore, Md."

Spiritualists of the city will meet tomorrow afternoon, 2:30, at the home of J. W. Woodson, 1007 W. 1st street, to perfect a new church organization, to be known as 'My Church.' A preliminary canvass shows that a membership of about seventy-five will start the new organization. Officers will be elected at the meeting Sunday afternoon—Marshalltown (Iowa) Republic.

Mrs. L. M. Chamberlain writes: "I wish to report to you the success of the meeting held at Woodson's home, 1007 W. 1st street, last evening by Mrs. Henrietta Lichtig. I feel that the people of Oregon are thinking this morning that there is more in Spiritualism than fortune-telling, or insanity. The congregation consisted of the best of the town presumably. Many came through the city, and many names are coming in rapidly. Mrs. Alice Sexsmith, assistant pastor, will speak Sunday evening, Jan. 21, and C. A. Burgess Sunday evening, Jan. 28. The open door plan has been adopted. All are welcome to the meetings every Sunday afternoon at 3, and evening at 8, and are requested to add their names and support to the growing list of members."

Mary Purcell writes from Grand Rapids: "The Grand Rapids Spiritualist Society elected its board of trustees for the ensuing year, Jan. 2, 1906: W. D. Hembling, former vice-president, elected president; Mrs. J. M. Hosken, vice-president; Lou E. Johnson, secretary; J. M. Ogden, treasurer, and Mary Purcell, corresponding secretary. Dr. W. C. Knowles, an old and experienced worker in the cause of Spiritualism, former president of the society, and who has served in that capacity many times in Grand Rapids, and who has been at times president of the State Spiritualist Association, when nominated for first trustee, was elected almost unanimously, overwhiningly. Lou E. Johnson, who was nominated for second trustee, was also elected by a majority vote. She has held the office of secretary for many years and has been elected as above. Dr. Edson A. Titus is serving the society according to agreement. Addresses are given by him every Sunday at 2:30 and 7:30 p. m., followed by messages. Conference meeting at 6 o'clock every Sunday and much interest is manifested at all the Sunday meetings, and everything points toward the future success of the society. The Ladies' Aid of the society also held its annual election Jan. 3, 1906."

Maurice Mac writes: "On Thursday evening, Jan. 25, Mrs. M. A. Burland will hold her regular monthly social at her residence, 3015 Vernon avenue. All are invited to spend a pleasant evening for the small sum of 25 cents. Always a good psychic there to entertain with readings and spirit messages. Refreshments served."

Mrs. Maggie Henry writes: "Sunday, Jan. 14, at (Old 77) Spiritual Mission chapel, the new year brings an increase in our audience both afternoon and evening. The speaker, Prof. F. M. Stoffer, Madame Lucile Deloux, a fine psychic, and other mediums and clairvoyants are always welcome. On Wednesday evening, Jan. 31, our society will hold a social and dance in Vincennes Hall, 3514 Vincennes avenue. A special invitation to all."

The spirit friends came at the seance held here, with unmistakable proof of their identity. One gentleman said it was worth gold to him, for he knew the medium nor any one present could have known what his wife in spirit life told him, therefore, I say, 'Try the spirits.' The medium is only the gateway. In one circle a gentleman said: 'I am astonished I did not know that such things could be done by you, my countenance whenever Mr. Barnes has a meeting. So we have opened the door in our home to prove the beautiful truth of spirit return, and with the help of the angels it will not be closed.'

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TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, January 28, 1906: "Links in the Chain."

Gem of Thought:
We are links in the mighty chain
Of life forevermore;
Look you well that each day is gain,
Toward Peace, the love-kissed shore.
Mr. each day shine with holy light
Of helpfulness and cheer;
Brightly gleam for order and right,
And draw bright angels near.
J. W. R.

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

Ferd C. Suhr writes: "The congregation of the Rising Sun Mission were in favor of sitting in one large circle on Sunday afternoon, Jan. 14. President Kirchman readily consented, and the results obtained by this unusual proceeding were both surprising and beneficial to many. In the evening we had for our speaker the Hon. Chas. E. Hughes, who selected for his subject, 'Education of the Mind, Heart and Body.' Messages were given by the guides of Sister Dill which were truly wonderful for their accuracy. Dr. Burgess was also a welcome visitor, and when called upon responded by giving a few tests. Dr. J. H. Randall comes to us again after a long absence and will lecture for us Sunday evening, Jan. 21."

Geo. E. Koons writes from Palmetto, Fla.: "I am glad to state that we have in our town Bro. James Madison Allen, whose name and record need no comment as an old veteran worker for our noble cause. He has been in the field since 1863. We are having some good and interesting meetings. I am entertaining him at my home. He will remain here for some time. Perhaps you would like to know better who this Geo. E. Koons is. He is a son of Jonathan Koons, and a brother of N. W. Koons, who is the living medium for physical manifestations living in earth life today. He is residing at Temple Oklahoma."

Held for \$560 Lila Cure—Mrs. Julia Auer, a clairvoyant, accused by Otto Wick, 2843 Forty-first court, of charging him \$950 for telling him to buy a farm in Michigan and hang a lilac bush from it in his room to cure his myeloiditis. He was held in the grand jury yesterday by Justice Underwood.

E. W. Sprague and wife, the N. S. A. missionaries, have postponed their proposed trip through the South and will work for a time in the middle West. Societies and individuals in Ohio, Indiana, Michigan, Illinois and Iowa wishing their services will please address them as follows: 702 H. street N. W., Washington, D. C., until Jan. 30. After that date, address 613 Newland avenue, Jamestown, N. Y.

Spiritualists of Des Moines and other portions of the state as well, are greatly interested in a series of experiments being conducted by Max Hoffmann, Dr. Hoffmann lost a valuable watch charm during the early part of last week and is now endeavoring to find it through communion with spirit guides. He is giving his close attention to the task and will bring to bear upon the problem all his extensive knowledge of Spiritualism. Report on the success of the experiment is to be filed at the coming interstate convention of Spiritualists—Des Moines (Ia.) News.

W. H. Flury writes: "On Dec. 6, a number of leading Spiritualists of the city met at O'Donnell's College Hall, South Paulina street, near Washington square, and organized the Golden Rule Spiritualist Society, electing the following officers and trustees: D. G. Hill, president; J. M. Wiers, vice-president; W. H. Flury, secretary; Thos. Fields, treasurer; J. E. Sexsmith, P. Morse, Dr. J. H. Randall, trustees; Mrs. Nora E. Hill, pastor; Mrs. Alice Sexsmith, assistant pastor. A charter was obtained from the State of Illinois on Jan. 9. Since its organization the society has been holding some very interesting meetings at its hall on South Paulina street. The following speakers have held the close attention of the large audiences: Dr. J. H. Randall, Mr. A. Stackhouse, Mrs. Nora E. Hill, Dr. Geo. B. Warner, C. A. Burgess and others. On Jan. 25, a watch meeting was held, and the large audience was more than pleased with the address of Dr. Warner, president of the Illinois State Spiritualist Association. Well known mediums have assisted in giving messages at each of the meetings. The society now has a membership of 60, and new names are coming in rapidly. Mrs. Alice Sexsmith, assistant pastor, will speak Sunday evening, Jan. 21, and C. A. Burgess Sunday evening, Jan. 28. The open door plan has been adopted. All are welcome to the meetings every Sunday afternoon at 3, and evening at 8, and are requested to add their names and support to the growing list of members."

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Harrison D. Barrett passed through the city on Saturday last to fill an engagement in Kansas City, Mo.

Cooley's discourse will be as follows: "The Birthday of Thomas Paine—His Service to Our Country, and His Influence as a Spirit."

A. Haeger, president speaks encouragingly of the good work being done by the pastor at the Temple Light and Truth, No. 370 Wabasha near Robey, on Sunday, Jan. 14. Medium Mrs. Binz was present in the evening and she and the pastor were message bearers, bringing good cheer to many. Sunday evening, Jan. 28, the Temple will give a spiritual concert. We will have with us a well known speaker and several well known mediums. There will be instrumental and vocal recitations. All will be made welcome.

Eva L. Stewart writes: "On Jan. 7, the Hyde Park Occult Society enjoyed a pleasant evening by having Dr. G. B. Warner with us. We always have a rich treat when he comes. J. K. Hills did himself credit through his guides in giving messages. On January 14, Dr. C. S. Tisdale held his class in Occult Science in the afternoon and lectured in the evening. J. K. Hills was again present and gave satisfactory evidence of spirit return. Our social dances are increasing in interest, and with such music as Miss Sturdevant and Miss Staple produce on piano and violin draw a good crowd. Thursday, Jan. 18, a Hard Times Social was held, which was quite interesting. On Thursday, Feb. 1, we have a necktie and apron social. All invited to attend. Admission 25 cents. Refreshments served. Dr. Tisdale will continue his class after noon and lecture in the evening. He is certainly worth hearing."

Mrs. George Williams writes: "The Ladies' Temple Fund Society of Cleveland, Ohio, has just had the pleasure for the past two weeks of having on the rostrum Mrs. Elizabeth Schauss of Toledo, Ohio, a gifted speaker and test medium. An extra supper is to be given this coming week, followed in the near future by a bazaar. The ladies have been working very hard for months past in preparing for this fair, and many very useful and beautiful articles are to be had, the proceeds of which will go towards helping to pay off the debt of the temple. Everybody is welcome to our temple. Seats free."

J. W. Dennis writes from Buffalo, N. Y., that the First Spiritual Society has had Mrs. Amanda Coffman of Grand Rapids, Mich., under engagement for months of December and January, and she has proved herself a grand, good medium and worker in every respect. She is giving a very interesting series in all her lectures and actions, and her platform tests all the temple to the very last seat in the hall, and many times there is only standing-room. The tests and full names that she gives while blindfolded seem to astonish the most skeptical.

THE DEPARTURE OF "NORA."

A High Tribute of Respect Paid This Remarkable Woman.

Why sit by the silent sepulchre? Why wander through cypress-shaded cemeteries? Why weep over the shell from which the bird has emerged? Do we not know that the bird has been rolled away from the door of the sepulchre? Do we, as Spiritualists not know that in every death of the body, there is a resurrection from it and an ascension?

Yes, we know it, and yet we are human, with tender cords of sympathy vibrating in our hearts. Tears will fall. We naturally weep in other's sorrows. It is reported that the martyred Nazarene wept at the grave of his friend, Lazarus.

But, why the above? Because I have just learned by letter from the aged father, now almost ninety, J. L. Batchelor, of Ashland, Oregon, of the departure by death of his only daughter, Nora Batchelor (Hensley). On my way from California to Seattle, I met this excellent and truly cultured woman, who, seemingly, all too soon has passed from the toils and trials of mortality to the evergreen shores of immortality, leaving, in departed husband, a fond father, and devoted husband.

This lady, so esteemed by all who knew her, was born in Kirkwood, Ill., 1866. She graduated from the Iowa State Normal School. Continuing her studies after her graduation, and looking into psychic phenomena and spiritual philosophy, she rapidly developed a marked mediumship, passing through several phases of the phenomena. These varied experiences of hers in the telling phenomena of Spiritualism, enabled her to write those remarkably able articles in The Progressive Thinker upon the subject of spirit obsessions. Having been psychically influenced for a time by a presentist influence, she was enabled to write all the more understandingly and philosophically upon this subject, which more and more interests all thoughtful Spiritualists. She was gifted naturally with a clear, brilliant mind, giving her a taste for spiritual literature, philosophy, and the metaphysical questions of the times.

Not dead! She signals back to the loved ones of earth in symbols, signs, and tones, sweet as angels use. Listen to her: "All is well! All is well! I patiently await your coming!" Spiritualism would see no mourning garments worn, would see no doorknobs scraped in creases, and no tears shed in black; but would see in funerals, only friends, opening buds and blossoms, and hear only the resurrection songs of trust and confidence in the All-Father and the present ministry of angels. Spiritualism would further see cemeteries made as beautiful as gardens and groves in spring time; and upon tombstones it would see the mind's relations to the physical organism, and the power of thought in the upbuilding of health and character. Cloth, 8c.

San Diego, Cal.

CHARLIE BARNES AT HOME.

A Brief Mention of His Work.

The spirit friends came at the seance held here, with unmistakable proof of their identity. One gentleman said it was worth gold to him, for he knew the medium nor any one present could have known what his wife in spirit life told him, therefore, I say, 'Try the spirits.' The medium is only the gateway. In one circle a gentleman said: 'I am astonished I did not know that such things could be done by you, my countenance whenever Mr. Barnes has a meeting. So we have opened the door in our home to prove the beautiful truth of spirit return, and with the help of the angels it will not be closed.'

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pure and honest. Here is for honest mediumship on and off the platform. OLIVE CROXTON-BARNES.

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing would require the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary of waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to any question unless the name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give the best information I am able, the ordinary correspondence of correspondents is expected.

A. C. MacQuarrie: Q. Will you please inform me at what stage the marvelous gifts manifested through Andrew Jackson Davis had ceased to be as prominent as they were in his younger days, and does he still operate his medical practice through the power of hypnotism, as I understand he is practicing medicine in Boston?

A. He cannot be correctly said that "the marvelous gifts" of A. J. Davis have "ceased," although they exist less attention. In his "Magic Staff," or autobiography, he relates how when entering his 18th year, he met Mr. Livingston who first magnetized him. At most immediately the "gift" was used in diagnosing disease and prescribing therefor. At the end of a year, he found that he made no further progress, and as instructed while in the "superior" state he exchanged for Dr. Lyons. Soon after he began giving the "lectures" which form the first and at the time most noteworthy of all his voluminous writings. This book, "Nature's Divine Revelations," was spoken while the youth was in a superior condition induced by Dr. Lyons' magnetism. The lectures were reported by a scribe—Wm. Fishbaugh. As there were no funds for the support, prescription for the sick was continued of necessity. After this book was prepared the young subject became "independent," and the presence of an operator was not required to induce the mesmeric sleep. He could bring it by force of his own will. His other volumes were written by him while in the "superior condition," and the operator and scribe dispensed with.

During all these years he has practiced medicine with success, following his clairvoyantly received directions. He took a complete course at a medical college, graduating with honors. He did not attend this institution expecting to improve his gift, or because he could be taught, but to give his practice legal sanction, and his self-professional standing. His practice at present as it has always been, is entirely at his office, and is highly successful. It is not, however, through "hypnotism."

The state into which he passes, according to his statement, is by self-induced means, and not from an external source. This he calls the "superior state" and is scarcely to be distinguished from "independence," or clairvoyance. It has no advantage over the inductions by an operator, and the thoughts are not influenced by the magnetizer. It is a state wherein the spirit is so far freed from the limitations of physical conditions that it is able to exercise its spirit faculties. The last and highest stage of this independence is complete separation, and it enters into spirit life. The spirits uniformly teach that no great advantage in knowledge is gained by this transition, only a keener perception, it is difficult to understand why it is that while a wholly freed spirit does not become illuminated with a flood of knowledge, there should be a half-way state, where it would have such exceeding capabilities. We can explain this satisfactorily only by supposing that this superior or independent state is one of receptivity to the thoughts of spirit intelligences. The subject then becomes a receptive instrument for guiding and illuminating spirits. As such his knowledge and insight into the arcana of physical and spiritual things is commensurate with that of the intelligences with whom he is in rapport.

Although this state may be entered by the recipient complying with the conditions it imposes, it cannot be correctly called "independent." It is a superior state and the most desirable of all phases of mediumship. It is in itself educational, by uplifting the subject to the high plane of the mentality of those whose thoughts are thus received.

God Bless the Girl Who Works.

God bless the girl who works. She is brave and true and noble. She is not too proud to earn her own living or not ashamed to be caught at her daily task. She smiles at you from behind the desk or counter or printer's case. There is a memory of her in a silent gown. She is like the brave mountaineer, struggling, rejoicing. The sight should be an inspiration to us all. It is an honor to know the girl and be worthy of her esteem. Lift your hat to her, young man, as you pass by her. Her hand may be stained by dish-washing, sweeping, factoring or printer's ink, but it is an honest hand, it is a patient hand, it is a hand that protects a family from the alms house. All honor to the brave toiler. God bless and protect the girl who works.—Medford (Ola.) Patriot.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to M. T. Tuttle, Berlin Heights, O.

She Has Arisen.

A Pathetic Review of the Life, Death and Ascension to Spirit Life of Rose Bonheur Tuttle Staley, of Berlin Heights, Ohio.

Rosa Bonheur Tuttle Staley entered the higher life, Dec. 30, 1905. "Is death the final sleep? No, it is the last awakening."

To us the old year went out in darkness and the new year dawned with sky overcast with clouds. After months of suffering the icy hands of death and darkness had borne all patiently, hopelessly, bravely, for she wanted to live, for her own sake and those dear to her. No one ever enjoyed life more. She loved its strenuous duties, and never shrank from any set aside, its obligations. As friend, wife, mother, she gave her best with self-sacrifice and devotion, and with a care for others more than for herself.

In the evening, her sister, who all the weary time had been her constant attendant, asked: "Are you in pain?" "No, dear," she whispered, "I am going home at twelve." After a while she said, "I am happy, but hate to go!"

As the midnight hour approached, we dear ones gathered around, saw the unmistakable shadow of the messenger whose task it is to break asunder the cord of life. The lines of pain disappeared; her eyes looked from one to the other, questioning, and then into the vacant air above her with an eager joy. She was seeing through the veil, what mortal eyes have never seen. A smile came over her face, from her lips a whisper not audible, and her spirit escaped the bars of its bondage and left with us only the broken cage.

And she passed through the gateway of the resurrection into the angel land. Did you ever hope against hope, hope with your heart when reason all the time told you it was folly? Have you ever seen the bones of the departed rack of disease, and prayed with shifting prayer that the inevitable could be turned aside? So had we prayed, and with our prayers went every effort that skill and love could suggest. Her room was decked with flowers sent by thoughtful friends; her whimsical appetite enticed by dainties; her every symptom noted and provided for, and her least wish answered. Her tender vitality was not mortal, her tenacious disease would have been victorious. She fought a brave battle against fate.

When she returned from the hospital, she thought the operation had been successful, and always buoyed up by hope, she expected to be soon well. We all members of her family and while she planned pleasures for the coming season—visits to friends, receptions for them, outings here and there, what she would do for her children, and ornamentation of the home and grounds, we knew all to be a dream that never would be realized.

And so she drifted on till Christmas time. There was a slight improvement, so much, her brother, her physician, said there would be hope, did we not absolutely know the incurable cause. She gained in strength to walk around the room, and take her place at the table. On that blessed Christmas day she was bright and cheerful. How many kind and thoughtful friends she had! A table was placed in view of her easy chair, on which was placed her gifts that she might enjoy them. Friends near and far remembered her. The morning mail brought many tokens with accompanying notes. Some of the writers, not knowing her condition, wished a Merry Christmas, which sounded like mockery. Others expressed prayers for her speedy recovery. How much she enjoyed these symbols of regard. There never lived one who more devotedly loved her friends, or more appreciated their kindness.

Nor had she been forgetful with all her suffering, and unable to do anything for herself. She sent souvenirs to all members of her family and near friends—last tributes of friendship already half transplanted to the realm of souls!

Oh! that Christmas day! We all made merry for her sake, and she concealed her mortal hurt with smiles and bantering words.

You come today to pay your last tribute; you always met the glad smile, the hospitable recognition, the hearty voice of welcome, and no greeting. The mistress who loved home more than any place on earth, and in every sense was a home-maker, greets you not. The rooms are silent. Her favorite pictures on the walls are dumb. The body she possessed while here, lies on a couch in unprying mockery of life. The departed spirit left a smile on her dear face when it caught a glimpse of the heavenly glory.

It is human to regret and weep; not one who has not felt the shaft of bereavement strike deeply into his heart. The happiest lives are prolonged to the end, and the dearest depart. The grand majority are on the other side of the river.

Can we see across to the other side? Do the fogs never lift, or is it forever shrouded by dense clouds and brooded over by darkness? When we sit down by the ashes of our hopes, our heart bleeding with wounds and every sense benumbed, justice, affection, mercy, pity, faith, love, seem far off! A wall yawns between us and heaven.

And yet we know the sun is shining above the murky clouds, shining serene, bright and beautiful as on creation's morn. Through the darkness and doubt of the senses, shines the glory of the future life. We may not comprehend; we may not know its subtleties; possibilities; we must be content!

Must we be content? Nay, we have knowledge! We may have visions of the glories of the Spiritual Kingdom!

Our dear one believed this with a knowledge that bridged the gulf between life and death, and made it a triumphal pathway for her transcendent spirit. From her childhood she had been doubted. She constantly saw spirit friends and conversed with them. Her daughter, Emma Clair, who died in infancy, was constantly present. To ward the last, she said to her little children who came to kiss her: "I have been with you a long time, and now I am going to visit Emma Clair, who has come for me." Was this a delirious dream of fever, or a ministering spirit? Can there be doubt?

We cry out in the blindness of our grief. We are selfish, and want our friends to stay, and that there will be no change. But is it not more, even to our selfish desires, to have an angel enthroned as a guardian above us?

If we could by our prayers recall her to the full flood and joy of life, on bended knees we would pray without ceasing till the answer came; but if it must be to this worn body, which she has deserted because a burden, how supremely selfish to recall her!

Rather will we pray that we may approach her devoted life. The angel world may bend low over us in infinite love, and strive to assist us. Let grief bring suffering hearts into sympathy. It shows human weakness and need of dependency. We are strengthened by sympathetic tears, and adversity, disappointment and loss are not the worst that can befall us. They chasten and free us from egotism. While they show our weakness, they develop our strength.

We come together and bear and share each other's burdens, and thereby brighten the golden links of fraternity which bind us together.

We cannot expect this world to remain under a clear sky with gentle winds; so in every life some rain must fall, some blasting lightning stroke be received. There is no flock however watched and tended, But one dead lamb is there; There is no household, however so well defended, But has one vacant chair.

We think there is little left of joy when such disasters come, and yet it is our duty to leave to them, we will see how much worse our condition might be. How many ties yet bind! How many duties to be performed! How much joy in life if we grasp what is presented! We make the mistake of thinking that as there is no happiness for us to-day, there will be none tomorrow. No day so dark but joy comes into it, and when the darkest comes to us we should make the most of it.

Enjoy the living! Grief chastens and makes us more gentle and careful of others. There are times when we would give all we possess, the whole world, were it ours to receive "The touch of a vanished hand," and hear the sound of a voice that is still! And yet when that voice is heard in life, we gave not the greeting it craved!

Sorrow has its lesson: It is to gentleness of spirit, tenderness of feeling, and loving kindness; all the care, thoughtfulness and interests we had for our departed ones, we transfer to the living. What the departed would have done, for us to do, we love them, and yet when that voice is heard in life, we give not the greeting it craved!

"I am going home at twelve!" Home! Is the soul conscious that this world is not its home? How it longs for greater opportunities and dreams of happiness never gained in this life. Countless generations have repeated the saying: "The angels are waiting for us, and depart for this is not our rest."

Six hours, however, the angel flashed his message, "Coming home at twelve." Father, mother, husband, children, friends, may unite in prayer to hold back the going, but when the fateful hours toll from the tower, the command, "Arise," will be obeyed.

All are going home. To the home of the soul, the kingdom so glorious that it has been pictured as of gold and all precious gems, because nothing on earth can represent it. All going home in endless procession! Rest for the weary toiler in new activity. Rest for the sorrowing in meeting those gone before. Rest in doing the things that were his duty, and no longer bowed by repulsive burdens. The weary toiler feels that this life is not his home; that there is a place of rest whither he is going. "The stricken hearted have reliance on the promise: 'You are going home! When the hour strikes you will go!'"

Spiritualism gives knowledge which is a higher faith, a higher questioning soul. There is a higher life where the injustice of this world is righted; its pain repaid by joy; its losses with gain; its deprivations compensated, its fetters broken! There the tangled skein of life will be made straight; its broken threads united. There the separated will be joined together; friends reunited; and the emancipated soul unimpeded, arise to its destiny.

Our narrow lives feel the loss, the disappointment, the regret, the ruin of our dream-castles, all built on this side. Though the departed come through the mist-curtain shutting down between our mortal lives and theirs, and give us assurance, all is so changed and different, our senses are unappeased.

Even in the clouds of our grief, our dear one has come like a star of hope, and already our dream-castles arise on the other shore. We will not grieve, for it reflects on her. "Ministering spirits," remember us, and bend low in brooding care, and as a beacon-light on some jutting headland guides the storm-tossed mariner through gathering fogs from reefs and treacherous bars and wreck-strewn coasts, may their influence guide unto the morning's call, "COME HOME!"

HUDSON TUTTLE.

Letter From Seattle, Wash.

Although it is some time since a communication was sent from the Ladies Auxiliary, we are still in the land and working for our Temple. Since the camp there has not been quite so much work done on account of many of our workers being ill. We are looking forward, however, to renewed efforts on the part of all in this new year. Our president, Mrs. G. W. Stetson, has been severely ill during the past two months. She is at present at the Green River Hot Springs and on the road to recovery. She has been greatly misused, as she is a host in herself.

The Spirit World is Limitless.

Declaration of Rev. W. F. Peck, President of Mississippi Valley Spiritualist Association.

The Rev. W. F. Peck of St. Louis, president of the Mississippi Valley Spiritualists' association, spoke Sunday, January 14, at St. Joseph, Mo., both morning and evening at King Hill Hall, 9th and Frederick ave. He has been engaged by the local society of Spiritualists for every Sunday night month.

The subject last night was "The Spirit World—What and Where is It?"

In part he said: "Although the belief in immortality and a future life is almost universal among mankind, yet there are few questions upon which men have differed so widely as they have upon the character, conditions and location of the spirit world."

It must be evident that these differences have resulted from a lack of reliable information upon the subject. Men always differ most about the things of which they know the least, and differ least about the things of which they know the most.

The chemist never quarrels with his belief in the existence of a mixture of oxygen and hydrogen contained in water, nor as to the chemical elements of common salt. But when man begins to speculate upon those things for which he has little or no scientific data, the way is opened for a vast diversity of opinions.

BELIEVE IN IMMORTALITY.

While the majority of mankind believe in immortality there is a large and respectable minority who doubt and even disbelieve it. It must be admitted that the skeptics are, for the most part, among the most intelligent of the race. To convince such will require the presentation of the strongest logic backed by scientific facts. To that class we wish particularly to appeal.

The difficulty of conceiving of a realm or state fitted for the existence of the disembodied spirit after it has done with earth has always been a stumbling block in the way of the thinker. Hence the question they have always asked is: "Where is the spirit world?" "If there is a spirit world, where is it located? Where is heaven? where is hell?" Before the birth of science that was not a difficult question. Judging by appearances the universe was a sort of three-story affair. The sky was solid, the ceiling of the earth, the floor of heaven. God and the angels dwelt there. While hell was immediately beneath the surface of the earth, heaven was above because the sunshine, the rain and all the blessings came from there. Hell was beneath as proved by earthquakes, hot springs, volcanoes. But when science was born those theories were dispelled. Astronomy, with her telescope swept away the solid sky and found not a solid surface, but a vast earth with pick and shovel and found no lake of fire, and so the question still demands an answer.

WHERE DOES SPIRIT GO?

Some have surmised that at death the spirit goes to inhabit other planets, or some believe, by sunbeams, but monochromatic science has dispelled that possibility by showing that the sun and planets are constituted of practically the same elements as the earth and so are no better fitted for the abode of spirits than the earth.

Some metaphysicians maintain that the spirit world is subjective and not objective reality. They say that the objects are merely conditions, states of consciousness. This in a sense, is true, but these states of consciousness must exist in space, somewhere, hence they must have locality, but where?

SOME STARTLING FACTS.

Before attempting to locate the spirit world let me call your attention to a few startling facts.

In the opinion of scientific authorities the trend of events, past and present, point to the final extinction of life in the visible universe, not by fire, but by cold. The sun and planets are growing, and the cooling motion is growing. The sun will become a cold, dark ball of gas. In the course of time—too great for figures to measure—the entire visible universe of suns and worlds will be cold, barren, dead, even as the moon is supposed to be today. But will that be the end of conscious existence? Will nature conclude her marvelous work by such a miscarriage as that? I cannot believe it.

The conservation of energy is no longer a theory, it is a demonstrated fact. As matter is indestructible, so is force. Force may change its method or mode of motion, but it cannot be destroyed. Where, then, have these wonderful forces gone that manifested themselves in a thousand ways in the living universe? There is no empty space in all the universe. Science is universally agreed upon that filling all the space between the suns and worlds and interstices between the atoms, pervading and permeating the universe to its remotest bounds, is a subtle form of matter or substance apparently independent of the laws which govern all other forms of matter. For a space of time it has been demonstrated "ether." All scientists agree that it exists. In no other way can they account for the phenomena of light, electricity, gravity, etc., but none of them can tell what it is.

May I venture to supply the information? What the scientists call "ether," we call spirit, or spirit-matter; it is the subtle substance which all forms of visible matter are temporary expressions. It is the substance of which the spirit world is composed.

NOT BARREN WASTE.

Can anyone believe that this mighty limitless matter is a lifeless, barren waste? And that brings us back to the question: What have become of the mighty forces which have escaped from the dead world? I answer: Back into the mighty field of "space," the source from whence they were derived. Out into the mighty expanses filled with spirit substance developing and revealing a living universe as infinite as the great, so wondrous in beauty and grandeur that it eclipses all that mortal eyes have ever beheld.

Andrew Jackson Davis, the wonderful seer, and other clairvoyants, have seen and described scenes of surpassing beauty spread throughout space, landscapes, mountains, rivers, lakes, water and plains fairer than a poet's dream.

There are many who will sneer and say "moonshine," and declare all this impossible. Softly, my skeptical friend, a noted scientist has said that he would not venture to pronounce anything impossible outside the realm of mathematics.

CONDITIONS RELATIVE.

Remember that all conditions are relative. If you had never seen a fish living beneath the water or a bird flying in the air, you would pronounce both impossible because you could neither see nor hear them. You think the ether of space

too fragile and attenuated to allow of such things. Let me give you the latest word of science upon that matter. Professor Stanley Jevons, one of the greatest authorities on physical science, tells us that the ether of space "is infinitely more solid and elastic than steel."

EXERTS GREAT PRESSURE.

Another scientist estimates that this invisible substance exerts a pressure upon the earth of "seventeen billion pounds per square inch." "Yet," says Professor Jevons, "we live and move without appreciable resistance, through this medium as easily as through air, and more elastic than adamant."

Think of that. No story that any Spiritualist ever told, no event that ever took place in the seance room was a thousandth part as difficult to comprehend as this statement of the world's greatest scientist.

With the mighty expanse of space filled with this wonderful substance, with the active forces of light, heat, electricity, magnetism, and many other forms, what logical reason have we for denying that the spirit world is in the depths of space? No narrow and contracted "city of gold" can contain the emancipated souls of men and women.

That idea of heaven was formed before science had demonstrated that this little world was only one of countless millions of worlds doubtless populated as densely at least as ours.

Nothing less than the whole expanse of space will suffice, and that is where it is. The infinite fields of space, inhabited by beings of immortal love, lighted, warmed and unfied by the breath of the Divine Spirit, our Eternal Father.

JOHN DEITZ

A Prominent Spiritualist Passed to the Regions of Souls.

Biography makes a large part of history. It is a record of the life of a man, of his deeds, of his thoughts, of his feelings, of his character. It is a record of the life of a man, of his deeds, of his thoughts, of his feelings, of his character.

What is the history of Greece without Lucius, Socrates and Alexander? What is Egypt without the Pharaohs?

What is the history of the Reformation without Luther or Melancthon? What our own America without Columbus, Washington or Lincoln?

Knowledge of human character and the complex incentives that have actuated the makers of history, are important to every student of economics and constitutional law. The qualities of every religion are indicated by the type of mind and character they evolve. Modern Spiritualism has evolved some of the noblest of human characters; and a large per cent of its following are of the best classes of modern civilization.

The development of the spiritualist, as a class, are of a low order of intelligence and morality, is an infamous libel, for which religious bigotry and prejudice are largely responsible. We often refer to such representatives as Prof. Crookes, Hyslop, Flammarion, Lodge, James, Hyatt, Savage, Coles, and others as types of mind and character that reflect credit upon Spiritualism. But there are tens of thousands of Spiritualists whose intellects and moral character are as creditable as any of these. That they have not all attained to the notoriety, or had the opportunities of scholarly finish that the few have, does not weaken the value of their lives as factors of progressive civilization, or worthy examples for the inspiration of society, and encouragement to noble aspirations in the young and right motives and aims in whatever circle their personality impresses. To read and meditate upon the worthy lives that help to mold the character of every man, woman and child. Especially is this valuable in the history of mediums, writers, and speakers in the vineyard of Spiritualism, and also those staunch supporters who never waver or hide their faith, or compromise conviction for popularity or worldly gain. The moral value of such lives can hardly be overestimated. Their influence is felt among all the workers, and they accomplish as much in their way as those who are more widely known and publicly praised. Conspicuous among this class of moral heroes and representative Spiritualists, is the late John Deitz, of Caro, Mich.

Born in Germany, Dec. 12, 1838, his parents came to America and settled in Syracuse, N. Y., in 1848. He was a carpenter and a lover of liberty and justice, he enlisted in the Second Michigan Volunteers in 1861, and served his country with honor and credit until his discharge, June 4, 1865. The army fare developed a disease of the stomach from which he never recovered. Nevertheless he made vigorous headway in business and became one of the leading men in public affairs, and he had the confidence and esteem of all who knew him.

He became a Spiritualist early, and faithfully represented its best teachings. He was never ashamed of his belief, and was ever ready to stand up and be counted. He was three times married. His first wife, Louisa Malory Deitz, died in 1878. His second wife, Elizabeth Malory Deitz, died about 1877. His last marriage to Mary L. Richardson occurred in 1880. She now survives him and though shadowed by the mortal eclipse and deeply feeling his physical absence, she accepts the ordeal bravely, and enjoys the blessed assurance of her relation to her consciousness, that he is not lost or dead, but her spiritual companion and counselor still, whose tender love and expanded life make heaven more real and earth more beautiful by his silent presence and affectional aura.

The funeral services were conducted by Rev. Marcellus Carpenter of Detroit, Mich., on the afternoon of Dec. 6, 1905. Over a large area of Tuscola county, Mich., the beneficent influence of John Deitz will be felt for many years to come. His sterling character and gentle nature, his tender sympathy and high ideals of life, and his frank and fearless search of his sustaining faith, will leave a light for many doubtful pilgrims in search of truth. His moral influence will continue to guide and strengthen the weak and weary when evil temptations lure; and his spiritual faith and integrity will illumine the way for many who walk in darkness weighed with doubt and sorrow.

LYMAN C. HOWE.

I thank whatever powers may be for my unconquerable soul.—W. C. Henley.

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THE MEDIUM BAILEY.

"The only thing I live for now, is to be of service to my fellow-men, and I can best do this by spreading knowledge about Spiritualism. We are looked at askance by the world because of the prevailing ignorance on the subject, but the time is not far away that will see this new science universal. There are many people who are Spiritualists, but will not let the outside world know it because of the unbelief on the subject."

Mr. Thomas Welton Stanford, Melbourne, is in many respects a most remarkable personality, and this fact was abundantly demonstrated to the Melbourne representative of the "Sunday Times" in the course of a short conversation recently with that gentleman on the subject of Spiritualism and kindred matters. Mr. Stanford is a brother of the late Senator Leland Stanford, founder of the Stanford University, California, and he has been a leading figure in Spiritualistic circles for the past forty years in Melbourne. His brother was during his life a prominent Spiritualist in America, as also was that gentleman's wife during her earthly existence.

"Once upon a time," says Mr. Stanford, "I said 'I believe' in connection with Spiritualistic matters; now I say 'I know.' I have gone beyond the mere belief stage, because I have had so many undoubted demonstrations of the facts of spirit existence that I can no longer have any doubt whatever."

As he says this, Mr. Stanford's eye lights up, and his face takes on an expression which conveys to his auditor a vivid idea of the earnestness that is within him. A Sydney newspaper has remarked that this gentleman's appearance suggests Svengali, of the play "Tribe." This simile is not only offensive, but it is palpably incorrect. Svengali of the play has black whiskers, and so has Mr. Stanford, but there the parallel ends. Svengali's whiskers are black and coarse and tangled; the subject of this sketch has a long beard, with fine quality of hair, thoroughly well groomed. His complexion is bright and well colored, his eye evidently that of a shrewd man of business, and he evidently is more liberally endowed in an intellectual sense than are the majority of even the leading business men of the city of Melbourne.

Mr. Stanford is a philanthropist first, and a plain, hard-headed business man afterwards. His personality, in short, is calculated to deeply impress even the unbeliever in Spiritualism, and such being the case one cannot help paying a full measure of heed to what he says in regard to the manifestations he had. He is not a charlatan with a business axe to grind; he is a man of considerable wealth, as may be judged from the fact that he has set apart in his will a sum of £50,000 to provide an Australian scholarship for the Stanford University, and has also set aside a large sum of money for a "Chair" of Psychology in connection with the same institution.

The foregoing facts should be borne in mind while reading that which is to follow, as there must necessarily be a vast difference between the mere mountebank who is working Spiritualism for a living, and the gentleman of means who is devoting a large share of his time to what he describes as the new religion, having no hope of profit in a worldly sense, and wishing only for the satisfaction of knowing that he is doing some good in this world by spreading knowledge upon what he regards as a subject of paramount importance. Although the office he occupies is well guarded by a secretary, who does not invite intrusion, but rather repels it, and although he lets it be known that he does not seek publicity or encourage visits, he very readily grants the "Sunday Times" interviewer a portion of his time, and discusses the whole question with considerable amplitude of detail.

Referring to the press statement that certain articles said to have come from the "tombs" of Egypt through a Spiritualistic medium, were rejected by the management of the Stanford University, the gentleman under notice says that the statement, so far as it goes, is correct; that is to say, they were not rejected when sent by him two years ago to the late Mrs. Stanford, his brother's wife, and if they have since been removed from the museum, he has so far received no word about it, although he expects some communication on the subject by an early mail from America.

"Dr. Jordan," he says, "President of the University, is a rank materialist, and refuses to investigate anything connected with Spiritualistic matters. Since Mrs. Stanford died he has been dictator of the affairs of the University, and in view of his antagonism to Spiritualism, I would not be surprised at his taking any step in the direction indicated; but I mention on this point that I am a trustee of the University, and if I learn that the president has acted in the manner alleged I shall see about it in due course."

Referring to the seances that have taken place in his large office in Melbourne, and at which such wonderful manifestations have been experienced by the sitters, Mr. Stanford speaks with intense earnestness and in a way to impress the bitterest scoffer.

"The fact," he says, "that at these meetings we have had placed upon the table numerous ancient tablets, writings on papyrus, parchment, and other sheets, also live birds, snakes, etc., is regarded by the uninitiated as marvelous, but to me it is not so. As I said before, I do not 'believe,' I 'know.' Manifestations of this description are only useful for the purpose of impressing unbelievers. They are of no value to me, because I cannot be more impressed than I am at present. These things are not miracles at all, but they are brought about by the agency of a perfectly natural law. It matters not that we do not know what that law is, for there are many laws we know nothing about."

"Does any man know what electricity is? Yet we accept it as an ordinary circumstance of life, and make no comment indicating our unbelief in it. The whole universe is one vast mind, and all that is in it is beyond human apprehension. As a result of my studies and my knowledge, I am satisfied that there is no such thing as death. Life is continuous, beginning 'over there' in the spirit world when it ends here. This is a beautiful region to possess, and if it were universally accepted we would have no need for policemen or soldiers, for what we do here influences our life on the other side, and what our tastes are here are continued on the other side. When a man gets on to the other side he gravitates to where he belongs. The same law exists there as here."

After giving a number of similar views on religious and spiritual matters, Mr. Stanford came more directly to the subject of immediate interest, namely, the manifestations that have taken place, and promised that before the interview closed he would show his visitor the wonders the office contains, these having been deposited during seances. The live birds and growing plants which are still alive at his home were not seen, but sufficient was examined to impart a considerable weight to what the Spiritualist had to say.

"I am not a clairvoyant," says Mr. Stanford, "nor do I intend to become one. I am a business man, and I do not care to be hypnotized, which process is necessary before a person can become a Spiritualistic medium. My motto is let those who have the clairvoyant faculty become mediums if they wish; for my part I am satisfied to engage a medium and pay him for his services when I find one who can satisfy me as to his bona-fides, although I may remark there are more charlatans than genuine mediums about."

"The medium Bailey, through whose instrumentality the most wonderful manifestations have been secured, was engaged by me about two years ago. At the first seance in which he took part at my house a heap of road metal came upon the table, fortunately without striking any of the sitters. By some means about this time the electric light was turned on full glare, and this so affected Bailey that he fell forward

from his chair, and lay apparently lifeless for a quarter of an hour. Since this I have been careful not to have the light turned on so suddenly during the time a person is in a clairvoyant trance. Some time after this Bailey was engaged by the Psychological Society in Italy, and he gave in Milan a course of fourteen sittings, during which some remarkable psychic phenomena were witnessed. These have been described in pamphlet form, and are duly attested to by men of undoubted integrity."

"Bailey afterwards went to Rome, where his clairvoyant powers seemed to forsake him, and he was pronounced to be a fraud. On his return to Melbourne, where he now is, he was found to be still in an unfit condition to carry out the work of an earlier day, the brain having apparently become worn, as an ordinary piece of machinery would be worn, by the severe work to which it was subjected. I have hopes that I will be able to magnetize him again and make him probably as useful in a Spiritualistic direction as he was before. I have the power to magnetize, and I exercise it sometimes, but I do not hypnotize."

"On one occasion I magnetized Mrs. — (I do not wish to mention her name), and during her trance she has written for hours, setting forth statements made to her by the spirit of Dr. Motherwell, a one-time famous medical man of Melbourne."

In respect to the disembodied Dr. Motherwell, who, by the way, has done duty at many seances, it is said by Mr. Stanford that modern methods of medical treatment are adopted by the spirit, as it keeps itself up-to-date by study, just the same as it would have done had it remained in the flesh on earth.

On the subject of the mysterious conveyance of tablets, parchments, and various strange and ancient articles to the seance room, it is pointed out that the work is accomplished by the spirits of Indian jugglers, who, when in life, practiced the tricks of magic. "These people's spirits," says Mr. Stanford, "can do acts of mystery that could not be performed by the spirits of ordinary persons. This does not mean that trickery is adopted at the seances, because that has not been possible. I have always searched Bailey from head to foot before he started, and I have asked the guests to do the same. I have always paid the medium and borne the incidental expenses of the sittings, and thus became the controller of the whole affair. My object has all along been research and inquiry, and I have watched closely to make trickery by the medium or anybody else quite impossible. The manifestations must necessarily have been genuine in such circumstances, and having proceeded thus far let me show you some of the articles sent here by the spirits."

Drawers in the office contain a number of clay tablets of the early Egyptian times, also weird hieroglyphics and writings on parchments, papyrus, and other sheets possessing an ancient and uncanny appearance. The translations of the cuneiform writings were supplied, per the medium Bailey, by the spirit of a Dr. Robinson, a noted archaeologist of his time. The translations were taken down in shorthand by a stenographer employed for the purpose to attend the seances, and one of the tablets, which bears the date 2,000 B. C., reads as follows: "A Nada of silver Nurdurri Uh a Ninevite gave in the city of Kaleb he will take the life of Nebo Uta which shall pay when demanded of him." A note by Dr. Robinson's spirit says that he had reason to believe that that this was a contract between two men, a Ninevite and another to take the life of a Babylonian. The tablet has been given to the man who was to commit the murder, and it was presumed that money was paid to him if he ever did commit the deed, and that the tablet was handed back again. "It is a strange thing," the note continues, "that a record should be kept of such a deed."

"The man Bailey," says Mr. Stanford, "spoke these words in my hearing, and it must be noted that he did not utter them from his own knowledge, as he is unlearned in the history of the time. Besides tablets, parchments, etc., in the drawers, there is on the floor a leopard skin, said to have come from India, through the instrumentality of a spirit; also in a glass case the skull of a man said to have been killed in the Philippine war; a piece of spermaceti from a shipwreck, which was wet and covered with seaweed when it arrived; objects of fetish worship from India and Africa, human leg bones, a divining-rod, a piece

of bread that had arrived in the dough state, and since been baked, the spirit intimating that it had been taken from a woman in India; a human shoulder blade, such as the Africans worship so that they might be blessed with strong arms; also other articles which are, to quote the auctioneer's phrase, "too numerous to particularize."

"Not only did spirits bring these things to my room," said Mr. Stanford, "but on certain occasions they have asked me per the medium to be allowed to remove certain articles from the room during a sitting. On permission being given, and the desired article being covered with a cloth for an instant, it disappeared to do duty, I presume, at a similar seance then progressing in some other part of the world."

"Spiritualism," remarked Mr. Stanford, "is only about sixty years old. It was started in America by the Fox family, who began to get manifestations at that period. I was in California in the year 1852, and I commenced to give attention to the matter. Table rapping and planchette writing are the A B C of Spiritualism, and I passed through the various stages and tested everything that came before me until now it is not a question of belief with me, but absolute knowledge. My experience, as well as my reading, have covered a wide field, and as a business man I have never allowed myself to be carried away by frauds of any sort. Bailey, who until recently was the best medium I had ever met, has not only produced the manifestations I have mentioned, but he has also, while influenced by the spirit of the late Mr. Creswick, a noted actor of his time, recited complete plays, giving the parts Creswick had assumed and those of other actors, changing his voice and actions to suit the several characters. In his normal state the medium knew nothing about either Creswick or the plays he had helped to produce."

Asked why he had made such liberal provision in his will for Australian students, as mentioned earlier in the present article, Mr. Stanford said that he had been in this country for forty years, and as he had made his money here he wished to benefit the country that had made him rich. The details of his bequest will not be made known while he lives, but he remarks incidentally that a condition will be that those who from time to time secure scholarships yielded by the interest on the money will have to study for a time at the Stanford University, and ultimately come back to Australia to give this country the benefit of their knowledge.

"There is not much hope," he continued, "of having the chair of psychic science and research endowed ident, but my will is so worded that the money I do not, but my will is so worded that the money I have set aside can not be used except in the specific direction I intend."

"The only thing I live for now," he remarked in conclusion, "is to be of service to my fellow-men, and I can best do this by spreading knowledge about Spiritualism. We are looked at askance by the world because of the prevailing ignorance on the subject, but the time is not far away that will see this new science universal. There are many people who are Spiritualists, but will not let the outside world know it because of the unbelief existing on the subject. Mr. — (a leading Australian politician) is as much a Spiritualist as ever he was, but he keeps his own counsel because of his politics; many others are in the same position, but those in the circle know of their belief, and know also how true a thing Spiritualism is, and how satisfying to those who realize that much of the teachings of denominationalism falls short of giving that solace which is enjoyed in such full measure by Spiritualists."

The foregoing is a plain and unhyphenated statement of what was seen, and a true, unvarnished report of what was said. It is written by one having no bias as a Spiritualist and no prejudice as a materialist. The facts as to the articles seen are plainly given and may be accepted for what they are worth. Of course, the presence of the articles in the room does not prove Spiritualistic agency, but the statement of a sane and earnest man (Mr. Stanford) as to how he came into possession of them must necessarily carry some weight, for he undoubtedly speaks the truth, to the best of his knowledge and belief. — Melbourne Representative of the Sunday Times, Sydney, New South Wales.

Restores Eyesight

Spectacles Can Be Abandoned

"Actina," a Wonderful Discovery That Cures Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need of cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating all affections of the eye has been discovered.

There is no risk or expense. Hundreds of people have been cured of all eye diseases, including cataracts, glaucoma, and other ailments, without the use of any cutting or drugging.

This is a grand discovery, which, by the use of the "Actina," can be used to cure all eye diseases, including cataracts, glaucoma, and other ailments, without the use of any cutting or drugging.

The "Actina" is a powerful, yet gentle, and safe, and it is the only system of treatment that has been discovered for the cure of eye diseases, including cataracts, glaucoma, and other ailments, without the use of any cutting or drugging.

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WHENCE CAME CHRIST?

BY JOHN E. REMSBURG.

In each of these divinities we find some element or lineament of Christ. And all of them existed, either as myths or mortals, long anterior to his time. Plato, the latest of them to appear, was born in the fifth century B. C. These pagan divinities and deified sages, together with the religious system and doctrines previously noticed, were the sources from which Christ and Christianity were, for the most part, derived.

The following religious elements and ideas, nearly all of which Christians believe to have been divinely revealed, and to belong exclusively to their religion, are of pagan origin:

Son of God, Messiah, Mediator, The World, The Ideal Man, Annunciation, Immaculate Conception, Divine Incarnation, Genealogies showing royal descent, Virgin mother, Angelic visitants, Celestial music, Visit of shepherds, Birth of Christ, Star of Magi, Slaughter of innocents, Temptation, Transfiguration, Crucified redeemer, Supernatural darkness, Resurrection, Ascension, Descent into hell, Second advent, Unity of God, Trinity in Unity, Holy Ghost (Spirit), Devil, Angels, Immortality of the soul, Last Judgment, Future rewards and punishments, Heaven, hell and purgatory, Fatherhood of God, Brotherhood of man, Freedom of the will, Fall of man, Vicarious atonement, Kingdom of God, Binding of Satan, Miracles, Prophecies, Obsession, Exorcism, The priesthood, Pope and bishops, Monks and nuns, Worship of Virgin and Child, Adoration of saints, Worship of relics, Image worship, Inspired Scriptures, The cross as a religious symbol, Crucifix.

Rosary, Holy water, Lord's Day (Sunday), Christmas, Easter, Baptism, Eucharist, Washing of feet, Anointing, Confirmation, Masses for the dead, Fasting, Prayer, Auricular Confession, Penance, Absolution, Celibacy, Poverty, Asceticism, Tithes, Community of goods, Golden Rule and other precepts.

The Old Testament consists largely of borrowed myths. Nearly everything in Genesis, and much of the so-called history which follows, are but a recital of Assyrian, Babylonian, Chaldean and other legends. Dr. Draper says: "From such Assyrian sources, the legends of the creation of the earth and heaven, the garden of Eden, the making of man from clay, and of woman from one of his ribs, the temptation by the serpent, the naming of animals, the cherubim and flaming sword, the deluge and the ark, the drying up of the waters by the wind, the building of the Tower of Babel, and the confusion of tongues, were obtained by Ezra" (Conflict, p. 223).

The ten antediluvian patriarchs, Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch, Methuselah, Lamech, and Noah, whom Luke presents as the first ten progenitors of Christ, are now known to have been a dynasty of Babylonian kings. Abram, Isaac, Jacob, and Judah, whom both Matthew and Luke declare to have been ancestors of Christ, and whom Matthew places at the head of his genealogy, were not persons at all, but merely tribes of people. In regard to this Rev. Dr. Orr, professor of Oriental languages at Amsterdam, says:

"They do not signify men, so much as groups of nations or single tribes. Abram, for instance, represents a great part of the Terachites; Lot, the Moabites and Ammonites, whose ancestor he is called; Ishmael, certain tribes of Arabia; Isaac, Israel and Edom together; Jacob, Israel alone; while his twelve sons stand for the twelve tribes of Israel. * * * Here and there the writers of the old legend themselves point out, as it were, that the patriarchs whom they bring upon the scene as men are personifications of tribes" (Bible for Learners, Vol. 1, pp. 100-102). Moses, the reputed founder of Judaism and archetype of Christ,

doubtless existed; but nearly all the Bible stories concerning him are myths. David and Solomon, from whose house Christ is said to have been descended, are historical characters, but the accounts respecting the greatness of their kingdom and the splendor of their reigns are fabulous.

Christ and Christianity are partly creations and partly evolutions. While the elements composing them were mostly derived from pre-existing and existing beliefs, they were not formed as a novel creation, as a hero and a convention frames a constitution. Their growth was gradual. Jesus, if he existed, was a Jew, and his religion, with a few innovations, was Judaism. With his death, probably, his apotheosis began. During the first century the transformation was slow; but during the succeeding centuries, the rapidity of the change was such that the Jewish elements of his religion were, in time, nearly all eliminated, and the pagan elements, one by one, were incorporated into the new faith.

Regarding the establishment of this religion Lecky says: "Christianity had become the central intellectual power of the world, but it triumphed not so much by superior rival faiths as by absorbing and transforming them. Old systems, old rites, old images were grafted into the new belief, retaining much of their ancient character but assuming new names and a new complexion" (Rationalism, vol. 1, p. 223).

Its origin is thus traced by Mrs. Beeton: "From the later Jews comes the Unity of God; from India and Egypt the Trinity in Unity; from India and Egypt the crucified Redeemer; from India, Egypt, Greece, and Rome, the virgin mother and the divine son; from Egypt its priests and its ritual; from the Essenes and the Therapeutics its asceticism; from Persia, India, and Egypt, its sacraments; from Persia and Babylon its angels and devils; from Alexandria the binding into one of many lines of thought." (Freethinkers' Text Book, p. 322).

Concerning this, Judge Strange, an other English writer, says: "The Jewish Scriptures and the traditional teaching of their doctors, the Essenes and Therapeutics, the Greek philosophers, the Neoplatonism of Alexandria, and the Buddhism of the East, gave ample supplies for the composition of the doctrinal portion of the new faith; the divinely procreated personages of the Grecian and Roman pantheons, the tales of the Egyptian Osiris, and of the Indian Rama, Krishna, and Buddha, furnished the materials for the image of the new Savior of mankind." (Portraiture and Mission of Jesus, p. 27.)

While affirming the divine origin of Christianity, the church historian Mosheim admits its early paganism. He says: "The rites and institutions, by which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God. * * * Hence it happened that in these times the religion of the Greeks and Romans differed very little in its external appearance from that of the Christians. They had both a most pompous and splendid ritual. Gorgon robes, mitres, tharases, wax-tapers, croziers, processions, lustrations, incense, gold and silver vessels, the use of such circumstances of pageantry, were equally to be seen in the heathen temples and the Christian churches. (Ecclesiastical History, p. 105.)

The creeds of old are dead or dying, and the celestial kings, who seemed so real to their worshippers, are

A Little Pilgrim.

This is a charming narrative illustrating the beauty, grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

CHAPTER I.—Continued.

The little Pilgrim sat very still, wondering at all this. She had thought when a soul left the earth that it went at once to God, and thought of nothing more, except worship and singing of praises. But this was different from her thoughts. She sat and pondered and wondered. She was baffled at many points. She was not changed, as she expected, but so much like herself, still—still perplexed, and feeling herself foolish; not understanding; toiling after a something which she could not grasp. The only difference was that it was no trouble to her now. She smiled at herself and her dullness, feeling sure that by and by she would understand.

"And don't you wonder, too?" she said to her companion, which was a speech such as she used to make upon the earth, when people thought her little remarks disjointed, and did not always see the connection of them. But her friend of heaven knew what she meant.

"I do nothing but wonder," she said, for it is all so natural, not what we thought.

"Is it long since you have been here?" the Pilgrim said.

"I came before you, but how long or how short I cannot tell, for that is not how we count. We count only by what happens to us. And nothing yet has happened to me, except that I have seen our Brother—our mother sees him always. That means she has lived here a long time, and well—"

"Is it possible to live ill—in heaven?" The little Pilgrim's eyes grew large, as if they were going to have tears in them, and a little shadow seemed to come over her. But the other laughed softly, and restored all her confidence.

"I have told you I do not know if it is heaven or not. No one does ill, but some do little, and some do much, just as it used to be. Do you remember in Dante there was a lazy spirit that stayed about the gates and never got further? But perhaps you never read that."

"I was not clever," said the little Pilgrim, wistfully. "No, I never read it. I wish I had known more."

Upon which the beautiful lady kissed her again to give her courage, and said: "It does not matter at all. It all comes to you, whether you have known it or not."

"Then you mother came here long ago?" said the Pilgrim. Ah, then I shall see my mother too."

"Oh, very soon, as soon as she can come; but there are many things to do. Sometimes we can go and meet those who are coming; but it is not always so. I remember that she had a message. She could not leave her business, you may be sure, or she would have been here."

"Then you know my mother? Oh, and my dearest father too?"

"We all know each other," the lady said with a smile.

"And you? did you come to meet me—only out of kindness, though I do not know you?" the little Pilgrim said.

"I am nothing but an idler," said the beautiful lady, "making acquaintance. I am of little use as yet. I was very hard worked before I came here, and they think it well that we should sit in the sun and take a little rest, and find things out."

Then the little Pilgrim sat still and mused, and felt in her heart that she had found many things out. What she had heard had been wonderful, and it was more wonderful still to be sitting here all alone, save for this lady, yet so happy and at ease. She wanted to sing, she was so happy; but remembered that she was old, and had lost her voice; and then remembered again that she was no longer old, and perhaps had found it again. And then it occurred to her to remember how she had learned to sing, and how beautiful her sister's voice was, and how heavenly to hear her, which made her remember that this dear sister would be weeping, not singing, down where she had come from; and immediately the tears stood in her eyes.

"Oh," she said, "I never thought we should cry when we came here. I thought there were no tears in heaven."

"Did you think, then, that we were all turned into stone?" cried the beautiful lady. "It says God shall wipe away all tears from our faces, which is not like saying there are to be no tears."

Upon which the little Pilgrim, glad that it was permitted to be sorry, though she was so happy, allowed herself to think upon the place she had so lately left. And she seemed to see her little room again, with all the pictures hanging as she had left them, and the house darkened, and the dear faces she knew all sad and troubled, and to hear them saying over to each other all the little careless words she had said as they were out of the Scriptures, and crying if any one but mentioned her name, and putting on crape and black dresses, and lamenting as if that which had happened was something very terrible. She cried at this, and yet felt half inclined to laugh, but would not, because it would be disrespectful to those she loved. One thing did not occur to her, and that was

little Pilgrim looked up too, with her heart beating, but there was no one. Then she gave a little sigh, and turned and listened again.

"I had not been looking for him, or thinking. You know my mind is too light; I am pleased with whatever is before me. And I was so curious, for my mother had told me many things; when suddenly I caught sight of him passing by. He was going on, and when I saw this a panic seized me, lest he should pass and say nothing. I do not know what I did. I flung myself upon his robe, and got hold of it—or at least I think so. I was in such an agony lest he should pass and never notice me. But that was my folly. He passed. As if that could be!"

"And what did he say to you?" cried the little Pilgrim, her heart almost aching, it beat so high with sympathy and expectation.

The lady looked at her for a little without saying anything.

"I cannot tell you," she said, "any more than I can tell if this is heaven. It is a mystery. When you see him you will know. It will be all you have ever hoped for, and more besides, for he understands everything. He knows what is in our hearts about those we have left, and why he sent for us before them. There is no need to tell him anything; he knows. He will come when it is time; and after you have seen him you will know what to do."

Then the beautiful lady turned her eyes toward the gate, and while the little Pilgrim was still gazing, disappeared from her, and went to comfort some other stranger. They were dear friends—always, and met often, but not again in the same way.

When she was thus left alone again, the little Pilgrim sat still upon the grassy mound, quite tranquil and happy, without wishing to move. There was such a sense of well-being in her, that she liked to sit there and look about her, and breathe the delightful air, like the air of a summer morning, without wishing for anything.

"How idle I am!" she said to herself, in the very words she had often used before she died; but then she was idle from weakness, and now from happiness. She wanted for nothing. To be alive was so sweet. There was a great deal to think about—in what she had heard, but she did not even think about that, only resigned herself to the delight of sitting there in the sweet air and being happy. Many people were coming and going, and they all knew her, and smiled upon her, and those who were at a distance would wave their hands. This did not surprise her at all, for though she was a stranger, she too felt that she knew them all; but that they should be so kind was a delight to her which words could not tell. She sat and mused very sweetly about all that had been told her, and wondered whether she too might go sometimes, and with a kiss and a whisper clear up something that was dark in the mind of some one who loved her. "I that never was clever!" she said to herself, with a smile. And chiefly she thought of a friend whom she loved who was often in great perplexity, and did not know how to guide herself amid the difficulties of the world.

The little Pilgrim half laughed with delight, and then half cried with longing to go, as the beautiful lady had done, and make something clear that had been dark before, to this friend. As she was thinking what a pleasure it would be, some one came up to her, crossing over the flowery greenness, leading the path on purpose. This was a being younger than the lady, who had spoken to her before, with a wing hair all crisped with touches of sunshine, and a dress all white and soft, like the feathers of a white dove. There was something in her face different from that of the other, by which the little Pilgrim knew somehow, without knowing how, that she had come here as a child, and grown up in this celestial place. She was tall and fair, as if along with so musical a motion, as if her foot scarcely touched the ground, that she might have had wings; and the little Pilgrim indeed was not sure she saw a white angel; for she knew that there were angels among the blessed people who were coming and going about, but had not been able yet to find one out.

She knew that this new-comer was coming to her, and turned towards her with a smile and a throb at her heart of expectation. But when the heavenly maiden drew nearer, her face, though it was so fair, looked to the Pilgrim like another face, which she had known very well,—indeed, like the homely and troubled face of the friend of whom she had been thinking.

And so she smiled all the more, and held out her hands and said, "I am sure I know you," upon which the other kissed her and said, "We all know each other; but I have seen you often before you came here, and knelt down by her, among the flowers that were growing, just in front of some tall lilies that grew over her, and made a lovely canopy over her head."

There was something in her face that was like a child; her mouth so soft, as if it had never spoken anything but heavenly words, her eyes brown and golden, as if they were filled with light. She took the little Pilgrim's hands in hers, and held them. These hands had been very thin and worn before, but now, when the Pilgrim looked at them, she saw that they became softer and whiter every moment with the touch of this immortal youth.

(To be continued.)

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SPECIAL THOUGHT CHANNEL. SYMPOSIUM.

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth?

Letter From a Washington Spiritualist.

To the Editor:—A fine demonstration of spirit power took place at Mrs. M. A. Keeler's some time ago. A short time before Christmas Clara Collingwood, Mrs. Keeler's cabinet messenger, expressed a wish for a full outfit of earthly clothing. ONE LADY GOT HER A NICE WHITE HAT, ANOTHER MADE HER A WHITE DRESS; ANOTHER PROVIDED HER WITH A PAIR OF WHITE STOCKINGS; ANOTHER WITH A PAIR OF WHITE SHOES; ANOTHER WITH A NICE WHITE SCARF, FAN AND DOLL. These articles were presented to her for a Christmas present, and were taken away somewhere by the spirit messenger, not one of them being left in the séance room. When inquiry was made, Clara said she took them to her spirit home.

A few weeks after Christmas, Mrs. Keeler, who is a materializing medium, requested her husband, Dr. Wm.

Keeler, who is a spirit photographer, to take her photograph while entranced in the cabinet in the dark. She seated herself in the cabinet, the curtain pulled a little to one side, the camera placed in position, the room made dark, and the photograph was taken. To one side, and in front of Mrs. Keeler, stands Clara Collingwood, the spirit messenger, clothed in her Christmas presents of earthly clothing. I send you the photograph; also a photograph of myself and spirit wife and son, and also one of myself and Spirit Dr. Holland, who controls the materializations, and the face and head of Clara and others supposed to be relatives, and whom I do not recognize.

This demonstration proves to me that spirits can be photographed and that they can take solids to their spirit homes. RUFUS SUMERLIN, Washington, D. C.

THE ABOVE LETTER SPEAKS FOR ITSELF. WHETHER THE MATERIAL GARMENTS OF EARTH CAN BE TRANSPORTED TO SPIRIT LIFE, AND THEN BE RE-MATERIALIZED, AND WORN BY A MORTAL, IS A QUESTION THAT THOSE ONLY WHO CONTRIBUTE TO THIS SYMPOSIUM, MUST DECIDE. HOWEVER, WE DESIRE TO SPEAK OF THE GROSS DECEPTION PRACTICED IN THIS CITY, CARRIED ON BY MATERIALIZING MEDIUMS. THE DECEPTION HAS BEEN MOUNTAIN HIGH. THE FRAUD PRACTICED HAS BEEN OF THE MOST CROOKED, HEARTLESS KIND. THE ACTORS MUST BE CLASSED WITH THE THIEF, WITH THE BOLD-UP MAN, WITH THE VILLAIN CABINET.

AN AWAKENING. A Conscientious Spiritualist of Marked Intelligence, Honesty and Integrity, Relates Some Interesting Details in Connection With Materialization and Dematerialization.—Like Thousands of Others, He Believed in the Spirit's Assertion Until the Deception Was Revealed.

In expressing my views regarding the deception, I have been termed "A Fine Demonstration of Spirit Power," the account of which includes, according to the writer of the circular letter, the dematerialization of a nice white hat, white dress, white shoes, white stockings, and presumably an entire outfit of feminine white attire, and later the materializing of the whole outfit for a very remarkable occasion when a photograph was taken of the medium and of materialized spirits, one of whom was attired in the above-named white apparel, and all photographed in a DARK ROOM, I will remark that Experience is an expensive teacher, but a certain class of mortals can not be taught by any other method; or I might say that people upon a certain plane in their development of knowledge and common horse sense, can not be made to believe other than that "the moon is made of green cheese."

Some writers maintain that it is better not to molest the fools in their folly, but let them pay the price and learn the lesson well while they are about it. Another class of thinkers and writers, who perhaps think not so much about the gullible ones as of the detestable fakers whose necks are so well adapted to the hangman's rope, maintain that such practices as above referred to should be prohibited under a heavy penalty of fine and imprisonment.

Not pausing at this time to choose any method of dealing with such fraudulent practices, as above referred to, I wish to call attention to the teachings which have come to mortals from the spirit realms through the hand of a Petersburg and from a Petersburg, and from other reliable spirit sources, teaching that all living things upon the material plane are permeated with spirit essence, and that it is spirit only which can by any possible means find its way into the spirit realms.

Gross material of earth can never be absorbed into the sphere of spirit, is not only the declaration from the dwellers of spirit spheres but is a statement which will stand the test of reflection by all intelligent thinkers of this

they (the spirits) could dematerialize any material article, and so the mortal was encouraged to "try the spirits" with articles of jewelry, all of which were dematerialized (?) in the same manner as the flowers had disappeared, and finally the proposition was made to our gullible friend, by the spirits (?) to become his spirit bankers, stating that if he would deliver to them some gold coins, the more the better, they would dematerialize them and use them as a nucleus for gathering more of that same precious element from the great storehouse of nature, and then materialize gold coins for his use at any time, thus giving him an inexhaustible bank account to draw from for all time to come, and so the compact was formed, the gold coins were delivered to the "dear spirits," and then the awakening came so suddenly that it was a great shock to the mortal. He soon realized that his gold coins were dematerialized. Indeed, he passed on to a higher plane of development. He had learned his lesson and had paid the price. The price was high. It was the price of experience.

I recognize that work of dematerializing the white hat, etc., as work from which the gullible patrons of such shows will sooner or later experience an awakening. H. A. CROSS.

HOW IT WAS DONE.

The Materialization of Garments for Angels, Considered From the Standpoint of a Critical Spiritualist of Anderson, Ind.

That objects may be materialized and dematerialized at the will of the medium seems to be a popular fallacy with many Spiritualists. Replying to the marvelous story contained in the present number of this paper, wherein a lady's suit of clothing was dematerialized and waited to the spirit spheres—yes, to the spirit home of the "spirit messenger," I would call the attention of the reader to some statements contained in the said article.

Now if it can be shown that any particular part of the performance was fraudulent, then it must necessarily follow that it was all fraudulent—in short if it can be clearly demonstrated that the photographer's work was fraudulent, then the conclusion must follow that he was working in collusion with the materializing medium in the deception.

The medium requested the spirit photographer to take her picture "in the dark," and lo, and behold, the "spirit messenger, clad in her Christmas presents of earthly clothing," appeared upon the photographic plate. It was the identical suit made by human hands—made of earthly materials for the use of one whose home was in the spirit world, and which had disappeared from the séance room in such a marvelous manner. But that photograph—that photograph taken in the dark—that is the important thing to be considered at this juncture.

NO PHOTOGRAPH WAS EVER TAKEN IN THE DARK. It is a physical impossibility. To produce a photograph, there MUST BE LIGHT. First, there must be an opaque substance to produce the image upon the lens of the camera. The sensitized plate retains the image, and from which the image, or picture is printed.

The very fact that the "room was made dark" at the time is sufficient evidence that no picture was taken. But no doubt some credulous friend will maintain that "lighting is possible in the séance room," out when we fully realize that nothing contrary to natural law ever occurs—that miracles are not wrought in the séance room or anywhere else—that there never were any miracles, for—matter, then we must be compelled to this conclusion, that the picture showing the spirit clad in earthly garments had been taken at some time prior to the séance named; that the subject was the medium or some one else in the flesh who had dressed herself in the garments just mentioned, and therefore the deception was perpetrated jointly by the mediums named.

This must be the conclusion of all who view the case from a rational standpoint. When all must know that WITHOUT LIGHT it would be utterly impossible to photograph a spirit, or anyone else, or anything, in fact, then it would seem strange, indeed, that anyone competent to reason from cause to effect could arrive at any other conclusion than the one indicated in this article. I don't think they will.

A word concerning those garments: THEY WERE SPIRITED AWAY, and then returned through the process of re-materialization. What! Materialize shoes and stockings and dresses? Is this a fact to be accepted as a part of our Spiritualism? Let us see: If dry goods could be materialized, why wouldn't it be an easier process to materialize the greenbacks with which to purchase the dry goods?

I am personally acquainted with some good Spiritualists who prize very highly various and sundry scraps of lace materialized for them in séances, similar to the one under discussion. I sometimes wish that the thing could be done. Imagine how easy it might be to provide suffering humanity with the comforts of life. . . . But I should certainly be in favor of the paper money idea in preference to lace and clothing, for obvious reasons. Such stories, bearing upon their faces the evidences of deception in such a manner as to leave no doubt in the mind of any thinking, rational being as to their mythical character, have done much to retard the growth of genuine Spiritualism. Those who report these marvelous performances are undoubtedly sincere—actually believe that a spirit form could be photographed in a dark room, and would emphatically disclaim any faith whatever in so-called modern miracles; and yet that is just what a photograph taken in the dark would be—a miracle pure and simple. It can not be done.

But when it comes to materializing ready-to-wear garments, Col. Mulberry Sellers, that over-sanguine character in Mark Train's "American Claimant," has them double discounted. Sellers, it will be recalled, had been converted to

the claims of materializing mediums and forthwith became exceedingly enthusiastic over the possibilities of materialization. He would save millions of dollars to the people. He would materialize the "dead armies of the past" to take the place of our present army. Nothing to pay for food or clothing! The soldiers in the flesh could go home and go to work and the whole world would thereby become so prosperous that no man would need to work more than three hours a day! Growing more enthusiastic, the Colonel exclaimed: "Imagine, gentlemen, what could be saved to every municipality—a policeman on every corner and not a cent to pay. When more are needed just materialize them and put them in the harness!"

Now, it is needless to add that Mark Twain got his inspiration for this burlesque on Spiritualism from the reports of materializing seances given by fake mediums.

The fake medium lives upon the credulity of his fellow being; this same credulity that made priestcraft possible in all the ages of the world. The world has been humbugged from time immemorial. The bunco man is ever with us to separate us from our money. His scheme may be along financial lines, where we are to reap large dividends from small investments, or it may be a ghost show—but the principle is the same.

It was a beautiful sentiment that prompted the gift of that wearing apparel to that spirit messenger, and pleasurable indeed must have been the thoughts of the donors when they contemplated the joy that was felt in the spirit household upon receipt of those earth-made garments fresh from the hands of their loved ones of earth! Yes, it was a beautiful sentiment, but the angels didn't get the clothes—that's the sad part of it! And for aught you may know those earthly garments may still be doing materializing stunts for some fake medium. Still worse.

But now that you are able to see how these mediums managed to secure some very desirable togs for cabinet work, for nothing—yes, were even paid for accepting these garments, we feel quite sure that you will not be so ready in the future to regard the statement of a medium as an absolute truth, who may claim to be able to export dry goods to the spirit world in the twinkling of an eye. J. A. WERTZ, Anderson, Ind.

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The Bishop Sustained by the Bible.

No idea in regard to man's future was more earnestly taught by Jesus, according to the New Testament as authority, than that compensation for good works is not contingent on the time spent in service, or of the good accomplished. The servant commencing labor in the vineyard, which the Teacher declared was likened to the kingdom of heaven, at the third hour, 9 o'clock, received the same wage as he who commenced at the eleventh hour, 5 o'clock. See Matthew 20:1 to 18. The teller who had spent a long day in service complained; but he was told, verse 14, "I will give unto this last even as unto thee," though he had served but one hour to the twelfth, or, as we reckon time to 6 o'clock. Then it almost seems as if insult was added to injury, verse 18, "So the last shall be first and the first last." The colored bishop who is reported in a Southern paper, cited by C. W. Clark, in his communication appearing on the second page, sixth column, of our issue of January 6, seems to be sustained by good Bible authority:

"But through His death and resurrection we may commit sins of lying, stealing, Sabbath-breaking, getting drunk, gambling, murder and every species of villainy, and then come to God through our resurrected Christ and enter heaven in the end."

This seems very pernicious teaching; but, certainly, it is not only in harmony with holy writ, but it is illustrated in Catholic practice. The culprit, after a long life spent in crime, is convicted of murder, and is about to pay the penalty for his crime. The priest comes to his relief; he is shrived, given absolution, and swings from the gallows to glory, imitating the thief on the cross, who, for only believing Jesus was the Christ, was told: "To-day shalt thou be with me in Paradise."

Fraud mediums, here is your opportunity; but, please remember, it is not Spiritualism; on the contrary every offender must pay the last farthing, and there is no escape by forgiveness, nor by vicarious suffering. We have no Jesus to answer for your wrongs.

What Was He Thinking?

It would be a pleasure to know what that old German scholar, Mosheim, the author of that very reliable work, "Ecclesiastical History, Ancient and Modern," had in mind when he wrote:

"One thing, indeed, appears at first sight very remarkable—that the variety of religions and gods in the heathen world, neither produced wars nor dissensions among the different nations."

Had Jesus' words, "I came not to bring peace, but a sword," just revolved in Mosheim's mind? And did he think of all the wars waged "for Christ's sake," from the time Jesus' words were uttered, down to the period he wrote, some one hundred and fifty years ago? And did the unnumbered millions slain in consequence of those prophetic words pass in review before him?

Rough on "The Guiding Star."

George Clark, aged 60, of Detroit, who committed suicide not long ago, wrote, a letter, found in his own hand written on his body, in words following: "My life has been a complete failure, and I lay it all to the Bible. I have read it through a great many times, and have tried to live up to its teachings. If I had never seen the Bible I would be a healthy, prosperous man to-day. The Bible is the biggest humbug book ever written. If you don't stop reading the Bible you will fall in your plans."

The poor fellow followed bad teaching too long, hence a suicide's fate. Said an exchange, in publishing the quotation:

"The Bible opens two roads to the student. He may follow its economic teachings and go to the poor-house, or its moral precepts and land in the penitentiary."

Yes, and if he becomes a disciple of Jesus, he must HATE his own life—Luke 14:26—which is the stepping-stone to a suicide's grave.

Mediocrity is all-powerful because it almost always has the majority in its support.—B. G. Richards.

BUDDHISM.

Was It the Parent of Christianity?—A Very Striking Parallel.

Only expressions of gratification and delight come from readers of our issue of January 20. The address of the lamented Col. Ingersoll was highly appreciated, as was that of Mrs. Richmond and Mrs. Longley. Even the editorials were complimented; but the greatest satisfaction was expressed at Baron Hickey's splendid presentation of the parallels between Christianity and Buddhism.

That such a person as Gautama Buddha lived and taught in India no one of common intelligence denies. He was born some 550 years before our era. His teaching, other than the doctrine of HATE, was substantially that of Christianity. There are ancient records, recovered from the tops, otherwise shrines, or temples, dedicated to his memory, which were closed and sealed near two and a half thousand years ago, which tell of his doings. At the period ascribed to Jesus, Buddhism was the prevailing religion in Hindustan. Inscriptions on rocks and temples, still well preserved, tell how greatly this teacher of peace was everywhere adored. No blood was shed to propagate his faith; no wars were engendered on his account.

When Alexander the Great overran Asia in quest of empire, three hundred and twenty-seven years before our era, he encountered disciples of Buddha, and his biographer relates events connected with that people. A little before the middle of the 3rd century of our common era Asoka, the grandson of Chandragupta, a powerful king of India, adopted the creed of Buddha. Rev. John P. Mahaffy, D. D., in his "Story of Alexander's Empire," p. 140 says: "This was probably as great an event as the adoption of Christianity by Constantine." Then he says:

"This great king's influence gave free scope to the missionary spirit of the Buddhist priests, and we are told in his [rock] inscriptions their apostles reached into the kingdoms of Greece. . . . We may take it as probable Buddhist missionaries preached in Syria two centuries before the teaching of Christ was heard in Northern Palestine."

The good preacher and author was too cautious with his "probables." The Encyclopedia Britannica, Vol. 12, p. 784, says:

"Asoka is said to have supported 64,000 Buddhist priests. He founded many religious houses, and his kingdom is called the Land of Monasteries. He did not add to the number of monks, but for Christianity, he organized it on the basis of a state religion."

So early as 244 B. C. Asoka convened the first Buddhist council of 1,000 elders. The heresies that had crept into the faith were then corrected, and Asoka published by edict the grand principles of the faith. Says Ency. Britannica, p. 784:

"Such edicts are still found graven deep upon pillars, in caves, and on rocks, from the Yusufat valley beyond Peshawar to the northwestern frontier, through the heart of Hindustan, to Kathawar and the Central Provinces on the south, and Orissa on the east. Tradition says, Asoka set up 64,000 memorial columns or tope; and the thirty inscriptions extant in our own day show how widely these royal sermons were spread over India."

We need not multiply quotations, of which we have enough for a volume. It is a fact, all Phoenicia, which includes what is now known as Palestine, was overrun by Buddhist missionaries; they passed on into Egypt, and the first monasteries erected there were founded by Buddhist monks. They overran Asia Minor, and left enduring traces of their religion in all the provinces. They crossed the Hellespont, and indoctrinated Greece. Through Roman intercourse with Egypt, Phoenicia and Greece the faith impinged on that empire.

This writer solemnly believes the so-called Council of Nice, pretentiously convened by Constantine, whose records it is claimed were lost, was only

Look on All Sides of "Hindrances." Whatever the subject is, examine it from every point of view. We know that Spirit Return is true, having from a boy up, seen spirits, had visions and prophetic dreams; but our knowledge is of little value to those who have not had a like experience; they must perhaps pursue a different line of investigation. Dr. J. K. Funk in the course of his strenuous exertion to find the exact truth has met what he designates as HINDRANCES.

Through one of the best mediums he ever met he was told that the spirit of Theodore Parker wished him to do a certain thing. This was explicit. Three days after, he was with another equally famous medium whom he believed, and still believes to be honest. Theodore Parker reported himself as present, but DENIED ALL KNOWLEDGE OF THE PREVIOUS INTERVIEW.

saying that he was not there and had said nothing of the kind. Since then Mr. Funk has had "Theodore Parker" at a dozen seances through different mediums, and has not yet been able to get him to recognize any previous interview that he had with him.

Never once in a clearly marked way, has he, in an interview with a second medium, had described with anything approaching exactness, a previous interview.

Then Mr. Funk points out a second class of HINDRANCES:

He has sought in many ways and very often in vain to bring harmony out of the personal experiences of spirits in the spirit land.

Through one medium of remarkable power and, to his mind, of unqualified honesty, a spirit described to him with great particularity his trip to the planet Mars. He described the inhabitants, their civilization, far in advance of

a reflex of Asoka's Council, held 244 B. C.; that at the General Councils, Laodicea among them, are precisely antitheses since the crusades; and now, good Christian reader, doff your hat and listen:

It was shown by Baron Hickey, in his address published in these columns two weeks ago, that the Essenes of Palestine, and the Therapeutae of Egypt, who lived such exemplary lives, mentioned by Josephus and Eusebius, were followers of this Indian Savior, the Buddha, or, in English, the Wise, as the word Buddha means.

Now we don't care for our present purpose, whether Josephus was written A. D. 90, and Eusebius A. D. 324, or, as is more probable, after the Renaissance, say the beginning of the 16th century. Both works are found in every well-educated clergyman's library, and are received as authority.

Good reader, have we your attention? We want it all.

We hold in our hand as we write, a copy of "Eusebius' Ecclesiastical History," translated from the original by Rev. C. F. Cruse, M. A., Assistant Professor in the University of Pennsylvania; published in 1839 for the Methodist Episcopal Church at the conference office, 200 Mulberry street. Can we cite better orthodox authority? Take the nicely bound, closely printed, and well-preserved book in your hand, open to pages 67, 68 and 69, and read aloud for our delectation. Eusebius is discoursing on the Therapeutae, who, according to him, in Egypt, in each of its districts, and particularly about Alexandria. He has told of the habits of those Therapeutae, as related by Philo the Jew, and now, near the top of page 68:

"These facts appear to have been stated by a man who, at least, had paid attention to those who have expounded the sacred writings. But it is highly probable, that the ancient commentators which he [Philo] says they have ARE THE VERY GOSPELS AND WRITINGS OF THE APOSTLES, and probably some expositions of the ANCIENT PROPHETS SUCH AS ARE CONTAINED IN THE EPISTLES TO THE HEBREWS, AND MANY OTHER OF ST. PAUL'S EPISTLES."

We are reluctant to consume space or we would quote a page and a half in continuation, showing the action of those Therapeutae, but we cannot omit this, from page 69:

"Why should we add to these their meetings, and the separate abodes of the monks and the women in the mountains, and the exercises performed by them, which are still in vogue among us at the present day, and which, especially at the present day, are the FESTIVAL OF OUR SAVIOR'S PASSION, we are accustomed to pass in fasting and watching, and in the study of the divine word? All these things the above mentioned author has accurately described and stated in his writings, and are the same customs that are observed by us alone at the present day, particularly the vigils of the Great Festivals [Christmas among them], and the hymns that are commonly recited among us."

Stand back, under! Something is about to drop! Here is the oldest Christian Ecclesiastical Historian, showing that every feature of Christianity, even the "festival of our Savior's passion," was related by Philo Judaeus, who lived and wrote before the alleged birth of Jesus, and was practiced by the Therapeutae of Egypt.

Baron Hickey's closing words, mere sop, to placate Christian criticism, like similar words by the author of "The First Two Hundred Years of Christianity," in his closing inquiry: "What have we left," betray an effort to gain applause where applause is not due.

Catholicism led in the effort to suppress facts, first, by the destruction of all the great libraries; second, by prohibiting with severe penalties the reading of proscribed books, followed with its Index Expurgatorius, which prohibits the reading of all books therein named, because they militate against the church. Protestants have been almost as bitter in their efforts to prevent the reading of books exposing the errors of their faith.

A new age is on us. The press, free and untrammelled, the truth must come to the front, and falsehood will retire from the field, crushed by its own exaggerated fabrications.

ours; the fauna, the flora, with great particularity—all this from personal observation. Some time afterwards, through another medium equally credible, another spirit told him of his (the spirit's) trip to Mars, telling him that he found it wholly UNINHABITED AND PRACTICALLY DESTITUTE OF ANIMAL AND VEGETABLE LIFE.

Some spirits assure him that there are an abundance of animals and flowers and trees galore on all the spirit plateaus connected with the earth; others tell him there are none. Some tell him they have their hospitals, and schools, and churches; others the reverse. Some tell him no one in the spirit realm believes in what we here call God; others that He is preached in and believed in far more there than here.

He inquired of a spirit concerning Mr. C., a friend whom both the spirit and he knew very well, but from whom he had not heard for years. He assured him that the man had "passed over," and "at this moment is with me and desires me to thank you for remembering him." Shortly afterwards, through another medium, Mr. Funk was placed in communication with another mutual friend, and was told that Mr. S. "is still in the flesh, and only yesterday I was with him and helped him in some of his plans."

Mr. Funk could have gone on almost indefinitely and made out an exhibit of contradictions that would have been startlingly true, and which would have constituted a perplexing problem to anyone who desired a satisfactory solution, and yet the truth of Spirit Return has been established again and again, until the evidence is piled mountain high, one little fragment thereof being the appearance of a spirit one evening



THE TEMPTATION OF BUDDHA AND CHRIST

Orders for our Special edition, containing Col. Ingersoll's remarkable lecture on "The Devil," are coming in one CONSTANT STREAM. But Col. Ingersoll's lecture is not the most important feature. The article by BARON HADEN HICKEY, describing the PARALLEL LINES BETWEEN BUDDHIST AND CHRISTIAN STORIES, is especially valuable to every reflective mind;

so are the lectures given by Mrs. Cora L. V. Richmond, Mrs. M. T. Longley, and Judge North. The suggestive poems by Dr. Williams and Joseph Bert Smiley, on St. Peter, are immortal. Everything in this special issue will attract world-wide attention. One cent per copy. No order received for less than ten copies. One and two-cent stamps can accompany the order.

KELLAR SCORED FOR IMPUTING FRAUD.

Magician's Claim That Manifestations and Communications With the Departed Are Tricks He Can Duplicate Is Denounced by Hudson Tuttle in the Chicago Record-Herald.

To the Editor:—In the Sunday Record-Herald for December 17, a page with vivid illustrations was given to an interview with Kellar, the magician. He has deluded the public for so long a time—forty years—that he believes everything bordering on the supernatural to be of the same nature as his tricks, and thus accounts for spiritual phenomena.

There is no doubt that his performances are tricks, as are all those of the false class to which he belongs; but when he asserts that all manifestations of Spiritualism are similar exhibits of deception on the one hand and credulity on the other does he in his lengthy talk give more than assertion? His wife deceived him by rapping, and he deceived Edwin Booth with "the table lifting trick," therefore all those who give these manifestations are tricksters!

If he should pass a counterfeit coin on a trusting friend would he conclude that he had proved there are no genuine?

I have more directly the charge made by Kellar against Spiritualism to answer, but in passing I mention his explanation of the performances of the jugglers of India. These may be all deceivers, but does he prove them to be? He says these fakirs always wear long, flowing robes, under which they conceal the boy in the basket, the cobra and plants which they use in their work.

I have learned from several eyewitnesses that many of these fakirs have no more than the slightest clothing, with bare arms and limbs, and absolutely nothing to conceal accessories. This is the testimony of Dr. Peebles, who visited India for the special purpose of studying the occult and to become intimately acquainted with the higher class of wonder-workers.

KELLAR AND HINDU TRICKS.

Kellar says: "Concerning the 'disappearance' trick, the Hindus, I never saw it done. The man who saw it was always somewhere else."

If he wants to see a man who saw it, Dr. Peebles is the man. He not only saw the "disappearance" trick, but also the planting of the seed and growth of the mango tree. Not a little shrub or pineapple, but a large, vigorous tree loaded with fruit. This he does not try to explain, but he demolishes the theory of Kellar by observing that the fakirs stood in the middle of a large court, surrounded by a crowd of spectators, clad in the usual scanty garments. There was no opportunity for concealment of assistants or paraphernalia.

The one question on which the value of Kellar's assertions rests is this: Are his tricks identical with what are called spiritual manifestations? He presents no proof that they are, and complacently seems to think his assertion settles the matter. If his word is to be taken as evidence, it must be, it must be above criticism or reproach. Let us see if this is the case.

Last year he was interviewed by a writer for a magazine. He said he attended the meeting of the Assembly of Light at Cassadaga, N. Y., the leading camp meeting of the Spiritualists, which has an average attendance of several thousand. There he "denounced the whole business as a fraud and was publicly challenged to explain the manifestations." He gave a public seance

telling a prominent Catholic priest that his (the spirit's) daughter, lying in a coffin in one of the rooms of the church, was not dead, and urgently requesting him to bring her to his room and resuscitate her. Early the next morning he did as requested, and succeeded in bringing her back to life.

THE LATE DR. HODGSON.

His Exposure of the Tricks of Madame Blavatsky.

Dr. Hodgson was a native of Australia, having been born in Melbourne in 1855. Early in life he gained a reputation as an investigator into Spiritualistic and psychical phenomena, and from 1887 he was connected with the Society for Psychical Research, eventually becoming head of the American branch.

In 1885 he was sent to India to look up Madame Blavatsky and her wonderful doings with the Mahatmas. The very first thing he found upon his arrival in India was a series of letters alleged to have been written by Mme. Blavatsky, in which she had been telling him of her trip to the planet Mars, and of her discovery of the inhabitants, their civilization, far in advance of

Dr. Hodgson declared that the letters had really been written by Mme. Blavatsky. Handwriting experts backed him up. The Theosophists said they were forgeries. Dr. Hodgson went further. He examined every one of the alleged miracles. He proved her Hindu associates to be her accomplices. He showed the ordinary mechanical appli-

"to the wonderment and confusion of the Spiritualists, who were completely stumped."

The reliability to be placed in the assertions of Kellar may be learned from the published reply of A. Gaston, president of the association, a widely known man of business and a representative, that Kellar had never openly visited Cassadaga, had never given a performance or been challenged. The constant attendance at the assembly had never seen the magician on the grounds. If he was not at Cassadaga, as he claims to have been, gave no seance or received no challenge, what value shall be given to his confidence?

When he says, "The work of the Fox Sisters was so ordinary we could not use it; spirit devices are usually clumsy," he talks without understanding his subject. The Fox Sisters may have done ordinary work, but it was of such character that all the "magicians" that ever existed could not duplicate it. They would not use it because they could not. They might produce an imitation of the rappings, but not the intelligent back of the rappings, which identifies itself as the departed ones whom it claims to be.

Mediums have no "devices" nor appliances unless it be a "cabinet," used only in one phase, and for that not necessary. In this is the marked difference between them and the fakirs, who prepare for every trick and can do anything if there is the least disarrangement in their appliances.

SCIENTISTS QUOTED AS PROOF.

The reader will remark that Kellar does not make any explanation other than fraud. The believers are deceived just as he deceives his audience. Those unacquainted with the seances conducted by Spiritualists may accept his words, but those who are well taught at their absurdity. Spiritualists are among the first to detect fraud and deception and recognize the true from the false. They will readily admit that the phenomena can be imitated, but the imitation falls so far short of the real that the trained observer cannot be deceived.

Kellar declares that "there is no such thing as physical manifestations of Spiritualism."

A score, at least, of men eminent in the walks of physical science, who are recognized authorities in their respective departments, have investigated these physical manifestations and have become convinced that they are produced by spirits of the departed, and affirm that spirits can thus communicate with mortals. The Society for Psychical Research in England and America, composed of leading men of science, after twenty-two years of investigation, have reached the conclusion that the soul of man lives after death and can be communicated with.

Professor W. T. Barrett of the Royal Society, Edward F. Bennett, assistant secretary; Dr. Hodgson, Professor F. W. H. Myers, Professor James of Harvard, Professor Hyslop of Columbia, Oliver Lodge, Sir William Crookes, Professor Varley, electrician to the Atlantic Telegraph, A. R. Wallace, who with Darwin, divides the matter of discovering the theory of evolution—these are a few of the long list of names of those who have given years of research to this subject and come to the mature conclusion that the manifestations are of spiritual origin.

The conclusions of these eminent men, based on the rigid observation of facts, is opposed to the assertion of the great magician.

HUDSON TUTTLE.

ances which she had used to perform her miracles exactly like those used in the arts of the conjurer.

Shrines that delivered letters from the Mahatmas in Tibet were proved to have concealed trap doors. Dr. Hodgson found the Coulombs and they repeated for his benefit some of the "miracles" which had been worked by Mme. Blavatsky. They showed how letters from the "adepts" might be dropped from the air by the simple use of cotton thread and a convenient beam in the ceiling.

Dr. Hodgson showed how Colonel Ocott, one of Mme. Blavatsky's first American dupes, had been fooled. He had found a pair of fine lacquered vases within a cabinet previously empty. Dr. Hodgson produced the receipt for the vases delivered to Mme. Coulomb. As a result of Dr. Hodgson's researches the Society for Psychical Research passed resolutions declaring Mme. Blavatsky an impostor and Theosophy a fraud.

And this is the very same man who declared his belief in Mrs. Piper and made arrangements to communicate with the living after his death.

Will he speak? If so, to whom and when? Will it be to Professor Hyslop first of all? If not, how will the dead psychist make it known, if ever he does—that his spirit still lives?

A time is near at hand when our museums, our art galleries, our cathedrals, churches, and chapels will be open on the Sabbath for intellectual development and elevating music set to healthy words.—Frederick Hovenden.

If anyone says that consciousness cannot exist except in the relation of cause and effect with certain organic molecules, I must ask him how he knows that. And if he says that I can, I must ask him the same question.—Huxley.

ANNUAL CONVENTION

Midwinter Mass Meeting

of the

Illinois State Spiritualists Association,

Will Convene at Handel Hall, 40 Randolph St., Chicago, February 20, 21 and 22.

The annual convention and midwinter mass-meeting of the Illinois State Spiritualists Association will convene at Handel Hall, 40 Randolph street, Chicago, Tuesday evening, February 20, and continue all day Wednesday and Thursday, Feb. 21 and 22, 1906.

The annual business meeting will be held in the Blue Parlor Wednesday morning. The afternoon and evening sessions will be filled by skilled musicians, eloquent speakers and excellent message givers. Watch for the programmes.

Send your society's annual per capita by duly accredited delegates.

Send your society's annual per capita tax of twenty-five cents per member, also a detailed report of what it has done for the fiscal year, and its present outlook for future usefulness.

Favor us with suggestions of what the cause needs in your neighborhood as well as the state.

Give name and address of each officer and trustee.

How many meetings have you held since March 1905?

How many circles have been held in your neighborhood? Of what phases and by whom, and how were they attended?

Is your society free of debt? What mediums have worked in your field and with what success? Can you sustain a lyceum? Instruct your delegates how to act upon the proposed amendment to the Constitution, a copy of which is enclosed with this notice.

H. A. CROSS, Sec'y.

Illinois State Spiritualists Association.

Proposed Amendment to the Constitution reads as follows:

Art. IV, Sec. II.—Individuals who are Spiritualists, resident in this state, and not connected with any other society auxiliary to this association, may become members of this association upon making application in due form, accompanied by the sum of one dollar, and pledging compliance with its Constitution and By-laws, provided they are accepted by a majority vote of the active members present at an annual meeting of the association, or by a majority vote of the official board at any of its meetings when the association is not assembled. The payment each year thereafter of one dollar to the secretary of the association, shall constitute their rights of membership in the association.

A Great Upheaval!

Never before in the whole history of Spiritualism has there been such an upheaval in our ranks as now. Never before has the attention of Spiritualists been directed towards The Progressive Thinker to such a great extent as at present. They look to it as the great exponent of a living vital truth. They know it is the only Spiritualist paper on earth today that dares lift the curtain on the frauds that infest our ranks, and show our people the difference between Legerdemain Spiritualism and that which is genuine. From the North, South, East and West subscriptions are pouring in, and from all sides comes the cry: "Give us light on the dark cabinet with its artificial toggery, its legerdemain, its lightning change artist, its ghostly wigs, beards, illuminated gowns, etc."

That is just what we are now doing. So send in your subscriptions at once. The Tidal Wave is on. Keep it in the ascendancy. TRUTH PROMOTES a cause; ERROR INJURES it, or totally destroys it. One Brother living at Ft. Worth, Texas, sends in one hundred and eighty yearly subscribers; another, H. E. Russegue of Hartford, Ct., sends eight; others too numerous to mention, send in from two to five, and all combined make a vital Tidal Wave. Remember, the Curtain is SOON TO RISE on the Dark Cabinet, disclosing its contents, whether of truth or falsehood.

Discouraging Information.

The revival season is now raging, and the evangelists are reaping their harvest. It opens each year soon after the holidays, and the operators spurge until the resumption of business in the spring. Our Rev. Billy Sunday, at last advice, was holding forth at Freeport.

We learn from the Rockford Morning Star that Evangelist C. Fenwick Reed, of Terre Haute, Ind., is stirring up the faithful in our suburban Forest City. He starts in rather roughly, but it was probably necessary to infuse new life in the church. The Star reports him as proclaiming:

"Hell is full of church members." He continues with, "There are lots of church members that don't want to go to revival meetings on account of having their feelings worked upon, but will go to the theater and pay 75 cents to have the emotional side of their natures stimulated." He said: "If church members would get right they could stir up northern Illinois, and a shaken Rock River Conference." He gave notice that "Sunday morning he would be on dress parade," which we suppose means all his hypnotic powers will be exerted to psychologize those who are susceptible to mental impressions. The Plinks have just been in that town, and, as is their custom, they have laid a good foundation for their religious mountebanks, the subjects of the one being good victims for the other.

"Hell full and slopping over with church members" is discouraging information to those who hoped to escape the monotony of eternal psalm-singing with the disciples of "hate" in heaven.

The consciousness of the divine presence in an unscientific age is identified with the idea of abnormal and capricious action; in a scientific age with that of regular and unbroken law. The one conception predisposes most to prayer; the other to reverence and admiration.—Lecky.

Zeal perverted by self-love is cranky; by prejudice it becomes fanaticism.—Anon.

As a matter of fact, a man's first duty is to mind his own business.—Geo. C. Lorimer.

GET IN TOUCH WITH A BABY

If your life is getting drouthy and the days seem dreary and gloomy through each week and month and year, if your heart is getting callous and your spirit getting sour, Get in touch with some sweet baby and just love it every hour.

If the wrinkles on your visage, that so plainly tell of age, seem to haunt you with the coming till you feel all in a rage; if you feel your strength is failing and your mind is losing power, Get in touch with some sweet baby and just love it every hour.

If the light of life is fading and you seem just as if you were dying on, Only waiting the landing for the coming day to dawn, Only watching in impatience for a signal from the tower, Get in touch with some sweet baby and just love it every hour.

THE PRESIDENT OF THE N. S. A.

He Gives a Lucid Explanation of Important Matters Pertaining to the Cause.

"What is Religion? Matthew Arnold says: 'Religion is morality touched with emotion.' Francis Ellingwood Abbott says: 'Religion is man's effort to perfect himself.' Thomas Carlyle says: 'Religion is labor.' Again he declares, 'Work is worship.' Once more, 'Blessed is he who has found his work.' If Carlyle is right, then every man who honestly toils with hands or brain is a worshiper—a religious being. Even Channing Severance, Brother Hollingsworth, Brother Ambler, Brother Pomeroy, and that indefatigable worker, Mrs. Clara Watson are engaged in daily worship and are full of pure religion, if Carlyle's definition holds good."

Permit me to correct the statement recently made by one of your correspondents with regard to the ordination of R. E. Coon of Oregon. Brother Coon was ordained by the Clackamas County Religious Association, organized and incorporated under the laws of Oregon, with full power to act in such cases. The official board of that association voted to ordain R. E. Coon to the ministry of Spiritualism, and elected Rev. Harry J. Moore to perform the ordination ceremony. Rev. G. C. Love was appointed to give "the right hand of fellowship," while I was directed to deliver the "charge to the candidate." These several offices were filled by the parties named, yet Mr. Coon was ordained by the society, and not by the three persons, either individually or collectively.

The N. S. A. ordains no one to the ministry of Spiritualism. It never has done so, and I hope it never will. In its constitution and by-laws it distinctly declares the above fact, and delegates all ordinations to state associations, where they properly belong. At certain places, I have assisted in ordination services, but always under instructions from the society conferring the rite, and never as an officer of the N. S. A. A record of the vote by which I have been invited to assist in the services is always made, and I have uniformly asked if it has been done before I take the post assigned me.

PRESIDENT BARRETT'S BELIEF.

From certain personal letters, and from quite a number of recently published paragraphs anent myself, I notice that my religious belief has been questioned. Well, my friends, I did not think there could be any serious doubt with regard to the matter, in view of my well-known relation to the movement as a whole, but perhaps a restatement of my position is necessary in view of recent developments in the field of spiritual thought. Aside from my being an officer of the N. S. A., no one can have any interest in my personal opinions upon any question.

TRUTH MOVING ALONG ONE LINE.

Really, what do I believe? Let me see: I once gave an address upon the subject, "The Soul in Action," in a Universalist church, at which the minister and a score of members of his society were present. At the close, he and they told me that I must be a Universalist, because I had given such a good Universalist sermon!

On one occasion, I spoke upon a Spiritualistic subject in a Unitarian church, only to be told at the close that I must be a Unitarian because I had given an address directly in line with the tenets of Unitarianism. At another point, I spoke in an orthodox congregational church upon the subject, "What Is Spiritualism?" The minister and many of his people were present, and I was informed by them that I was a good Congregationalist! Still again, I spoke in a Methodist church, only to be told that I was a good Methodist. On yet other occasions, I have spoken in halls where Theosophists, New Thoughtists, Metaphysicians, Christian Scientists, and Free-Religionists honored me with their presence, to be told by them that I was in full accord with their views and could be counted as one of them. So it has been all over the Union. Does it follow because of all of these claims and declarations that I am a member of any one of these denominations? Does it not rather prove the oneness of truth, and the unity of thought of all rationalists upon the essentials of pure religion? Labels of themselves count for nothing; but the principles of the movements which they name rest upon certain fractions of truth, hence are worthy of careful study on the part of all who claim to be thinkers.

THE FINDING OF TRUTH.

I admit that I find much in Buddhism, Mohammedanism, Parseeism and Babism, to interest and instruct me. Am I therefore to be labeled with those terms? So far as these and all other religious movements contain truth, I am one of and with them.

"Eclectic!"
Perhaps!
"Polyglot!"
Possibly!

One thing is certain, I AM A TRUTH SEEKER AT ALL TIMES! I HAVE NEVER FOUND THE ALL OF TRUTH INVOLVED IN ANY ONE SYSTEM OF RELIGION—NOT EVEN SPIRITUALISM. I have always held, and still hold, that Spiritualism should be large enough to take in every expression of truth. To do this, it must become universal in its nature, otherwise it will have to take its place as one of the rush-lights along the pathway of human progress, giving only a feeble ray from the great truth center, whereas it should be the sun from which all truth rays emanate.

If Spiritualism stands for the Universal, if it means the involution of all truth, and its evolution into such finite expressions as meet the needs of the human race, then I am a Spiritualist. Short of this position, I am a Spiritualist with a proviso, i. e., that I be permitted to tell what Spiritualism means to me.

THE TERM SPIRITUALIST GOOD ENOUGH.

Suffice it to say that the term "Spiritualist" has been good enough for me for over a quarter of a century. In all that time, I have never been ashamed of true Spiritualism, nor have I ever denied its glorious truths. I have iterated and reiterated the statement that whatever is true in other expressions of religion is likewise true in Spiritualism. I hold, as I have heretofore said, that it is a great world religion, having much in common with all ethnic religions, yet superior to them because of its demonstrations of truth through spiritual revelation.

Let me say here, however, that I have been humiliated by much that passes under the name of Spiritualism, and been made to blush for its sorry appearance before the world by reason of some of its so-called advocates. I cannot condone counterfeiting in mediumship, nor do I believe that apostasy and vensality should be made badges of honor for those who occupy our platforms. But, beyond all these things, I can see with the eye of the soul, and feel assured of the ultimate triumph of Spiritualism—at least, of its great essential truths. I love the name of Spiritualism, and should be loth to see it discarded, yet the victory for truth is always great and glorious even if it be won under other flags.

Fraud, apostasy, falsehood, denunciation and personal abuse cannot turn me away from Spiritualism. I can say in my soul, "These things do not move me," and go on with my work. When questioned by press, pulpit and court, I have the right to define Spiritualism for myself, as Oliver Johnson did when called as a witness in the famous Beecher-Tilton trial. "Are you a Spiritualist, Mr. Johnson?" queried the lawyer. "Yes," was the quickly spoken reply, "but I am not a fool!"

I wish there were more Oliver Johnsons. There would be much more respect accorded to Spiritualism as a movement, and fewer attempts made to "rend the veil" by the exploitation of fraud, chicanery and humbug of any kind. The money squandered in the publication of utterly worthless trash, purporting to emanate from the "spirit world," would be applied to worthy ends, and the innocent victims of unprincipled rogues would be protected both from these knaves and from themselves.

HOLDS TENACIOUSLY TO GENUINE PHENOMENA.

It seems like trespassing to attempt to present any remarks upon this subject. Despite my oft repeated affirmations that I cling tenaciously

to genuine phenomena, I am again accused of having discarded them all and repudiated mediumship. This accusation forces me to again declare that I hold to every genuine phenomenon offered in the name of Spiritualism. I want it understood that I emphasize that word: genuine. I want no simulations, no counterfeiting, no mountebankism in mine. I also accept, as scientifically proven, the declaration of Andrew Jackson Davis that there are forty-five or forty-eight forms of mediumship. I hold to every one of these, and I have no apology to make for viewing with suspicion those forms concerning which Davis is so significantly silent. I WANT PHENOMENA—PLENTY ON THEM—FRESH AS THE SPARKLING WATER FROM LIFER'S PERENNIAL SPRING—BUT I WANT THEM ALSO TO BE AS PURE AND AS WHOLESOME AS THAT WATER!

I honor and cherish mediumship; no man in our ranks has more respect for an honest medium than myself. I have never attacked a medium in my life, but I have had just a few words to say against the counterfeiters, and I expect to keep right on doing so, whenever occasion requires it. My honest critics, my sincere opponents, my fraudulent friends, please remember what I have said above, and quote me correctly hereafter.

RELIGION DEFINED AND ILLUSTRATED.

Prof. J. S. Loveland's recent articles touching this important topic are full of instruction. I do not refer to this question in any controversial spirit, because I do not know as there is any essential difference between the "Sage of Los Angeles" and myself. He seems to accept the definition given by the Apostle James as being perfectly satisfactory to him, summing up his remarks in these significant words: "Service to humanity, and a pure moral character." Can any honest man take exception to that definition of religion? I feel that Prof. Loveland has most ably set forth the fact that Spiritualism is a religion, and demonstrated it by his matchless logic and lucid reasoning. The sneers, sarcasm, and persiflage of Spiritualistic anti-religionists find nothing in the writings of J. S. Loveland to sustain or comfort them. Such things are not argument, hence are only resorted to by uninformed people, and by those who know they have no case, who adopt the lawyer's method of abusing the opposite side with the hope of confusing the jury and thereby securing a verdict.

What is religion? Matthew Arnold says: "Religion is morality touched with emotion." Francis Ellingwood Abbott says: "Religion is man's effort to perfect himself." Thomas Carlyle says: "Religion is labor." Again he declares, "Work is worship." Once more, "Blessed is he who has found his work." If Carlyle is right, then every man who honestly toils with hands or brain is a worshiper—a religious being. Even Channing Severance, Brother Hollingsworth, Brother Ambler, Brother Pomeroy, and that indefatigable worker, Mrs. Clara Watson are ENGAGED IN DAILY WORSHIP AND ARE FULL OF PURE RELIGION, if Carlyle's definition holds good.

Take F. E. Abbott's words: "Is not every thinking being trying to perfect himself? Are not the good friends I have named honestly endeavoring to add to their store of knowledge, to improve morally, spiritually and psychically in every possible way? If they are, are they not trying to perfect themselves in all of the cardinal virtues, by means of which they become daily examples to all their fellow-men? Take Matthew Arnold's definition: Can any Spiritualist object to a pure and holy morality, so touched by the spirit of unselfish love as to enable him to recognize the kinship of the race, and his responsibility to himself and to others because of his own membership therein?"

A SIGNAL LACK OF INFORMATION.

The attempt to make religion mean only the worship of a Being, anthropomorphic, or otherwise, inside or outside of the universe, betrays a signal lack of information. Spiritualism of itself IS A PURE AND HOLY THING, hence is not to be censured nor condemned for that which is heaped upon it by its so-called friends. We can say the same of religion. Prof. Loveland says it is service to humanity and the maintenance of a pure moral character. "That is good enough for me, and I can combine with it the definitions quoted from Arnold, Abbott and Carlyle, and accept them all without a regret or misgiving."

But religion is a broader term than people realize. I had occasion once to trace the root meaning of the word in some of the ancient languages. Philologically I did not find an instance where it was defined as "The worship and service of a God," or of gods. Here are some of the definitions given: "To call together; to throw together; to rush together; to bind together; to bring together; union for protection and support; service to one another; combination for mutual aid," etc., etc. I rather like these definitions!

WHAT IS THE PURPOSE OF SPIRITUALISM?

Is it not to prove the brotherhood of the race, and to establish a system of unselfish service for our fellow-men? Is it not to present a clearer understanding of the principles of right and justice? Does it not aim to make men and women better through right living and right doing? Does it not rest upon the inexorable law of consequences? Why, then, should anyone attempt to do away with that which makes man unselfish, leads him to aspire for the good and true, and inspires him to nobler living and going? Please consider this definition for a few moments: "Religion is that which calls and binds men and women together, gives them morality permeated with love, helps them to perfect themselves through honest effort, inspires them to labor for mutual aid and protection, and makes them spend their lives in a round of good and noble deeds." Those who object to religion are invited to give us a substitute for the principles involved in the foregoing definition. I should add these words to it: "And bring them into harmony with the Infinite."

There has been too much objection to doing good, to right living and right doing in the past on the part of some Spiritualists, hence it is not strange that our cause is now in a state of "innocuous desuetude" in many sections of our nation. There has been too much egoism and not enough altruism in our movement. The worship of the "I" and the blind egotism of credulity and ignorance have done their noble (?) work. Man requires the all-compelling Must offered by Spiritualism, to keep his thoughts from wandering after the material and sensuous things in the world. The law of consequences is that Must, for through it man learns of life beyond the tomb and what he must meet when he enters there.

In concluding this paragraph, let me remind all who read my words that there is a wide difference between theology and religion. Theology has used religion for ignoble purposes, and has blinded many good people by declaring that religion is the worship and service of an anthropomorphic deity. It is theology only that does this, while religion tells man "to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

COMMERCIALISM COMPREHENSIVELY ILLUSTRATED.

All who read Prof. Loveland's remarks upon this subject were greatly benefited thereby. I do not know that we differ upon any vital principle involved in this important issue, yet I do not quite grasp his thought in his explanations of spiritual and business-mediumship. Laying aside all other issues involved in his most instructive article, let us confine ourselves to this special topic. Perhaps the speaker is "commercial" when he takes money for his work; perhaps the medium who demonstrates the continuity of life beyond the grave, is indulging in "commercialism" in so doing; perhaps the giving of a dollar to a starving child is "commercial," yet I hold that there is SPIRITUALITY IN THEM ALL, EVEN IF THE COMMERCIAL ELEMENT DOES OBTAIN IN EVEN THE SLIGHTEST DEGREE. I CONTEND THAT SPIRITUALITY DOES NOT ENTER INTO ANY DEMONSTRATION IN MEDIUMSHIP THAT DEALS WITH MATERIAL THINGS ALONE.

A man goes to a medium, seeking for information in regard to a gold mine, a possible invention, the state of the stock-market, tips on horse races and base ball games, probable rise in real estate values, lost cats and dogs, his runaway wife, points as to how he can overcome the virtue of some young girl, and receives that which he seeks; by means of which information he is enabled to gain his end. Will any intelligent Spiritualist presume to assert that there is anything "spiritual," "uplifting," or "religious" in any one or all of those things, or in the revelations concerning them? Are they not sensuously sordid, decidedly base, and unworthy of aspiring souls?

ELEVATING INFLUENCES ILLUSTRATED.

Another man goes to a medium, seeking for whatever manifestation of truth that may be offered him. His mind is fixed upon those things that are eternal, for his heart is softened and his soul thirsts for the waters of life. His loved ones have all passed away, and he wants both to know where they are and to receive some word from them. Suddenly the medium speaks to him in a voice not her own, and tells him things known only to himself and the dear one gone. She gives

him a peculiar but well-remembered hand-clasp; perhaps she is made to stroke his face for a moment just as baby was wont to do while on earth; perhaps she whispers the baby's last words to him, or gives him the token that proves that his wife, his mother and his child have all survived the change called death. He is made to know that they live beyond the grave and love him just as dearly as before. They comfort, cheer and instruct him, and he pays his dollar with a thankful heart for the blessing that he has received.

EXPERIENCES CONTRASTED.

Contrast this experience with the former—the so-called business (?) sitting. Which is the purer, the truer, the more uplifting? Which one is really worthy of the angels? Which one makes the world better? The former is selfishly conceived, and only selfishness results therefrom. True, money is a medium of exchange, and is, therefore, necessary in the business world, yet when it is made the be-all and the end-all of man's existence, its influence is deteriorating and ignoble. The so-called business sittings are sought for the purpose of increasing the individual's wealth, never with a spiritual purpose, nor with a thought of the good that might be done with that wealth.

I have heard men by the score declare that they had no use for Spiritualism, other than the help it gave them in money-making. Such men use mediums, get rich, belong to fashionable churches, and endow sectarian institutions when they take leave of earth, with the very money that they made out of Spiritualism! Many mediums pride themselves on being the special instrument through whom some Hanna, Platt, Morgan, or Rockefeller gets his points on politics or the stock market. Others deal wholly with mines, mining, inventions, and the like, and then braggingly declare that they and they alone are the genuine mediums of the land, and that they are pure exemplars of spirituality and religion! Ye Immortal Gods, what effrontery is this!

TIPS ON A LOW ORDER OF EVENTS.

I heard a medium declare last summer that ninety-five per cent of all her readings were for business purposes only. She then added that those mediums who gave names of the departed and spiritual messages from our arisen ones were frauds, pure and simple! She declared further, that business readings were the highest types of spirituality and purely religious, because they were so convincing to the sinner!

Yes, it is "spiritual" to ruin an unsuspecting business friend! Very "spiritual" to destroy the virtue of some young girl! Exceedingly "spiritual" and "religious" to give tips on cruel horse races, bull fights, football games, and other brutal sports! Combine these with those who give fake materializations, trumpet sennaces, typewriting and the like, and the reader will have those to whom I refer when using the word "Commercialism." I believe every one of them should pay an occupation tax or a license, or contribute in some way to the support of the government whose privileges they enjoy.

TAX AND LIBERTY.

Frankly, I believe that every citizen should pay a small tax for the blessings of liberty that are his under our flag. I would not exempt any minister of any denomination from that tax. I would even make a man's failure to vote on election day or at his party primaries subject to a heavy fine. But if any one is to be favored, if any exemptions are granted, I should urge that those who prove that death does not end all, that father, mother, wife and child can come to us to comfort and console us, are the ones who, first of all, should be given these favors. But my Spiritualism makes me emphasize those words of the immortal Thomas Jefferson when he said, "Equal rights for all; special privileges to none." Therefore, there should be no exemptions for any class under our government, and all clergymen should be dealt with as are the members of all other professions.

To me, spiritual and religious mediums are those who give psychic instruction, comfort, consolation; messages from our departed loved ones, spiritual advice, soul-culture, words of love and tenderness, etc. Outside of these, I can find no better label than the term "Commercialism" for the pretended business readings and unmentionable bogus physical manifestations. The former are of the heavenly, and are uplifting in their influence. The latter are Diakka, and retard the spiritual progress of all who seek them.

THEISM—DEIST.

Private letters and personal interviews are questioning me with regard to my use of the term "Theism," and what I mean thereby. I believe I can make my meaning clearer by contrasting it with "Deism." A Deist is a person who believes in God, but denies revelation, hence does not believe in an individual immortality for man. A Theist is a person who believes in God, in revelation, and in a future life for man as an entity. Benjamin Franklin, Thomas Jefferson, and John Adams were Deists. Abraham Lincoln, Edward Everett, and Charles Sumner were Theists. Theism is the direct opponent of Atheism. The former affirms the immanence of life in this universe of ours, while the latter rules life out altogether.

To me, Theism means the Universal Principle of Life that fills the entire universe, in which are involved the potencies and possibilities of wisdom, love and volition that are evolved into finite expression in the forms with which all sentient beings are familiar. "A personal Deity?" Nay, not an anthropomorphic God, but an Infinite Principle, eternal, invisible, all-potent, manifest in all of the wondrous works in Nature's splendid laboratory.

Emerson calls this Power the "Over-Soul"; Prof. Lockwood says, "Supreme Principles of Nature"; the Brahmin says "Brahm"; the Mohammedan says "Allah"; the Christian says "God"; the N. S. A. says "Infinite Intelligence," and other persons and cults give different names to this self-same Principle. Theism is an all-inclusive term, involving the idea of Infinite Intelligence, and recognizing revelation as a demonstrated fact respecting man's survival of death and the grave. It personifies nothing, but accepts everything that is true, from whatever source it may come.

Yours for Spiritualism,

HARRISON D. BARRETT.

IMPORTANT GATHERING.

National Woman Suffrage Convention in Baltimore.

The thirty-eighth annual convention of the National American Woman Suffrage Association will be held in Lyric Theatre, Baltimore, February 7 to 13 inclusive.

A fine array of talent has been secured to address the different meetings, consisting of prominent men and women who have become famous for their devotion and labor along various lines of human activity.

Mrs. Maud Ballington Booth, who is known the world over for her magnificent work among the convicts in the "prisons of America," will give the Sunday sermon on February 11, at 3 o'clock in Lyric Theatre.

Governor Walden of Maryland, will deliver the address of welcome on the first evening, also the Mayor of Baltimore and the Collector of the Port.

One evening will be devoted to prominent college women who appreciate to what extent they are indebted to the pioneers of the woman suffrage cause for the positions they now hold. President Remsen of Johns Hopkins University will preside.

Another evening will be devoted to "Municipal Government" when men prominent along the lines of municipal reforms will be heard.

There will be one evening with "Women in History." Florence Kelley will conduct a conference on Industrial Problems. Mrs. Carrie Chapman Catt, president of the International Woman Suffrage Association, will be present and report for her association. Rev. Anna H. Shaw will conduct a question box.

From Baltimore the delegates will go to Washington where a celebration will be held in observance of Susan B. Anthony's 86th birthday, on February 15, in the Church of Our Father. A fine program will be arranged.

A ten days' stop over in Washington has been secured for those whose route takes them through that city. To those who do not pass through Washington a special rate from Baltimore will be given, which will enable them to attend the congressional hearings, which will be held in the morning of the 15th and the celebration in the evening.

I thank whatever gods may be for my unconquerable soul.—W. C. Henley.

Death of George Jacob Holyoake.

Announcement of the death of the veteran thinker and writer, George Jacob Holyoake, appeared in Tuesday's dispatches. Holyoake has been before the public more or less prominently, during the last sixty years. He was the founder of that system of thought which is known under the name of secularism, formulated as a kind of counterpoise to ecclesiasticism and excessive other-worldliness.

In his earlier life his vigorous opposition to the taxation of the people for ecclesiastical purposes, aroused a bitter opposition, especially among the clergy, and for some of his utterances he was arrested, convicted of blasphemy and sentenced to jail for one year. While he was in prison he wrote "The Last Trial by Jury for Atheism in England," which had the effect to awaken a sentiment far and wide of sympathy and respect for the wronged man.

Later Mr. Holyoake became deeply interested in the subject of co-operative industry and became the founder of the Rochdale co-operative associations. Years ago he wrote a work on the co-operative movement which has since been an authority relating to that subject.

He was the author of a score or more of works on a great variety of subjects, his last work, recently published, being "Bygone Worth Remembering," in which he gave an account of a very large number of persons with whom he had been acquainted and a multitude of interesting events and incidents with which he had been intimately connected. He was acquainted intimately with Mazzini, Disraeli, Garibaldi, John Stuart Mill, the Brights, Gladstone, Herbert Spencer, Harriet Martineau, and a host of other celebrities of his day.

Years ago Holyoake espoused the cause of the working classes, was intimately associated with their leaders, and a writer in defense of measures for their betterment.

He died in his eighty-fifth year. His faculties were preserved to the last. He left to mankind a legacy of which his surviving daughter and his many friends may justly be proud. No man in England, in the last half century has commanded greater respect for his unswerving honesty, and his conscientious devotion to the cause of liberty and reform. The writer of this article knew him well and never knew a truer or worthier man.

B. F. UNDERWOOD.

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The Riddle of the Universe.

By Prof. Ernest Haeckel.

This is an English translation of Professor Haeckel's magnificent work, "Die Weltschöpfung." The main strength of the book lies in a terse and telling summary of scientific achievements of the nineteenth century in their relation to "The Riddle of the Universe." Dr. Haeckel has a world-wide reputation, and this is his supreme effort. Price, cloth, 8c.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy to insure insertion in the paper, and 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. Please bear this in mind.

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

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

KEEP COPIES.—Of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Mrs. Annie C. Jones writes from Rochester, N. Y.: "I think The Progressive Thinker grows better with every succeeding number, and I know I am growing better intellectually and spiritually from its perusal. I attend Mrs. Mossesmith's meetings in the Building on Union street. I have known her for the last six years and I believe her to be not only a good medium, but honest, and an open foe to fraud and immorality."

We deeply regret to learn that Will C. Hodge is very ill at 532 24th street, a private sanitarium of Oakland, Cal. He will answer all correspondence soon as possible.

Ferd Suhrer writes: "Obsession was taken as the subject by Mrs. Howe, a visiting medium, at the afternoon service of the Rising Sun Mission, 378 So. Western avenue, Sunday, Jan. 21. Dr. O. E. Miller was our lecturer for the evening. As announced in our bulletin, his subject was Obsession. Mr. Miller will speak for us again Sunday evening, Feb. 18. 'Diet and its Relation to Character Building' will be the subject. Bro. Charles Thompson's guides have some honest demonstrations of the life after the so-called death. Sunday, Feb. 4, will be Mediums' Night and will be given up to short talks and spirit messages."

Dr. U. Smith writes: "Your paper of January 20 is received. It is a splendid number. You ought to send out millions of copies. Col. Ingersoll's address is priceless."

Mrs. Susie R. Thompson has returned to the city. She will hold her Spiritualistic meeting every Wednesday evening at 8 o'clock at 769 Van Buren street. All cordially invited to attend. Gustave Williams writes: "The North Star Spiritual Union, Sunday, Jan. 21, had the pleasure of greeting a fairly large audience in his hall, 1546 Milwaukee avenue. Sister Lettzer being absent on account of sickness, was assisted by our next speaker, evening Brother Temple was the lecturer for the evening. The subject, 'What Is Prayer,' was well handled. He is also a well-known test medium and gave a large number of spirit messages which were recognized."

Charles Brock writes: "Thanks to you for such a paper. It has helped me progress. It is full of advance thought and ideas from the very best men and women."

Dr. P. S. George writes from St. Louis, Mo.: "While recently in Denver I had the pleasure of meeting a most excellent medium, Mrs. Alice Gehring Patterson, who is doing a good work as a trumpet medium. Denver has lately passed an ordinance taxing mediums \$100 per annum, which is an outrage. Sister Patterson has refused to pay, and says if arrested she will fight. Let us join with her and help her resist the payment of the license. I know she will win if it comes to a legal battle. Sister Patterson's address is 1434 So. 15th street, Denver, Colo."

Escanaba, Mich.—After having a premonition that he was to be the victim of a serious accident, Arthur Story, aged 22, was caught beneath a rolling log at the I. Stephenson Co.'s plant at 4 o'clock this morning and instantly killed. Story was to have married Miss Mildred Johnson next month, and when he left her last night to go to work he said that he felt that something was about to occur that would interfere with their plans. The girl pleaded with him to remain home, but he refused.—Courier-Herald.

Mrs. N. G. Smith writes: "Your paper is my bible, and I feel I could not get along without it. I know it has brought comfort to others as well as myself, for I give the papers away to church people and many have told me they were surprised; they had no idea Spiritualists were as good as the paper stated. I tell them that they get it for their children and they will all be benefited by it."

Geo. A. Kiehl writes from Lancaster, Pa.: "Many thankful souls unite with me in the wish to let your readers know what the angel world has done for the cause of Spiritualism in this orthodox community. Not until four years ago was any information given in a public manner here. The angels reserved this honor to the missionaries of the N. S. A. Mr. and Mrs. E. W. Sprague. They gave several public lectures and tests here, and organized a small so-

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

city. After a glorious reunion they have just left us. They were greatly pleased with the progress made. Home circles are being formed and mediums developed. Another society has lately been formed here, which is also doing a good work. We have a very hearty interest in the field of Spiritualism. We have a small library of good, selected Spiritualistic books. Three long years ago a committee was appointed by the N. S. A. to draw up a course of readings and general instructions for just such small, weak societies as ours. I trust this committee is now at work yet. Our fifth annual election of officers for the First Spiritualistic Society of Lancaster was held recently. We elected as president, George A. Kiehl; vice-president, John K. Hartman; secretary and treasurer, J. L. Brunner; trustees, J. B. [Reardon], D. L. LeFever, Herman Hoch and Allice Rife; librarian, Allice M. Rife.

A. W. H. Cunningham writes: "We have just completed one of the best four-room cottages on the ground of the Chesterfield camp, and expect to make it our future home. Last evening under the auspices of Mrs. Anna Thronsdon as medium, we held our first seance in the cottage and dedicated one of the rooms to our spiritual friends, and it will be used for no other purpose. The seance room is named the Home of the Angels. Too much praise cannot be accorded Mrs. Thronsdon and her efficient controls."

Mrs. Martha Woolsey writes from Indianapolis, Ind.: "I have often thought I would write you of our work here in Indianapolis; of our many earnest and faithful workers for our beautiful religion; of our little band in the Indian city, and of our struggles. How many have been added and assisted us in many ways, both socially and financially, that we might be able to spread the good tidings of joy that we do live after the so-called death, and can return. Last night our dear good pastor, Mrs. Anna Thronsdon, had been called to spend the good evening to a musical audience, and we were favored by having with us Mrs. Josephine Ropp Amos, who in her own inimitable way gave comfort and cheer to many seekers after the truth. It was through her that my husband was convinced that our loved ones return."

A loved tale comes from the vicinity of Swede Mill, near Carbon. There is a "real ghost" there. No person can live in the house for any length of time. The ghost disappeared, only to reappear lately during the holidays, when he made himself especially busy. The mysterious actions of the past few days have aroused certain people to an unusual degree of excitement and there is a movement on foot to organize a posse of good citizens to lay his ghost-spirit, Greenburg (Pa.) Tribune.

Lawrenceburg, Ind.—The body of Mrs. Nettie Martin Holmes, aged thirty-nine, was brought here from her late home in Witt, Ill., and interred in the family burying ground in Manchester Township. Mrs. Holmes was accidentally shot by her son while he was attempting to draw a loaded shell that had lodged in his gun. It is authentically stated by relatives that she foretold her death, having been warned in dreams on three successive nights, which she related to them. On the first two nights dead relatives appeared to her while she slept, and on the last night a black-robed figure of death stood by her bedside holding a paper. While it beckoned to her, she suddenly went out. She interpreted the visions as meaning that death was near.—Chicago American.

Ruth Eastman, Secretary, writes from Mancelona, Mich.: "Forest Home Camp Association is now seeking talent for 1906 camp, which will open July 23, with Georgia Gladys Cooley as speaker and message bearer for the day, and will continue over the following week, giving two lectures followed by messages, and again occupying the platform, Aug. 5. The committee congratulates itself in being able to secure the services of this talented speaker and message bearer, who has rendered like services for many years the length and breadth of our land. Any arrangement wishing to be made to entertain those who will be made to themselves of this opportunity. Full particulars will be published later on. The main object in writing this note is to secure speakers and message bearers for August 12, with week days following, and August 19, with week preceding, week days. The secretary would like to correspond with a view to engagement with speakers and message bearers who wish to render their services at time mentioned."

Mrs. India Hill, the lecturer, writes: "Perhaps a voice out of this wilderness may startle some of our friends in the broad field of spiritual progress. We desire to call attention to the work of our friends and co-workers in the cause of Spiritualism. I feel greatly encouraged with the progress our cause is making. We feel to hope for greater results from the abundant seed that has been, and is still being sown by our guardian angels, and we truly hope we may all become so close in touch with their loving presence that we can do no wrong, while they desire our purest and best. I have been answering calls for lectures and funerals quite frequently, and holding some meetings at home. I will answer calls for lectures and funerals in this state and Indiana. I am as ever, for pure mediums and spiritual Spiritualism. Address me at Decatur, Ill."

Mrs. A. Birdsall writes from Jackson, Mich.: "Dr. P. T. Johnson, the veteran Spiritualist of Battle Creek, has been with the First Progressive Spiritual Society for the past three Sundays. If I am not mistaken he is past 80 years, and has been in the Spiritualistic

field for more than fifty years. His lectures are entirely void of whitewash or embellishment, and I want to say that the good sound philosophy and logic as expounded by his controls holds his listeners spellbound. The very countenance of the old gentleman under control seems to shed an inspirational light that penetrates and vibrates in one's being to the very depths."

Mrs. Laura Jones writes from Elgin, Ill.: "I wish to inform the many readers of your grand paper of the excellent and happy meeting we had at the home of Mrs. D. Wheeldon, Elgin. The occasion was a reception and surprise given by the Spiritualistic Society to our old time mediums and friends, Mr. and Mrs. G. Parker, it being the 50th anniversary and golden wedding; also their 50th year of mediumship. Beginning with a spiritual seance, Sisters West and Rasmussen gave beautiful spirit talks, after which our dear sister, Miss Tillie May, the gifted medium, under control gave loving messages. The wedding ceremony was celebrated by Sister West, the pastor, joining their hands, and with a gold circlet, giving one of the beautiful messages. After the ceremony the guests repaired to the large dining-room to partake of all the good things only Spiritualists can give. There came the presentation of gifts and the wedding cake, decorated with American flags and gold coin, and other presents too numerous to mention."

Miss Melvina Bush writes from Detroit, Mich.: "I would like Art Magic, by Emma Hardinge Britten. I read it about twenty-five years ago, and have often wished I could read it again. You have given me the opportunity to possess a book, which pleases me very much."

Beaumont, Texas, Jan. 16.—Mrs. Carrie N. Hinsdale of Fort Worth, president of the Texas Association of Spiritualists, has arrived in the city and will be here for some time endeavoring to reorganize the local lodge of Spiritualists and to inspire interest in a project for holding a grand rally or camp meeting of the Spiritualists of Texas next summer. Mrs. Hinsdale will deliver a lecture in the interest of Spiritualism to-morrow evening at the Temperance Hall, to which the public is cordially invited to attend.—Galveston Post.

Mrs. Fox writes from Missoula, Mont.: "I think Montana has suffered more through fake mediums than any other place on earth. We have many men who are interested in mines, and the mediums think they are the ones to graft, and they do get the worst of it. A reading costs from \$2 to \$25. I know one poor woman who thinks everyone is honest, and who pays \$15 for a reading and not one thing true given. Then the next fake comes along and reads in the same old story. Here is a fake for some missionary work. The people are hungry for the truth. The mediums that pass through here advertise largely. We had one here who was lately released from jail. She knew that Montana was the place where people could be worked. So you see we need some good ones to come to this field who will do good work."

Mrs. George Williams writes from Cleveland, Ohio: "The Rev. Dell Herick for the past two weeks has been engaged at the Fullerton street Spiritualist Temple, Cleveland, Ohio, under the auspices of the Ladies' Temple Fund Society. His work is always productive of good, and the ladies are always glad to have him with them. When the Temple was first dedicated, he threw himself into the work, with an ardor and enthusiasm that had a noticeable effect in placing the affairs of the Temple upon a firm foundation. He will be followed by Mr. W. J. Colville, due notice of which will be given. The supper given at the Temple this week was a very enjoyable affair, was largely attended. Brother C. Solinger as chef converted the esculent bivalves into many toothsome and delectable courses."

T. W. Wisner writes: "I was born in Livingston county, N. Y., Nov. 7, 1826. I was a natural born mechanic, and what I most desire to do is to learn the 'whyness' of things. Mechanics as a class are practical men. They know that if rotten timber is put into a building, repentance and prayer never will give it strength; it will only show the weakness in their head and rottenness in their heart. There is much I would like to say, but there is a lack of pattern, and I will leave it to the machine shop where I work, more or less every day. Friends often say to me, 'Well, Wisner, you hold up wonderfully.' I tell them there is a cause for all things. I never use whiskey or tobacco, and never had the small pox or religion."

A pleasant, Iowa, was delighted with the grand work done in their city last week by Georgia Gladys Cooley. The week previous she visited Leroy, Ill., and this week has again called from this state, and will be in Geneva Tuesday evening, Jan. 30; Rockford, Wednesday evening, Jan. 31; and Belvidere, Thursday evening, Feb. 1. She will give outside calls and not interfere with her Sunday meetings which are held regularly at Grand Boulevard Hall, corner Grand Boulevard and 47th street, this city."

Jas. C. Underhill writes: "That was a brilliant inspiration that suggested the idea of republishing 'The Progressive Thinker.' A little pilgrim in the Union. It is a beautiful poem, full of genuine spirituality, showing in its composition the emanation of a beautiful mind in blended cooperation with pure and sweet spirit dwellers in the world unseen. It cannot fail to leave a good impression on the minds of its readers. Subscribers to The Progressive Thinker are to be congratulated that they have an opportunity to read it."

There will be a social at Mrs. Hill's, 705 West Madison street, on the evening of Feb. 3, for the benefit of the Golden Rule Society.

Mrs. Nettie Sweet McManamon of Shafter, Mich., wishes engagements for February and March to lecture in Michigan.

Dr. Beverly writes: "The meetings at Arlington Hall, 31st street and Indiana avenue, continue to draw our kind medium supply every week. Our kind message, Dr. Beverly is delivering a course of lectures on the New Age which this spiritual movement is ushering in, and is showing the people how to realize the many benefits of this new kingdom. The demonstrations are really wonderful. We have new attractions at every meeting."

Harry J. Moore is meeting with excellent success in Seattle, Wash. Maggie Henry writes: "On Sunday, at Spiritual Mission Chapel (Old 7th) in the evening our speaker, as usual, took his subject from the audience and at the close of the lecture several mediums gave messages. All are welcome, sure of an intellectual treat at all our meetings."

J. M. White writes: "Having completed my labor in Topeka, I am en route to Galveston, Texas, and am prepared to stop at inland towns and school houses wherever a lecture or test seance is wanted. On going into a strange place to work I wish to hold no conversation with investigators until we meet in the seance room. All that can be done to make the work absolute-

ly test in all ways is my rule. Engage agents wanted in Indian Territory and Missouri. After Feb. 4, letters will reach me at Walker, Mo., Jasper, Carthage, Webb City and Joplin. Families desiring help in home developing circles are requested to write me at these points."

Mrs. Mary E. Aron is now located at Arapahoe, Neb., and is holding Spiritual meetings every Sunday with success. Her many Chicago friends will be glad to hear the good news.

Mrs. Carrie M. Hinsdale, president of the Texas State Spiritualist Association, writes from Beaumont, Texas: "I found 'Confusion' worse confounded among Spiritualists in Beaumont, but there are many here who are earnest, outspoken Spiritualists and who will unite and work together for the good they can do their fellow-men by scattering abroad the truths of Spiritualism. There are also many, who having learned something of this truth, will join hands with those who know, and all work together for the brotherhood of man."

Thos. S. Kiser writes from Decatur, Ill.: "In the article I wrote that was in last issue, 27th ult., I am made to say 'Mrs. Bell,' where it should be 'Mrs. Bell,' and 'Mrs. Bell's adopted daughter.' The word 'adopted' was not in the copy. If she was to be adopted I should like the privilege and pleasure of adopting her myself."

Secretary writes: "The next public meeting of the Chicago Spiritualists League will be held in the Blue Room, Handel Hall, 40 Randolph street, Wednesday, Feb. 7, at 8 p. m. sharp. Rev. John H. Green, an able representative of modern thought, will lecture on 'Spiritual Dynamics.' Well known message bearers will contribute to the exercise. Prof. Tolman's quartette, he has assured us, will render some of its best selections for this occasion. Five-minute remarks from anyone at the close of the lecture, for a limited time will be in order. A cordial invitation is extended to the public to attend our regular monthly meetings. Dr. Burgess, president; Dr. J. H. Randall, secretary."

BECOMING MORE CRITICAL.

Spiritualists Everywhere Are Beginning to Examine Spiritual Phenomena With the Same Critical Mind That They Bring to Bear When They Examine Any Manifestation of Nature.

To the Editor:—I have watched with much interest your war on frauds, as related from time to time in The Progressive Thinker. If Spiritualists will not aid and sustain you in laboring to expose the fakes, who will? We have a right to know better than the Christian fakes we all condemn? A system of religion built on falsehood no flourish for a time, but it has no enduring base. All truth is safe, and nothing else is safe. Said the learned Judge J. W. Edwards, one of the first and ablest defenders of Spiritualism: "I know full well that Truth is ever born with many a bitter pang, and most to those who give it birth."

You, Sir, in defending the truth, at the same time exposing fraud and imposture must expect to suffer from the fangs of the vipers you would destroy. During the summer of 1868-9 I rejoined the ranks of the Spiritualists, and was pleased to attend the Sunday services of Spiritualists. It was announced at one of these assemblies that a distinguished materializing medium, whose name escapes me as I write, would give a seance that evening, admission \$1; that those who desired to see their dear ones who had gone to the great beyond, would have an opportunity that night which might never occur again, to meet and converse with them, and thus remove every doubt of spirit return."

Though I had been an ardent Spiritualist from the spring of 1848, having a representative, as a journalist, at Hydeville, N. Y., who spent several years of his life as a committee from Brooklyn in investigating the phenomena, yet I had seen nothing in the materializing line other than the tiny raps; so when evening came I joined the others in the crowded hall. The lights were well turned down, but I judged there were full 300 in attendance.

Due time the "operator" put in his appearance. The lights, at his direction, were turned still lower, followed by singing. Then the dear self-styled medium conjured with the spirits, and seemed very anxious to have them put in an appearance; but they disregarded his importunities. Cheese-cloth and other kind of auxiliaries had not yet come into vogue.

The patience of the audience seemed exhausted when the operator announced, "The conditions are not favorable for the spirits to appear to-night. There are too many doubters present to make a seance a success. On another occasion we shall be more successful." After paying his hall rent he had taken a handsome amount to compensate him for his antics. It was amusing to hear him expressing the hope the brothers and sisters would not be discouraged, but come again when he was sure the spirits would be in attendance.

I dare not write there is no genuine materializations, but I do not hesitate to say, if there was no other proof of spirit return I should at times feel like questioning whether the whole system is not a fraud; whereas now I am sure, with the evidence in my possession, there can be no more earnest believer than myself—in fact, it amounts to knowledge.

G. W. BROWN, M. D.
Rockford, Ill.

ANNUAL CONVENTION
Of the State Progressive Spiritualists' Association of Missouri.

Wednesday and Thursday, February 21 and 22, 1895, the annual convention of the State Progressive Spiritualists' Association of Missouri will be held in St. Louis, at the Temple, 3015 Pine street.

Business matters pertaining to changes in the constitution and by-laws, ways and means to keep the cause advancing and free from matters of Spiritualism and the election of officers for the coming year will take up the time of the mornings and afternoon. It is expected that the afternoon of Feb. 22 and evenings of 21 and 22 will be devoted to lectures, speeches and messages. Every means possible are being used to get the co-operation of the auxiliary societies located in various parts of the state, and send not alone their quota of delegates, but speakers and message bearers, for it is the desire to make this coming convention the banner one in the old "Show Me" state.

OLIN D. WHITTIER, Sec'y.

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

"Heliocentric Astrology or Essentials of Astronomy and Solar Metaphysics, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. Price, by mail, \$1.

OPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, February 4, 1906: "The Lyceum—A Privilege."

Item of Thought:
Every task in life a privilege.
When Truth has blessed the mind;
Duties vanish and we gladly
Go cheer and help mankind.
The Lyceum with love and knowledge,
Leads all to this good field;
Where each moves with sacred privilege,
For good that it may yield.
J. W. R.

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

PASSED TO SPIRIT LIFE.

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

Mrs. Hannah Wilcox Cheney passed to the higher life, from the residence of her son, at Courtland, Ill., Jan. 9, 1906. Mrs. Cheney was born in Scipio, Cayuga county, N. Y., in 1807, having almost reached the century mark. She was a devout Spiritualist for a great many years. Her end was peaceful, and in the full realization of all her faculties she welcomed the messenger as it came to her, for she knew it would bring her peace and comfort.

GEORGIA GLADYS COOLEY.
Thos. Morgan passed to spirit life, from his home at Gilborton, Oct. 12, aged 80 years. He was true in his devotion to the cause of Spiritualism, and a faithful reader of The Progressive Thinker. His companion still survives him, aged 71 years.
MRS. MARTHA TREGDA.

Passed to the higher life, Jan. 14, 1906, at his residence, 2056 Douglas avenue, Ogden, Utah, Wm. Foster, aged 71 years. He was an avowed Spiritualist and a good medium. Many and beautiful were the floral offerings from his many friends.

MRS. E. FOSTER.

Florence A. Simpkins, adopted daughter of Mr. and Mrs. William Simpkins, was born at Columbus, Ohio, July 20, 1891, and passed to spirit life, from her late home in Bloomington, Ill., Jan. 3, 1906. The mother of Florence was a sister to Mr. Simpkins, and at her death she adopted her little four-year-old Florence as their own child. Her beautiful and loving nature intertwined itself into their lives until they knew no different love than that of father and mother for their own. The interment took place at their old home in Ohio. The writer officiated at the funeral in Bloomington.
MRS. INDIA HILL.

WAS IT OBSESSING SPIRITS?

Or Principles of Molecular Induction as Expressive of Mental Processes?

Being seriously in doubt as to the possibility of a claim made by Prof. Wm. M. Lockwood regarding obsession, I desire to state and ask for enlightenment. When in Boston I interview a patient of the obsession specialist, G. Lester Lane, D. M. D. O. (672 Huntington avenue, Boston, Mass.), and here is the testimony, as stated to me, the name of patient only not to be used.

The vocal organs of this patient had been for ten years to speak indelibly through, by conversation with them as with any other person, but could not force them to depart or cease their annoying.

Brother Lockwood in 'The Progressive Thinker,' January 13, states in a way: "That obsession is due to the irregular physiological structures with their consequent unrythmic functioning and mental expression."

The patient interviewed was not an Indian, and could not speak that dialect. How came that language to be spoken? What is there in irregular physiological structures with their consequent unrythmic functioning and mental expression that go to PRODUCE A KNOWN LANGUAGE INDEPENDENTLY?

Is it not logical, my brother, to conclude that if irregular functioning of our organs can produce all the mental and physical phenomena produced by obsessing spirits, then those irregularities can produce all mental and physical phenomena accredited to good and truthful spirits, as both operate by the same spirit laws, and can produce much of the same results except in the quality of good or evil, blessing or injury; both produce the trance state, rapping, moving of material objects, writing and so on, and if all these phenomena are but the irregularities of our being, then all spirit communication is a mistake, and Brother Lockwood has relegated to Spiritualism out of existence and introduced something more wonderful than spirit obsession.

To establish Brother Lockwood's theory he must prove that our ideas, will and reason take on human spirit form, move, speak and exercise other faculties and all independent of the physical and mental organism of living persons. The testimony of the intelligent thousands, both spirits and mortals, has been that as the evil or good pass from the material body they are not improved by the change, and as good or evil spirits, can and do manifest on the earth plane.

We passionately await this molecular modern miracle that is threatening our beloved spiritual truths, but not with fear and trembling.
J. BARTON STEWART.

"The Light of Egypt." Volumes 1 and 2.—An occult library in itself, a text-book of esoteric knowledge; as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1.

"The Light of Egypt." Volumes 1 and 2.—An occult library in itself, a text-book of esoteric knowledge; as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

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Spiritualist Meetings. Have You Read

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

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

The Church of the Soul, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garfield's Hall, corner Ashland avenue and W. 15th street.

The Light of Truth Church will hold services in Hopkins Hall 628 W. 63rd street, near Stewart avenue. Conference at 8 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace H. Aiken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East 13th street, corner Burlington at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hart, pastor.

Church of the Poynders, 4th and 10th streets, holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-253 East 43d street. Conducted by Mrs. Lisa Cleland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every evening at 8 o'clock. Tests and music at every service.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue, North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated cars. Mrs. M. Schumacher, pastor, assisted by Dr. L. C. Koehler and others.

The German-English Spiritual Society, Bund der Walden No. 13, holds services every Sunday evening at 8 o'clock 101 Brandt's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everyone welcome.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabasha avenue, near Robey street, North avenue. Meetings every Sunday at 8 o'clock, at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures, best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests, and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers are cordially invited. Residence 618 N. Wells street.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing would require the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the orderly courtesy of correspondents is expected.

HUDSON TUTTLE.

Alta M. Lilly: Q. We sent for an aluminum trumpet. It is in three pieces, like a telescope. It is impossible for mortal lips to speak through it without the aid of the hand to conduct the sound. Is it as good as any trumpet?

A. This is one of the "trick" trumpets, and so made as to be extended to make the voice sound at a distance from the medium, or contracted to sound near.

It is made difficult to speak through, without the use of the hand, that the "voice" may seem more of a "test" of its spirit source.

This telescopic form is advantageous only for purposes of deception. A light tin trumpet should be chosen, as the best instrument for the object sought, by honest investigators.

Ignorance: Q. What is the meaning of a four per cent curve and a three per cent grade?

A. A four per cent curve is one which departs from a straight line four feet in one hundred. A three per cent grade is a fall or rise of three feet in one hundred, from a horizontal line.

L. Reynolds: Q. How can the precocity of some children who give answers to the most profound questions without giving them seemingly the least thought, and when they reach maturity, are below the average, and have no longer this ability, be explained?

A. The most plausible explanation of this precocity is that they are impressionable and thus subjects under spiritual influence. This would manifest to them in certain directions and not in others, according to the fact that in precocious faculties of the mind are rudiments of the faculties called into action by the spirit impressing.

When they reach adolescence, in almost all cases the sensitiveness is lost and the recipient becomes himself, often of mediocre attainments.

It is, however, possible not only to preserve, but to increase this wonderful ability, by culture as a spiritual faculty, if the recipient becomes an active factor, training his mind to the understanding of what he thus receives; in brief, awakening his reasoning and quickening his mind by this impressing of intuition, he may have the advantage of an education along both lines.

Student: Q. What is the exact distance of the sun from the earth? Astronomy is said to be an exact science, and supported by the demonstrations of mathematics, and yet I find a variation of more than five millions of miles in this distance by different astronomers.

A. "Student" makes the variants too large, for the latest observations reduce the margin of error to 500,000 miles, more or less.

Almost all the data of our knowledge of the sun depend on this computed distance. There are several ways of determining it, but measurements of the angles parallel are the most direct. The instruments by which this measurement is performed are as near perfect as human skill can accomplish. Encke in 1824, with such instruments as he possessed, made the angle 8 m. 58 s., corresponding to a distance of something over 95,000,000 miles. Observations on the velocity of light showed this to be too great, and with more perfect instruments, the distance has been reduced to a mean distance of 92,500,000 miles, with a margin of half a million either side. This may not be thought to be as accurate as it should be, but when it is taken into consideration that the apparent size of a hair at a distance of 125 feet, must be measured, for that almost imperceptible space will make a million or more miles in the calculation based thereon.

From data drawn from several other sources the distance of the sun has been computed, and the results approximately agree, but not perfectly. For all practical purposes the present received number is sufficiently accurate. The detection of the error by the velocity of light, was a beautiful illustration of the interdependence of phenomena. It was found that light from the sun reached the earth in too short a time if it had 95,000,000 millions of miles to traverse.

According to the best and most recent authorities the distance of the sun may be taken in round numbers at 93,000,000 miles. (It is somewhat less.) It is not claimed that the instrument can measure with absolute accuracy, and a margin of two hundredths of a second is allowed for error. Taking this for the true distance the diameter

of the sun is 866,500 miles or its volume or bulk is equal to one million, three hundred thousand worlds like the earth.

J. B. Davis: Q. By whom was the order of Melchizedek founded, and what are its teachings?

A. The order of Melchizedek is a living thing, with a journal of its own, with headquarters in California. As it is a most secret order, with more mystery and "concealed knowledge" than even Masonry, its teachings are known only to those who have taken its awful vows.

It has been hinted that a good deal of Spiritualism had been injected into the institutions and ritual, and a bid thereby made for those of that belief to become members, but Spiritualism has no purpose to conceal the knowledge it brings, and has no inner shrine which can only be approached by grip and password. They who pretend to have spiritual knowledge unknown to others, on which they fix a price, have nothing to dispose of, and all their patrons will gain will be a sad and disappointing experience.

S. A. W.: Q. A year ago while descending the stairs, I suddenly became unconscious and fell nearly to the bottom, severely injuring myself. Yesterday while engaged in my room, I was suddenly thrown with such force that my knee ached for hours. It came without warning like a stroke of lightning. Was this caused by an unseen power intending to injure me?

A. An "unseen power" should be the last resort in explanation. If spiritual beings of the lower order, were able to exercise such influence over mortals nothing imaginable could be more dreadful than this life. The entrance of evil disposed spirits into our lives is possible, but only as we, by our conduct, prepare the way, consciously or unconsciously.

In this instance the cause must be sought in the physical condition of the subject. It is organic and not psychic, and the effect will recur if the cause is not removed. This arrest of vital force by momentary heart failure may be prevented by hygienic living and avoiding sudden exertion and nervous strain. Slight benefit can be expected from medical prescriptions.

F. M. S. Melvin: Q. Did the universe have a beginning? Can the human mind conceive of a "beginning" to the universe as a whole. It can comprehend a beginning to some special part, as the solar system. The processes of its growth are incomplete, and can be traced to the cosmic fire-mist, out of which it was evolved.

There it had a beginning. But what was before? Out of what came the fire-mist material? It is idle to conjecture.

In the universe are countless millions of stars, each representing a solar system like our own. Held by gravitation in the vast spaces, they are mutually related and dependent. These systems have birth, grow old and die, and new ones take their place. Perfect equilibrium is preserved, and the idea of a beginning or ending comes from the limitation of the human mind, within whose narrow horizon the infinite is inconceivable.

THE FUTURE RELIGION.

A Comprehensive View of What It Should Be.

The few thoughts by Dr. Juliet Severance in a recent issue of The Progressive Thinker deserves the highest consideration by thinking Spiritualists.

That the future religion will embrace ideas of practical benefit to mankind, and that this religion is now in the process of construction, there is no doubt in my mind.

The demand for practical points in this religion, was recently voiced by a woman writer, Dr. Alice B. Stockham, when she said that in many instances the parents need education along practical lines more than the children do. Prof. Jackson of the University of Chicago, in a lecture before the Home and Child's Development of the Woman's Club of Evanston last April, said: "What we want is a religion that will teach the people how to live. Vox populi vox dei is an old expression upon which the future of our present political status rests, and upon which the next great partisan battles will be fought, because the great political leaders are learning that the people's wishes ultimately will triumph."

The tendency of our times is socialistic and practical. One year ago the presidents of two large labor unions in Chicago, stated that there was no church that was of practical benefit to the poor working man, and to this I heartily acquiesce, unless it is the practical social work of the Hull House, or the Chicago Commons.

Perhaps the free dispensary, to which the poor people in the large cities crowd, or the large hospitals, which are everywhere on the increase and enlarging, comes as near being of practical benefit as anything we have under our present religious system, and along these lines the Christian church has at last found out that it does not pay to oppose science any longer, but that the people themselves can appreciate and welcome practical work; therefore the church is contributing money to found hospitals, not only in America but also in the so-called heathen countries. It is establishing Medical Missionary Training Schools, and Training Schools for Missionary Nurses, and the like. The curriculum of the teaching of the Y. M. C. A. in this city of a two years' course in practical medical subjects conclusively proves that the bright, intelligent young men of America appreciate the influence of a teacher who understands practical points as well as metaphysical.

The question to my mind is, What is the great organization of the Spiritualists going to do about this practical part of the coming religion? Is it going to oppose it, or will it boldly take up this matter and embrace it for its own glory and the benefit of eager waiting humanity?

There is a field that is not filled entirely by any religious organization, and can only be filled by a practical religion as Spiritualism surely is.

D. S. HAGER, M. D.

Chicago, Ill.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritual Gatherings." By Mattie E. Hull. Price 10 cents.

Etchings From the Hull Pilgrims

Interesting Items From the Pacific Coast.

Tempus fugit. The days come and go much faster than I can. Our last Etchings left us in El Paso, Texas. We only stayed one day after that article was closed. Our last day in El Paso was our best ones. The size of the audience and the interest increased until the very last moment. I do not know how many people were present. The same persons stuck to us more faithfully from first to last than at El Paso. The people did not like to see us leave. Many shed tears when the last good-byes were said. We left many friends whom we shall want to meet again.

On the first day of the present year we traveled the Southern Pacific train from Los Angeles and San Diego, Cal. Our journey was in every sense of the word a pleasant one. In the first place we had none but pleasant memories to carry away with us. Then we had pleasant anticipations concerning the future.

The greatest curiosity we saw on the way was the sea. I had seen the Pacific Ocean at Salton Lake. That baby sea is not yet quite one year old. It is located in the southwestern Desert of California. It began to fill with water, apparently from the Colorado River, and has been filling ever since until it covers hundreds of square miles; and still it increases in depth at the rate of the Pacific ocean. This leads many to suppose that there is some kind of subterranean connection between the ocean and this little sea. I will add that many people in Southern California believe that the sea is already having an effect on the climate of California.

The S. P. railroad has been compelled to move its tracks several times on account of the rise of the water, and is now engaged with its thousands of men in again moving its tracks. It is supposed that the railroad will very soon be compelled to give up the entire basin to the sea—I think in its lowest depths the basin it occupies is three hundred feet below sea level.

We arrived in Los Angeles several hours late, and found our friends apparently glad to meet us. We held one meeting there; that was managed by our friend of many years, Mrs. Nettie Howell. The meeting was a success in every way, though the notice was short. We promised to spend a week there on our way North. This we will do, after we have had a further report. It may here be said that the Spiritualists of Los Angeles have formed an association and purchased a camp ground, in the suburbs of the city, and are going to work to fit it up for a camp meeting this year. Something further will be said on this matter later.

From Los Angeles, we came on Saturday, Jan. 8, to San Diego, the "Bay City" of California. This is my first visit to San Diego in sixteen years. One can hardly imagine the change that has come over the city in that length of time.

Judge of our surprise, upon arriving, when we landed at 1023, Ninth street, to find that we had gone right into the home of our old friends, Orrin W. and Gertrude Smith. We had known them intimately during the past eighteen years, but had no idea of meeting them here. Brother Smith is a kind of all-round literary man, and Mrs. Smith is a medium of much more than ordinary merit. We are home here, and of course we will call this our home until we leave San Diego.

Our meetings here are largely attended. It was indeed pleasant to look over the large audiences and see the familiar faces of the long ago. Among them was that familiar face of Dr. J. M. Peebles, now about eighty-five years of age, then a young man, and a copy of every one of his valuable books—I mean the books of which he is the author. Now my brother, Dr. W. Hull, has sent a portion of his large library to the school, and promises the remainder when he and his wife get through with it. When I return to my home in the spring I shall carry a large amount of my library over to the new hall in the Institute. Dr. Peebles made us glad by making the public announcement in the San Diego Spiritual Temple, that he was going soon to send his large and well selected library to the Morris Pratt School. At this rate we shall soon have a library, the study of which will make one a five year young man. As soon as we can have our library properly arranged, the Morris Pratt School will not be ashamed to compare its library with that of other young schools. It has perhaps four thousand volumes now.

Our appointments for the immediate future are as follows: Jan. 30 to Feb. 5, Los Angeles, Cal., and the management of Mrs. Nettie Howell. Address us while there, 1410 Kellam avenue, Feb. 6 to 13, San Jose, Cal. There address us in care of Mr. Dobson Barker. Feb. 13 to 28, Portland, Ore., and March and April, Seattle, Wash.

Both Mrs. Hull and myself are enjoying better health than we did before we left home on Nov. 10.

float in from space. In all of their entertainments every performer has learned his part well. The smallest children, whether educated over on the Point or in their Raja Yoga school in the theater building, do their duties on the stage with all the composure and nonchalance of old veteran actors. Their San Diego school is very popular, and it is conceded to be far, very far ahead of the public schools. Many people, not at all in sympathy with what is called Theosophy send their children to the Raja Yoga school.

Whatever these people may be they certainly have a model home, a model government and a model system of education. Every one is trained to exactly fill his place, and it is done with such grace as is seldom seen elsewhere. Whether a tallyho driver, a guide or a secretary in any of the offices, each one has learned just how to answer, just what questions to answer, and just how to avoid any question which borders too much on matters which it is not designed that the world should know. No one ever hears any profanity, obscenity, loud talk, or ungrammatical or mispronounced words on Point Loma.

We did not get into any of the main buildings. They are not open to the public except on certain days, and on great occasions. We did not see Mrs. Hanger, who seems to be wise enough to keep herself away from the public. They say she is a very busy woman, and spends most of her time with her cabinet, agents, secretaries and stenographers.

From whatever source the wisdom may come, there is surely much of it manifest in every department of the Point Loma works. I would surely advise all who come to San Diego to make at least one visit to Point Loma.

Our meetings in the Temple in San Diego, have been and still are large and interesting. Many seem deeply interested in the school, and are helping it. Our school is slowly but very surely on the up grade. Mrs. H. and I only wish that we could take the Spiritus take a personal interest in its every movement, but until it grows to where it is a little nearer self-sustaining that cannot be. As I am out in the work I have reason to believe more and more that the time is very near when we can take more of a personal interest in each student.

I do not remember that it has been announced that Mrs. Clara L. Stewart, who is still on our board of directors, has felt compelled to resign her position as secretary of the M. P. I. A. The distance between the school and herself is so great that she does not feel that she can discharge the duties of secretary as they should be done. Her resignation has been graciously accepted by the board of directors. Mrs. Emma J. Owen, of Clinton, Iowa, has been chosen secretary in Mrs. Stewart's place. Mrs. Owen is now in the school as student, teacher and secretary.

Mrs. Stewart is now in Seattle, doing whatever she can find to do, both for the school and for the cause of Spiritualism. It is hoped that the Spiritualists of the West will keep her busy and will pay her well for her work.

The Morris Pratt School, now being blessed, and to be further blessed in the future by having additions made to its library. Dr. James M. Peebles, less than one year since enriched the school library by adding to it a copy of every one of his valuable books—I mean the books of which he is the author. Now my brother, Dr. W. Hull, has sent a portion of his large library to the school, and promises the remainder when he and his wife get through with it. When I return to my home in the spring I shall carry a large amount of my library over to the new hall in the Institute. Dr. Peebles made us glad by making the public announcement in the San Diego Spiritual Temple, that he was going soon to send his large and well selected library to the Morris Pratt School. At this rate we shall soon have a library, the study of which will make one a five year young man. As soon as we can have our library properly arranged, the Morris Pratt School will not be ashamed to compare its library with that of other young schools. It has perhaps four thousand volumes now.

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Both Mrs. Hull and myself are enjoying better health than we did before we left home on Nov. 10.

MOSIES HULL

A Prominent Spiritualist Passed to Spirit Life.

Mrs. Lizzie Cone Reals of Summerland, Cal., passed to spirit life, Jan. 19, after a long illness of years of bronchial consumption. She had been a great sufferer, yet always patient and cheerful. She was a firm Spiritualist and felt conscious of the presence of the departed, giving her assistance to bear her trials and suffering. She had written many beautiful poems which found their way in the different spiritual periodicals of the West. A few days before her transition to spirit life, in her invalid chair, she wrote the following poetic lines which seemed prophetic as the day had been cloudy and rainy, but on the morning of her passing away the sun came out in brilliancy and the earth teemed with the gladness of spring as though answering the cry of a freed spirit from the grievous hand of sorrow and disease. It cannot wish her back, although my heart is made desolate and lonely by her absence, and only the assurance that her spirit is with me can allay the sorrow I feel. The following are the lines I found in her notes she had pencilled among her papers:

On the wings of spirit, bright sunny morning,
Let my spirit soar away,
When the powers from their dewy slumbers
Are opening to welcome the day;
When they shed their perfume sweetly
On all the air around,
Then heavenward let my spirit—
Oh, homeward let it be found.
When the birds are singing sweetly
Their gleeful morning song,
Let me list to their swelling cadence
As I joyfully pass along.
Let it float with me so gently
Till it mingles with the streams,
By angel voices chanted,
On those bright celestial plains.

BISHOP A. BEALS

Summerland, Cal.

"Death Deferred; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1

BUILDING LOTS.

They Are For Sale in Hell.

AN Experience of Charles Dawbarn.

With spectroscopic and telescope man is everywhere trying to discover what is going on above and below him; but the instruments have yet to be invented that will tell the history of a block of lava before its mother volcano permitted it to run alone.

Lava is everywhere around me, as I write by the side of the crater of the most active volcano in the world, and some of it is yet so hot that no policeman is needed to order the wayfarer to "move on."

I just pushed a stick into yonder bank. It came out coated with sulphur, liquid with the heat.

Everything is weird and unreal. The lava bends as you walk, and below is an echo which is at least a very unsatisfactory foundation for the trail three miles long, by which you creep to the edge of the crater of the celebrated active volcano of glory and terror of the island of Hawaii.

I rarely note down a first impression, and have often regretted it, so here, on the spot, I record a rather irreverent comparison suggested by the scenic play going on 100 feet below.

It is not yet quite dark, so the lake is still dimmed by the light of day; but it is chased and recrossed by lines of fire. They are just cracks in the lava, but have a strange regularity that somewhat resembles the map by which a dealer in real estate advertises his coming sale of most valuable and eligible lots. One almost expects to see somewhere a huge sign announcing "BUILDING LOTS FOR SALE IN HELL TO-NIGHT."

But the play goes on. Fountains begin to sparkle, cascades tumble and roar, geyser spout, and presently a huge wave of white hot lava rolls over at least one-third of the great lake, where it had seemed previously rather neglected and unsaleable.

In one corner the hour has come for increased activity, and we hear the puff, puff of engines, with the thunder of pneumatic hammers, evidently pounding and smashing great blocks of chaos into fragments of suitable size for the fuel needed by the volcano.

It is a gruesome and weird scene, and none the less so when the guide tells me that he considers this rather comfortable ledge on which I am sitting is liable to tumble into the crater any hour. No one is to be seen going to heaven, or elsewhere, by this route, but the guide says he has often found the resting spot of one day has disappeared at his next visit. So a rather startling newspaper epitaph is included as one of the possibilities of a tourist's ticket.

This volcano is presided over by the Goddess Pele, and at intervals that seem almost deadly, she sends from a much higher crater a stream of lava that usually makes quite a reputation for itself before it ceases. And there, by hangs rather an interesting tale.

In the year the theologian calls 1822, the last of these great lava rivers started to cross the island, and reach the ocean. But right in its road was the sea serpent of the island, the famous little city of Hilo. The inhabitants, both sacred and profane, naturally objected to being wiped out in this manner, and a battle royal began, just as, according to sacred history, a similar battle was fought to the bitter end between Elijah the prophet and the priests of Baal. The prophet defied the priests to set fire to the sacrifice on a great altar he had built. Their prayers were many, but too cold for the occasion, and the sacrifice remained unroasted. But the prayers of the prophet went straight to the spot. There was a grand conflagration, and, of course, the "maddening crowd" joined his church immediately. For there was, even in those days, nothing so popular as success. Here was to be a similar battle between the prophet and the priests, and was to put out a fire instead of kindling it.

The missionaries and their flocks took first linings, but the dread goddess continued her march to the tune of "Roll on, thou shining river." When the awful stream was less than three-fourths of a mile from the city a dear, good princess of the then royal family undertook to appeal to the goddess. It was a bold move, and she was weighing something over 300 pounds, who proceeded to take the accustomed offering in a chariot which would vulgarly be called an ox-cart, only it was drawn by loving and enthusiastic natives. She sat flat on the bottom of the cart, with her princely limbs hanging out behind in the full glare of the 19th century. With her were offerings well known as acceptable to the divine Pele.

From a rock overhanging the flowing stream, the princess cast in a sucking pig, and bananas, where the goddess could immediately scent and enjoy the feast. In a moment the lava ceased to flow and the city was saved. A gentleman holding high office under the king took me to witness the scene. It was something over 300 pounds, who proceeded to take the accustomed offering in a chariot which would vulgarly be called an ox-cart, only it was drawn by loving and enthusiastic natives. She sat flat on the bottom of the cart, with her princely limbs hanging out behind in the full glare of the 19th century. With her were offerings well known as acceptable to the divine Pele.

Of course, the natives believed more firmly than ever in their great goddess. And why should not they? Elijah murdered all that did not believe in his god. These gentle natives should continue to make unswerving prayers. The missionaries shouted "only a coincidence." Just so. But the same remark hits the case of Elijah. Personally I confess to a great respect for an answered prayer, but none at all for the petition that can neither start a fire, or do any other useful work. So Pele, dear Pele, write down as an humble admirer, and accept my earnest congratulations on your success.

Just one question to the learned. How comes it that the goddess of the Hawaiian volcano on the lonely Isle of the mid-Pacific has the same name as the Atlantic volcano which since the above was written has destroyed the city of Martinique? By Newton N. Riddle, a most excellent work for all who have the care or training of children. Price, 65 cents.

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

VOL. 33.

CHICAGO, ILL., FEB. 10, 1906.

NO. 846

A SPIRIT MESSAGE.

Presenting Some Reflections on the Birth of the New Year.

The year of 1905 is very near its close at this writing. It has but a little over one hour to live, as you of earth would say.

You realized as the sun sank behind the western hills, and as the shadows of the approaching night came silently on, that before the curtain of night was raised again the death of the old year and the birth of the new would have taken place.

How many, as they entered their chambers to retire, and long before this hour have passed into the peaceful condition which comes with normal sleep, fully realized that the year of 1905 was soon to die and the new year born and ready to greet them?

They feared nothing from the change which was so soon to take place, for they knew a year was only a time limit as measured by man; only a brief period in their earth life.

They believed the sun will shine just as brightly for them in the coming year as in the past; that rain and the dew will moisten the earth, and that all of nature's laws will be safely and wisely carried on.

Friends, try with all your power to bring yourselves into a condition to look upon the death of the material body with the same calm assurance as you do upon the death of the old year.

This is the condition which we of the spiritual world are trying so hard to bring about, and to prove to you on earth in every possible way, that we do live, after the change called death.

When we have fully proved this fact to you (and this knowledge is being accepted to a much greater extent than it was even one year ago), then will the belief and knowledge of eternal life have gained the victory over the King of Terrors.

It may require a long time to bring about the great work we are anxious to accomplish, but we will have the patience and the work will be done, but with a great portion of the inhabitants of earth the progress may be slow as they will hesitate to accept the testimony of the most eminent mediums of the day.

They cannot accept the truths so freely given to them.

We earnest workers for the advancement of the great cause of Spiritualism do unite in sending our best wishes to each one who is inclined to accept our teachings, and who will take the time to read our testimony through earthly mediums.

We unite in sending to the readers of The Progressive Thinker the best wishes for the coming year.

The Progressive Thinker is like the Star of Bethlehem. May its celestial light guide you to the manger of peace, love, truth and spiritual understanding for which it is intended.

Follow in its light through the night of earth life for it leadeth you to wisdom and comfort.

Follow in the good work you have begun, for it will bring to you a priceless reward.

We send to the whole world our Happy New Year's greetings.

Lo! a mighty chorus of voices fill the air with "Peace on earth, good will to men."—Received by L. M. Cobb, at Grafton, Mass.

Some Suggestions Made as to Our Cause.

The world needs Spiritualism in its purity.

Millions of earth's children are groping in spiritual darkness, huddled and thriving to know where truth is to be found. Let each one of us go forth with a will and tell the glad tidings of great joy to human beings everywhere, that God is no demoniacal, inhuman, disgusting, ignorant or treacherous being, beneath the brutes of the field and animals of the forest, and as the creedal dogmas of the churches would have us believe; such as they have been frightening humanity with for centuries.

Spiritualists should do their duty, and declare the whole truth, instead of trying to compromise with error; and what else are they doing when they try to establish creeds by which to rule Spiritualists as the churches do their own.

If Spiritualists will do their duty to themselves and to others, instead of following in the old worn-out by-paths of creeddom, they will establish a plan whereby the truths brought to earth by angels (progressed spirits who have overcome the lusts of the flesh and their earthly desires), will be proclaimed to earth's people, freed from all dogmatic teaching.

They will see to it that these so-called co-operators with the angel world, who fail to realize any higher purpose in Spiritualism than a means of making money, are barred from their nefarious practice of fraud and dishonesty in the name of Spiritualism.

Spiritualism means humanizing humanity, lifting the people up morally and spiritually, enlightening them in regard to right living and their duty to themselves and others. It means not only the immortality of the soul, but it means that, instead of praying to imaginary beings whom we are ten million-million times glad to learn never existed, we are to purge ourselves of all wrong doing, by overcoming all imperfections from our lives, living pure, honest, upright, chaste and loyal, doing our whole duty in regard to everything, not only to ourselves but to everyone else.

MAGGIE NORTON.
Springfield, Mo.

A CURIOUS PHENOMENON.

Occurring in the Presence of a Little Boy Four Years of Age.

Our grandson, within a few days of four years, is very sensitive, yet a healthy child, not afraid of anything. He gets up once or twice nearly every night, alone in the dark. He has been staying with his grandmas the past five months. His mamma having been absent came home a few days ago, and slept with her child. A few nights ago he got up on his knees in bed, wiping one hand on the wall. His mamma awoke and asked him what he was doing. He said he was wiping the blood off his hand, and when she asked what made it bloody, he stated that it was made bloody by the shadows of the room. He said he saw the shadows of the room, and that they were full of shadows, but the three particular were throwing a white light up and down, and finally threw it to the floor, and hit it with a stick.

HAUNTED BY DEAD MOTHER.

Believes the Apparition of His Dead Parent Is Punishing Him Because He Cursed Her for Leaving Most of Her Property to His Sister—His Wife Confirms Report of Mysterious Doings in Their Household—Tables and Chairs Upset.

Because he cursed his mother for her supposed injustice to him [says the Chicago Tribune], Frank Swullus, 1596 West Thirty-ninth street, Chicago, believes he and his family are haunted by her spirit.

When the mother of Swullus died last February she left most of her property to her daughter. The son thought he had been treated unjustly, and his anger over the matter caused him to utter violent execrations against the dead woman. Shortly afterward the strange apparitions, accompanied by uncommon noises, took possession of the Swullus residence.

Convinced He Is Haunted.

At first the son and his wife treated the visitations as imaginary and tried to forget the "spirit" because they did not believe in what are termed "ghosts," but as the apparitions increased the number of their visits Swullus' conscience smote him and he became convinced that he was haunted because of the unkind words he had spoken against his mother.

One night recently a shadow passed between Swullus and the lamp in his room. He looked up and saw what he declares was the form of his mother. Mrs. Swullus also saw the apparition. Since then tables and chairs have been moved to and fro and the water was turned on and off at the sink when nobody was near.

Bothered While at Work.

Until two weeks ago Swullus was night watchman in one of the warehouses of Swift & Co., at the stockyards. But the avenging spirit haunted him there, too, so he sought a day position on the killing floor of the Swift plant.

"I am convinced that there is more to these apparitions than I first thought," Swullus said. "I know I haven't imagined the things that have happened recently." Mrs. Swullus corroborated her husband's story.

The mother of the haunted man was Mrs. F. Kujawski. She lived with her daughter, Dr. R. Reenstrom, at 1003 West Thirty-first place.

"My mother was always kind to all of us," said Dr. Reenstrom, "and if Frank is followed by a specter it is because his conscience troubles him. He sees her in his own conscience and then he believes that he is being pursued."

THE PRODIGAL DAUGHTER.

Some Reflections in Regard to Her Status.

As for as this world is concerned there is no mercy or pity for the returning prodigal daughter. The son may wallow in the mire and filth of pollution, feed on the husks of sin and infamy, and he will come back clad in becoming raiment and knock at the door of society; he is eagerly received within the portals; marriageable misses smile and simper sweetly in the face of the moral leper, and fond mamma's are very gracious and kind, "feeling it their womanly duty to encourage the poor fellow to do better and settle down now that he has saved his wild cat."

But the repentant daughter! Oh, hush! Breathe not her name within the precincts of society; keep her out, push her downward, hurry her onward to the suicide's grave and after having appeased your righteous indignation, return to petting the dear boy who has made a start to come back to the path of rectitude. Ten to one, he never comes back. He knows he can wade up to his eyes in sin and keep his place in society.

But how is it with the poor prodigal coming to God? He receives all alike. A broken and contrite spirit and a genuine repentance is all he asks. He has only one code of morals for all, and of the son a full and complete surrender of sin, and just the same requirement is made of the daughter.

All this prattle about women being sweet angels of purity, and it is so much worse for them to be wicked than their brothers, is a silly and dangerous doctrine. It upholds men in the idea that it is not half so sinful and ruinous for them to curse, lie, drink, and act the demon generally as it would be for their wives, sisters and then society (?) steps in and completes the ruinous delusion.

In the eyes of God impurity means as much in the eyes of one of his subjects as another, and the ambassadors of the most high have a right to say a wicked man is bad, but a wicked woman is worse. It is false; they are good or bad according to the degree of sin, and without reference to sex.

We hear someone say "A man who is an infidel is bad enough, but, oh, it is so much worse for a woman to be skeptical on the subject of religion." Yes, from a human standpoint it may seem worse, but human judgment is not always a safe criterion, and people who always conform to society's laws regardless of higher moral obligations are apt to go astray.

It is the duty of parents, teachers, the press and the pulpit to teach purity, truthfulness and morality to all alike, and to insist that the boy cultivate a high sense of honor and self-respect as well as his sister, impressing his mind with the fact that the penalty of disobedience will fall as heavily on one as on the other. God hastens the day when society will throw the same restraint around about what is said by their sisters. It is right it should be so.

MRS. E. B. BRADSHAW.

The other shadows seemed to be throwing dishes and among them was the shadow of a black hog. The three that were abusing the baby started to carry it upward, and when they got to a level with the bed the boy reached out to catch it and got his hand bloody, and while wiping it the shadows and baby reached the ceiling and disappeared. On being asked the size of the shadow, he said it was the size of Hildred, a little girl one year old.

W. P. BRITTAIN.
Martinsburg, Iowa.

The higher wisdom, the more incomprehensible does it become by ignorance.—Herbert Spencer.

When you conquer your enemy by force, his better part remains unconquered.—Chinese Sage.



WOE IS THINE.

"Hark from the tombs, a doleful sound!"
A voice comes from the silent ground—
"Our loved ones lost have all been found!—
Not clothed in garb of earthly taint,
Illumined with phosphorus paint;
Not decked with wigs and whiskers, made
On earth to win and gain a trade
For fakes at peep-shows on parade;
But clothed in spirit from their deeds,
And fed according to their needs
In Soul-Land's greener, fresher meads."

A sound comes up from every grave;
From those interred as king and slave;
From cringing coward and from brave;
From every closet, dark and dank,
Of high and low in human rank;
Of optimist and silly crank;
Proclaiming—"Life! Eternity!"
Proclaiming—"Truth! Fraternity!"
Proclaiming—"Love! Maternity!"
Proclaiming—"Death to Fraud, and due
Allegiance unto all that's true
On earth and out beyond the blue."

B. WARE.

HANGED ON SPIRITS' TESTIMONY.

That Spirit Return to Earth Has Been Proved in Thousands of Different Ways.

The testimony of a "ghost" would not now count for much in a court of law, but the day has been when it has sufficed to hang a man. It is stated that the original depositions are in the Moulton library of a most remarkable case of this character.

A girl named Anne Walker was supposed to have been sent away for her good by a substantial farmer. Some time afterward an apparition appeared to a neighbor, with its head all bloody from wounds, and telling him that she had been murdered by the farmer and an accomplice. Her body, the apparition said, had been buried in a spot which she described, and she begged the man to whom she appeared to bring her murderers to justice. True enough, the body was found in the place mentioned and the men were brought to trial. The sensational character of the case was intensified by one of the jurymen declaring that he saw the child of the dead woman "sitting upon the shoulder" of its father, the farmer. Both the culprits were hanged.

There was a ghostly accuser in a case with which the readers of Scott are familiar. Soon after the "45" an English soldier wandering near Braemar met a violent death. Hawks do not peck out hawks' eyes and no man opened his mouth to give a clew. Years passed and then came a story of a communication from another world.

A farm servant declared that in the night a spirit had appeared to him, declaring itself to be the ghost of the soldier, whose bones it said lay still unburied. The Highlander must see to their decent interment and have the murderers, two men named, brought to justice. The Highlander promised, but did not keep his word, and a second and third time the spirit appeared and upbraided him for his breach of faith. Alarmed at last and no longer daring to delay, the man called a companion, went to the spot, which the spirit had indicated, and there found the bones of the murdered warrior concealed in a moorland tract called the Hill of Christie.

The story of the Highlander came to the ears of an anti-Jacobite, who caused the matter to be brought to trial before the court of Justiciary, Edinburgh. There the tale was corroborated by a woman who had seen a naked figure enter the place on the night spoken of by the man.

It was an age of superstition, in a district more than commonly given to superstitions, and the jury seemed disposed to find the two men charged guilty of the murder. But it happened that the principal witness spoke only Gaelic.

"Now," said the counsel for the defense, "in what language did the ghost speak?"

"In as good Gaelic as I ever heard in Lochaber," was the reply.

"Pretty good for the ghost of an English soldier," said the counsel.

And that question and comment saved the necks of the men at the bar. The jury could believe in a ghost, but not in an English ghost speaking Gaelic.—London Daily Standard.

PENNVILLE, IND.

Its Numerous Advantages Pointed Out.

Pennville, Ind., formerly Camden, is a nice little town of about 1,000 population, located on the C. & O. R. R., 10 miles from Portland, 18 from Bluffton, 10 from Redkey, 10 from Montpelier, and 13 from Hartford City.

This is a fine farming country, with first-class gravel pits. The famous Twin Hills (gravel) being only 2 1/2 miles from town.

There are enough Spiritualists in the surrounding country to make the levitating work nicely. The West Grove Hall being 3 1/2 miles northeast of town.

This comes as near being a "free country" religiously as any place I ever saw, the population being composed of Quakers, Spiritualists, Methodists, Campbellites, United Brethren, Independent, Materialists, Agnostics, and last but not least, "I Don't Knows."

Mrs. Bowman is giving seances once a week, either at her home or some friend's, which are said to be giving general satisfaction; as there is no charge made, there is no inducement for fraud.

A. J. PRICE.

EXPLANATION OF DREAMS.

We Never Die—Even in the Sleep of Death We Live, Move and Have Our Being.

"We are such stuff as dreams are made on, And our little life is rounded on a sleep."

Often, in the nightly trance of our senses we drift into the mysterious, untrilled land of dreams. It is a land of lights and shadows, of hopes and despair, where the pleasures, sorrows, and emotions of daily life follow us with a vague and strange intensity. We see, as if awake, feel, or seem to feel, as if in conscious life, experience the joyful elevation of love, hope, and veneration, or the agony of mental anguish, fear, and horror. Under the strange spell of the unknown part of ourselves, whether inferior or superior to the workaday part, we struggle and debate, argue and declaim, entreat, weep, laugh, cry, sing, perhaps swear, as when awake. Sometimes we awake with deep regret from parting with cherished friends and halcyon associations; and sometimes we start up in shuddering terror, as if escaped from the clutches of a demon, and lo, the sun is shining and the birds are singing, and—"Thank God, it was only a dream!"

It is a sacred and mystic land, this land of dreams, sacred from the impudent, exploring probe of the scientist. Even that great and gentle analyst and exponent of human nature, the immortal bard of Avon, shrank from exploring its jealous preserves. Many and marvelous are his eulogies of sleep: "Innocent sleep! Sleep that knits the ravell'd sleeve of care; the death of each day's life; sore labor's bath, balm for hurt minds; nature's great second course; chief nourisher in life's feast." But nowhere in all his rich treasury of thought has he left us an analysis of the meaning or scope of our dreams—those strange things that come and fill in the cloudland in which the soul struggles towards the mysterious fulfillment of its creation. Intangible and elusive, they mock at us, and flit like specters at the crow of the cock. Vain to attempt in our realistic waking hours to pluck out the heart of the mystery, futile and silly as to listen with the ear of flesh for "the footfalls upon the confines of another world."

Some one has said, "Dreams are but the children of an idle brain." Idle and begot must be the brain that gave birth to anything so rapid and illogical. There are cases wherein the influence of dreams on some of the world's master minds have affected the destiny of nations, the fate of empires. Even scripture has set its solemn seal on their occasional portentous warning. "What 'idle brain' produced Jacob's celestial ladder, and Pharaoh's fat and lean kine, and the dream of Pilate's wife?"

WE NEVER DIE, EVEN IN THE SLEEP OF DEATH WE LIVE, MOVE, AND HAVE OUR BEING. "Even in our ashes, live their wonted fires." Hamlet feared not death, if death ended all. Is the dream a reflex or premonition of the good or evil to come when we shall have shed our fleshly raiment? Since we are dreaming of dreams and getting more vague in our blind attempt in questioning the mysterious forces which impel and propel us towards the shadowy land, the suggestion naturally arises: Why may not dreams such as afflict "Poor fools of nature, who shake so horribly withal and have thoughts that are above the reaches of our souls"—why may not our dreams, with their ofttime thralldom and suffering, be an illustration, or rather exemplification of what theologians formerly denominated hell and modern erudition with gentle classicism spells hades? Whence comes the glad sense of redemption from a dreamland inferno, to which we had been condemned perhaps for untiring and untiring attempts of loving, loving, and loving, and where we had been suffering torments? Whence, too, our regret and disappointment in awakening from a pleasant dream? The pleasant dream is the crown of life. It leads us by roseate paths into "green pastures, beside the still waters," where we are envied with noble and beautiful people, among whom we are at ease, and joyfully contented, with a peace of mind that passeth understanding.

"Is this a dream?
Then waking would be pain.
Pray do not wake me,
Let me dream again."

Vain for the ordinary mortal to try to recall the elusive and bewildering dream for purposes of narration. We may soar into that cloudland as an aeronaut may venture towards the upper heaven, only to return chilled to the marrow, benumbed and dazed by the awful infinity of the unreachables; for it is written for our mental limitations much more than for the solution of our physical problems. Thus far shalt thou go, and no farther.

As sleep is the sister of death, so may our dreams be the sister of what follows death. In this contemplation we can but prescribe for our groping selves the faith defined by the Apostle Paul: "The substance of things hoped for, the evidence of things not seen."

Vast is the amount of man's energy expended in unsubstantial results for final good, aimful yet futile, as the ant toils restlessly while all else is inaction, only to have its ephemeral mound swept away by the next gentle rain. Like that indefatigable little toiler, silently and persistently fulfilling the cause of its creation, must we poor mortals go on working and dreaming and conjecturing. Up the adamantine bill of the hereafter we may gaze with clasped hands, in mute wonder and hope, keen to the prospect that some time the search of the soul for the true shall be a sublime reality, that there shall be a merger from our lot: "Upon this bank and shoal of time," to an eternal reckoning, which cannot be amiss, since the Omnipotent has made the calculation of our immortal manifest destiny. But the more we try to unravel the mysteries of our being, the attempt to gain the secrets of the Almighty, the deeper do we founder in the hopeless depths of speculation. When even the physical facts of our being are too deep for human doctors and scientists, when to them, even in this advanced age, the facts of our birth and death, evolution and development are but phenomena, how may we, anthill toilers, hope to find light or truth as to our spiritual future being by researches in the mystic borderland of dreams? Then let us work and weep and suffer and bravely bear the burdens which we are destined to carry, with faith deep, broad, tender, and unquestioning, till at length we may have

TO DRIVE AWAY LONELINESS.

Writer Says Every Mortal May Store His Mind So as to Add to Happiness.

Not long since a woman of culture (as set forth in the Chicago Record-Herald) remarked that she was "never lonely." When this remark had taken the proper hold upon me I realized how true this state might be to others of the human family and how desirable such a condition is as a factor in human happiness.

Especially is it true that mortals must live more and more within themselves as age approaches and must in an ever-increasing ratio draw from the store of earlier impressions the pleasures of life. The question with us when young should be, therefore, as to whether we shall prepare for the most happy and desirable condition of never being lonely and of always being mentally alert and vigorous, by reason of living upon the delightful impressions received when the mind was in its most receptive condition, or whether we shall be content to look into the future with nothing of value in that storehouse and must depend in age on dozing in the chimney corner and be ever lonely.

I am sure, apart from the consolations of religion, which all do not have, there is no factor so great as all the world to prevent loneliness as a brain whose every recess is filled with the beautiful thoughts and choice language of those great authors whose works live to bless mankind. And I know of no factor that exerts so potent an influence in giving us the means to arrive at the most desirable condition of living happily within ourselves when from necessity we may have others to cheer us as the library, whether it be private or public. Its stores enable all to lay by memories fit to save them from an unhappy future of solitude and to endow them with that blessed spirit which, as Pope says:

"Warm in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a half as heart,
As full, as perfect, in a vile man that
Burns and shares the same divine spark."

Charlton, Iowa. THOMAS GAY.

Lines of Heaven.

Oh if upon some fair and fadless land,
Where Jasper seas their wavelets gleam and roll,
Neath wondrous soft light of a spirit sun

To find the one true love mate of the soul
Could this be aught less than heaven—
to thee
Oh! traveler lone, o'er earth's desert waste,
Once in the "many mansions" pure and free
Forever love's immortal joys to taste?

Art thou, dear soul, preparing for that sphere,
To augment the store of that lov'd one's bliss?
Dost thou cause heart's around to grow less scar,
As thou dost bear those bright realms from this?

Strive ever! take heaven with thee to that land;
All of earth, perishest here below,
But Love's pure name for aye, with God may stand,
While happy angels through those mansions go.

Thou may'st dwell near heaven on this earth;
And oft from sorrow's bitter cup drink deep,
From a sweet soul crushed all native mirth—
But angels o'er thee their fond vigils keep.

For that which looks to man as merest chance,
Shows pain, and love, o'er a thousand years ago,
That he, or she, God's glory should advance,
Though they in earth's humblest homes may grow.

WILSON DUNCAN.
Council Bluffs, Iowa.

A STRANGE OCCURRENCE.

An Illustration of Occult Influence.

Between 8 and 9 o'clock, while reading, my eyes became tired and I closed them for rest, when immediately a beautiful green lawn appeared plainly before me, studded here and there in a Sunday suit of mixed flowers. I often have such visions. Now the strange part: While admiring this lovely scene a well dressed young lady, a spirit, advanced and jestingly looked at me and laughed. I asked, "Who is this?" She then vanished.

I had made a pair of pincers out of a solid piece of wood and had placed them in an adjoining room, hardly dry from varnish.

Early in the morning I discovered the pincers were missing. There was no one in the house but myself and daughter. After she went to work, I made a thorough hunt for the pincers, all to no purpose, and I became worried as I had put considerable work on them.

About 9 o'clock I went to my room, and, lo! to my surprise there lay the pincers in the very place I put them 24 hours before. Now did that pretty young lady take them? It is plain that either the human hands had to do with this. Those who know me will give this statement serious attention.

Chicago, Ill. JOEL PEEFFEY.

ply pass perhaps from a dark dream here to a joyous awakening in an eternal Unarise.—Jarvis Blume, in the Chicago Tribune.

The miserable have no other medicine, but only hope.—Shakespeare.

J. Tronsum writes: "The last two issues of your grand paper are so superlatively good that I want to congratulate you on the good work you are doing."

Mrs. Alice Baker is now located at No. 169 Floyd street, Suite 1, Dallas, Texas, and will answer calls to lecture.

A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter I.—Continued.

"I knew you were coming," said the maiden; "when my mother has wanted me I have seen you there. And you were thinking of her now; that was how I found you."

"Do you know, then, what one thinks?" said the little Pilgrim, with wondering eyes.

"It is in the air; and when it concerns us it comes to us like the breeze. But we who are the children here, we feel it more quickly than you."

"Are you a child?" said the little Pilgrim, "or are you an angel? Some-times you are like a child; but then your face shines, and you are like—You must have some name for it here; there is nothing among the words I know." And then she paused a little, still looking at her, and cried, "Oh, if she could but see you, little Margaret! That would do her most good of all."

Then the maiden Margaret shook her lovely head. "What does her most good is the will of the Father," she said.

At this the little Pilgrim felt once more that thrill of expectation and awe. "Oh, child, you have seen him?" she cried.

And the other smiled. "Have you forgotten who they are that always be-hold his face? We have never had any fear or trembling. We are not angels, and there is no other name; we are the children. There is something given to us beyond the others. We have had no other home."

"Oh, tell me, tell me!" the little Pilgrim cried.

Upon this Margaret kissed her, putting her soft cheek against hers, and said, "It is a mystery; it cannot be put into words; in your time you will know."

"When you touch me you change me, and I grow like you," the Pilgrim said. "Ah, if she could see us together, you and me! And will you go to her soon again? And do you see them always, what they are doing? and take care of them?"

"It is our Father who takes care of them, and our Lord who is our Brother. I do his errands when I am able. Some-times he will let me go, sometimes an-other, according as it is best. Who am I that I should take care of them? I serve them when I may."

"But you do not forget them?" the Pilgrim said, with wistful eyes.

"We love them always," said Margaret. She was more still than the lady who had first spoken with the Pilgrim. Her countenance was full of a heavenly calm. It had never known passion nor anguish. Sometimes there was in a far-seeing look of vision, sometimes the simplicity of a child. "But what are we in comparison? For he loves them more than we do. When he keeps us from them, it is for love. We must each live our own life."

"But it is hard for them sometimes," said the little Pilgrim, who could not withdraw her thoughts from those she had left.

"They are never forsaken," said the angel-maiden.

"But oh! there are worse things than sorrow," the little Pilgrim said; "there is wrong, there is evil, Margaret. Will not he send you to step in before them, to save them from wrong?"

"It is not for us to judge," said the young Margaret with eyes full of heav-ily wisdom; "our Brother has it all in his hand. We do not read their hearts, like him. Sometimes you are permitted to see the battle—"

The little Pilgrim covered her eyes with her hands. "I could not—I could not; unless I knew they were to win the day!"

"They will win the day in the end. But sometimes, when it is being lost, I have seen in his face a something—I cannot tell—more love than before. Something that seemed to say, 'My child, my child, would that I could do it for thee, my child!'"

"Oh! that is what I have always felt," cried the Pilgrim, clasping her hands; her eyes were dim, her heart for a moment almost forgot its blessedness. "But he could; oh, little Margaret, he could! You have forgotten, 'Lord, if thou wilt thou canst—'"

The child of heaven looked at her mutely, with sweet, grave eyes, in which there was much that confused her who was a stranger here, and once more softly shook her head.

"Is it that he will not then?" said the other with a low voice of awe.

"Our Lord, who died—he—"

"Listen!" said the other; "I hear his step on the way."

The little Pilgrim rose up from the mound on which she was sitting. Her soul was confused with wonder and fear. She had thought that an angel might step between a soul on earth and sin, and that if one but prayed and prayed, the dear Lord would stand between and deliver the tempted. She had meant when she saw his face to ask him to save. Was not he born, did not he live and die, to save?

The angel maiden looked at her all the while with eyes that understood all her perplexity, and her doubt, but spoke not. Thus it was that before the Lord came to her, the sweetness of her first blessedness was obscured, and she found that here too, even here, though in a moment she should see him, there

was need for faith. Young Margaret, who had been kneeling by her, rose up too and stood among the lilies, waiting, her soft countenance shining, her eyes turned towards him who was coming. Upon her there was no cloud nor doubt. She was one of the children of that land familiar with his presence. And in the air there was a sound such as those who hear it alone can describe, a sound as of help coming and safety, like the sound of a deliverer when one is in deadly danger, like the sound of a conqueror, like the step of the dearest beloved coming home.

As it came nearer, the fear melted away out of the beating heart of the Pilgrim. Who could fear so near him? Her breath went away from her, her heart out of her bosom to meet his coming. Oh, never fear could live where he was! Her soul was all confused, but it was with hope and joy. She held out her hands in that amazement, and dropped upon her knees, not knowing what she did.

He was going about his Father's business, not lingering, yet neither making haste; and the calm and peace which the little Pilgrim had seen in the faces of the blessed were but reflections from the majestic gentleness of the countenance to which, all quivering with happiness and wonder, she lifted up her eyes. Many things there had been in her mind to say to him. She wanted to ask for those she loved some things which perhaps he had overlooked. She wanted to say "Send me." It seemed to her that there was the occasion she had longed for all her life.

Oh, how many times had she wished to be able to go to him, to fall at his feet, to show him something which had been left undone, something which perhaps for her asking he would remember to do. But when this dream of her life was fulfilled, and the little Pilgrim, kneeling, and all shaken and trembling with devotion and joy, was at his feet, lifting her face to him, seeing him, hearing him—then she said nothing to him at all. She no longer wanted to say anything, or wanted anything except what he chose, or had power to think of anything except that all was well, and everything—everything as it should be in his hand.

It seemed to her that all that she had ever hoped for was fulfilled when she met the look in his eyes. At first it seemed too bright for her to meet; but next moment she knew it was all that was needed to light up the world, and in it everything was clear. Her trembling ceased, her little frame grew inspired; though she still knelt, her head rose erect, drawn to him like the flower to the sun. She could not tell how long it was, nor what was said, nor if it was in words.

All that she knew was that she told him all that ever she had thought, or wished, or intended in all her life, although she said nothing at all; and that he opened all things to her, and showed her that everything was well, and no one forgotten; and that the things she would have told him of were more near his heart than hers, and those to whom she wanted to be sent were in his own hand. But whether this passed with or without words, she could not tell. Her soul expanded under his eyes like a flower. It opened out, it compre-hended and felt and knew. She smote her hands together in her wonder that she could have missed seeing what was so clear, and laughed with a sweet scorn at her folly, as two people who love each other laugh at the little mis-understanding that has parted them.

She was bold with him, though she was so timid by nature, and ventured to laugh at herself, not to reproach herself; for his divine eyes spoke no blame, but smiled upon her folly too. And then he laid a hand upon her head, which seemed to fill her with currents of strength and joy running through all her veins. And then she seemed to come to herself, saying loud out, "And that I will! and that I will!" and lo, she was kneeling on the warm, soft soil alone, and hearing the sound of his footsteps as he went about his Father's business, filling the air with echoes of blessing.

And all the people who were coming and going smiled upon her, and she knew they were all glad for her that she had seen him, and got the desire of her heart. Some of them waved their hands as they passed, and some paused a moment and spoke to her with tender congratulations. They seemed to have the tears in their eyes for joy, remembering every one the first time they had themselves seen him, and the joy of it; so that all about there sounded a concord of happy thoughts all echoing to each other, "She has seen the Lord!"

Why did she say, "And that I will!" and that I will! with such fervor and delight? She could not have told, but yet she knew. The first thing was that she had yet to wait and believe until all things should be accomplished, neither doubting nor fearing, but knowing that all should be well; and the second was that she must delay no longer, but rise up and serve the Father according to what was given her as her reward.

When she had recovered a little of her rapture, she rose from her knees, and stood still for a little, to be sure which way she was to go. And she was

not aware what guided her, but yet turned her face in the appointed way without any doubt. For doubt was now gone away forever, and that fear that once gave her so much trouble lest she might not be doing what was best. As she moved along she wondered at herself more and more. She felt no longer, as at first, like the child she remembered to have been, venturing out in the awful loneliness of the morning before anyone was awake; but she felt that to move along was a de-light, and that her foot scarcely touched the grass. And the whole being was instinct with such lightness of strength and life, that it did not matter to her how far she went, nor what she carried, nor if the way was easy or hard.

The way she chose was one of those which led to the great gate, and many met her coming from thence, with looks that were somewhat bewildered, as if they did not yet know whether they were going or what had happened to them,—upon whom she smiled as she passed them with soft looks of tenderness and sympathy, knowing what they were feeling, but did not stop to explain to them, because she had some-thing else that had been given her to do. For this is what always follows in that country when you meet the Lord, that you instantly know what it is that he would have you do.

The little Pilgrim thus went on and on toward the gate, which she had not seen when she herself came through it, having been lifted in his arms by the great Death Angel, and set down softly inside, so that she did not know it, or even the shadow of it. As she drew nearer, the light became less bright, though very sweet, like a lovely dawn, and she wondered to herself to think that she had been here but a moment ago, and yet so much had passed since then. And still she was not aware what was her errand, but wondered if she was to go back by these same gates, and perhaps return where she had been.

She went up to them very closely, for she was curious to see the place through which she had come in her sleep,—as a traveler goes back to see the city, gate, with its bridge and por-ticulis, through which he has passed by night. The gate was very great, of a wonderful, curious architecture, hav-ing strange, delicate arches and cano-piles above. Some parts of them seemed cut very clean and clear; but the outlines were all softened with a sort of mist and shadow, so that it looked greater and higher than it was.

The lower part was not one great doorway, as the Pilgrim had supposed, but had innumerable doors, all separate and very narrow, so that but one could pass at a time, though the arch in-closed all, and seemed filled with great folding gates, in which the smaller doors were set, so that if need arose a vast opening might be made for many to enter. Of the little doors many were shut as the Pilgrim approached; but from moment to moment one after another would be pushed softly open from without, and some one would come in.

The little Pilgrim looked at it all with great interest, wondering which of the doors she herself had come by; but while she stood absorbed by this, a door was suddenly pushed open close by her, and some one flung forward into the blessed country, falling upon the ground, and stretched out wild arms as though to clutch the very soil. This sight gave the Pilgrim a great surprise; for it was the first time she had heard any sound of pain, or seen any sight of trouble, since she entered here. In that moment she knew what it was that the dear Lord had given her to do. She had no need to pause to think, for her heart told her; and she did not hesi-tate, as she might have done in the other life, not knowing what to say. She went forward and gathered this poor creature into her arms, as if it had been a child, and drew her quite within the land of peace; for she had fallen across the threshold, so as to hinder any one entering who might be coming after her.

It was a woman, and she had flung herself upon her face, so that it was difficult for the little Pilgrim to see what manner of person it was; for though she felt herself strong enough to take up this new-comer in her arms and carry her away, yet she forbore, seeing the will of the stranger was not so. For some time this woman lay moaning, with now and then a great sob shaking her as she lay. The little Pilgrim had taken her by both her arms, and drawn her head to rest upon her own lap, and was still holding the hands, which the poor creature had thrown out as if to clutch the ground. Thus she lay for a little while, as the little Pilgrim remembered she herself had lain, not wishing to move, wonder-ing what had happened to her; then she clutched the hands which grasped her, and said, muttering:

"You are some one new. Have you come to save me? Oh, save me! Oh, save me! Don't let me die!"

HOPE.

Life holds no woe for me. I know full well, However evil things may seem to me to-day, Some future joy is certain to dispel The clouds that lower darkly o'er my way.

No night e'er was whose darkness did not fade; No storm e'er raged whose course was not my soul run; And so my soul, by troubles undim-med, Doth simply wait the coming of the sun.

—John Kendrick Bangs.

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Analysis of Wrong Doing.

"That FRAUD AND GRAFT ARE AT PRESENT SO 'GENERALLY PREVALENT,' should not be charged to the 'world of spirits,' but rather to the insatiable greed and ignorance of those still in the body. False training and false philosophy are largely responsible, operating both in the past and present."

In The Progressive Thinker of December 9, 1905, is to be found an article by Brother James Dow, of Manhattan Kan., on "Physical Phenomena," and in it he raises a number of important issues, and makes several statements that are somewhat startling, if one assumes them to be correct.

Now, were it not a fact that some of the statements thus made have an im-portant bearing upon the attitude that Spiritualists in general are taking, with reference to physical phenomena, and as well as how to deal with the frauds, and fraudulent, it would not be worth while to take valuable space in The Progressive Thinker by way of discussion, for Brother Dow's favor is plain, and to the point. But we have not yet settled the question of how we shall dispose of the fraudulent manifesta-tions, and their originators, and so, some will still "have to be shown."

To quote Brother Dow, speaking of "materializations," he affirms that "some claim them to be genuine, while others declare them to be only fraud." Now, both are correct, and there should be no dispute between them. It would seem to the writer that if we are to dispute (not angrily of course) about anything, right here is a good place to begin. If we are expected to draw spiritual inspiration from a great truth, and from its most dis-picable imitation, and from the same general source, and at the same time, we must certainly develop a power of discrimination that can only be at-tained by long practice, and in the meantime more or less of disputation is likely to occur.

But Brother Dow explains by saying, substantially, "that we are compelled to reject the spirit of a low moral and gross spiritual nature for all a phys-ical phenomena, and should cer-tainly guard against fraud." He also affirms that "the higher class of spirits who have become more re-fined and etherealized cannot handle unrefined material substances."

In these statements are food for thought, and a basis for reputa-tion. For instance, how shall we deal with the honest, and oftentimes sor-rowing investigator, when he inquires as to the merits and benefits of modern Spiritualism? He is in need of as-sistance, and needs conclusive evi-dence, if it can be obtained.

We have already suggested by Brother Dow would repel, rather than attract, and like one of old, the in-vestigator would "go away sorrowing."

Brother Dow also says that "scientific research has shown that people who were spiritually minded have been able to materialize just as they were leaving the body, and while hovering between the physical and the spiritual, but never afterwards."

He attempts to explain the appear-ance of fraudulent manifestations, and to remove anxiety from the minds of worthy people as to the real status and utility of Spiritualism, and his article above noted is worthy of careful study, but for some reason we cannot quite agree with him upon the above-stated propositions, as well as some others contained in the article in question. It seems to me the real solution of fraud-ulent manifestations of any phase or grade, is found largely on this side the line.

The rule is, I believe, that we re-ject that which we invite. This is a natural law, with, of course, the usual exceptions as to its application. That FRAUD AND GRAFT ARE AT PRESENT SO GENERALLY PREVALENT, should not be charged to the "world of spirits," but rather to the insatiable greed and ignorance of those still in the body. False training and false philosophy are largely responsi-ble, operating both in the past and present.

To attribute our weakness and fail-ures to the co-operation of bad men and evil spirits, as is alleged, and the propo-riety as taught by our orthodox friends. But, as before stated, we have honest doubts as to the accuracy of some of Brother Dow's statements. The one quoted above as showing the results of scientific inquiry.

The investigations of Dr. Hare, the great electrician, Professor Wallace, and Professor Crookes, and many other eminent scientists, called into play a range of intelligence and spiritual power on the part of the disembodied men difficult to parallel. These men ex-hausted every resource known to the scientific world, including even the most complicated and costly balance mechanical appliances in "testing" the accuracy and genuineness of the phe-nomena, and were compelled to ac-knowledge themselves matched by the intelligence of those on the other side, and while evidence of deception and fraud was everywhere to be seen, suf-ficient of the high moral attainment and purity of motive was obtained to cause these eminent men to unhesi-tantly endorse the phenomena and the philosophy based upon it.

Will Brother Dow kindly give us the scientific evidence he refers to?

We have already more from Brother Dow, "Materializing mediums are often forced while in an unconscious condition to present themselves to a credulous audience as materialized spirits by their materializing control, even when the medium might be averse to such practice."

It is to be noted that Brother Dow uses the word "often," thus conveying the idea of a somewhat general prac-tice, and a something to be expected. Now, while admitting the possibility of this, and even its evident probabili-ty of occurrence, it should be cited as an exception, and not the rule, and where the medium is averse to such practice, it is rarely, in my opinion, ever true.

The trouble with all these statements lies in mistaking exceptions for the rule, and enlarging upon them as such. We all want "the truth, the whole truth, and nothing but the truth," and Spiritualism can but grow stronger in the process.

It seems to me to be just that we in-sist that the medium shall rid himself or herself of this liability, and we all know about how it can be accomplished. At once let it be known that no "professional" mediums can PRAC-TICE FRAUD, and then charge it up to the "guide" or "control," occasionally or as a rule, and escape public odium or suspicion, and the healthy, robust manipulator (and we know several of them, and they draw their principal sus-tenance from Spiritualists themselves) should at least be compelled to stand on their own footing, and not under-standing of our own philosophy de-mands and justifies this attitude.

Now, Brother Dow's attitude towards fraud is too well known to need definition from me; none, probably, would do more in a legitimate way to remove it.

What strikes me from his definition of the case, is the fact that the classes referred to are quite likely to "take un-ction to their souls," rather than to receive the restraining influence which would so gladly exert.

THE TRUTH NEEDS NO COVER-ING. "Truth needs no man's bow to no human shrine; seeks neither place nor applause; she only asks a hearing."

Seattle Wash. R. F. LITTLE.

Mind, Soul and Spirit. To the Editor:—My last two articles published in your excellent paper, have brought me a number of letters from all directions, the majority of which compliment the clear expression of those deep subjects, and give me words of encouragement, and I thank the writers thereof.

Regarding the last article in No. 842, or Soul and Spirit, one letter from Boston, Mass., accompanied an adver-tisement indicating "readers" who insist that "mind, soul and spirit" in man are one and the same thing, and it is not clear to me, to consult a good dictionary.

O ye gods! I leave Modern Spiritualism no better message to give than dictionary defini-tions?

Man will never know himself as he is, so long as he borrows his knowledge thus, and does not enter the inner life of himself and all that is.

That which I have given out thus far to the public is exactly what I have been taught by my spirit teachers, and have seen clearly, and confirmed by actual outworking, as well as my own and general experiences.

My conscience tells me to affirm the truth as I know it, as a result of being so taught.

A number of times in the past while being taught lessons on man material and spirit, I have been privileged to see the entire mechanism of man in action, and I therefore know that soul and spirit in man's wonderful composi-tion are not one and the same thing, but are, of necessity, interactive.

Man is a living dynamo. The brain is the battery, the brain cells magnets, and the entire ganglionic system serves as lines through which soul substance passes to and from ex-change, and spirit is active through the soul and soul substance.

The brain is also the home of the spirit and seat of the soul from which it spreads all through the nervous sys-tem.

The golden bowl so often referred to, to which the silver is attached, through which the vital supplies of life are carried, is located in the top brain.

The writer of the letter referred to affirms that mind, soul and spirit in man are one and the same thing. This is not true. The mind being resident in the brain, represents consciousness, reason, memory, etc., and the entire outfit of the brain, all these represent the powers and principles inherent in the immortal soul quickened by spirit and unfolded, strengthened and made useful by contact with external con-ditions and nature's soul-life.

On one occasion, four beings were brought before me. Two I knew to be men of earth; the other two from what is called immortal realms. These men of earth were acted upon by the other two, and soon they became so intensely active in thought that their souls fairly flowed out and returned and thus they labored and learned. I saw it in this manner that the psychic system in man and in space is through nature, for as those men were deeply en-grossed in thought, these soul fibres, like fine wire-like threads went out in silvery sheens, and so came in rapport not only with the souls and minds of the two immortals, but also with the "Universal or Over-Soul."

The scene was marvellous, wonderful, spirit acting as flashes of light through this output and exchange of soul substance, marked itself clearly, and I cried out, "Oh! how wonderful is man!" He can dissolve even as the Grand Supreme Model after which man and all that is fashioned, and re-solve himself again. Truly man as soul and spirit is a God.

"Yes," said the angel, "even so; but as to his material composition, he is the outgrowth of all that is beneath him in the kingdom of form-life and manifest-ation of expressions of cosmic substance."

I will not expand further here, but will add instead, a lesson given by a spirit on Personal Sunshine.

MRS. M. KLEIN.

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CHRISTIANITY IN INDIA.

How the worship of Jesus Christ was Changed to That of Jesus Christ.

In the year 1498 Vasco da Gama, a Portuguese sailor, made his way around the Cape of Good Hope, and reached the bay of Melinda on the east coast of Africa, at 3 degrees south latitude. Melinda was an Arabian city, the center of trade between India and Africa, where the spices destined for consumption in Europe were exchanged for gold and the fabrics of Arabian looms. There he found a number of traders who had come from southern India in four small vessels. Some of these traders being conducted to De Gama's ship, observed in the cabin a gilded image of the Virgin Mary, whereupon they fell down and worshipped it, presenting offerings of spices, and recognizing it as their own Maryanna, the mother of Christna, their Savior and God.

The Portuguese saw in them a means to accomplish the end they had in view, which was to obtain a pilot to the coast of India. Accordingly they claimed the Indian merchants as fellow Christians, and through them De Gama accomplished his object in reaching the shore of India.

An interpreter was found in a renegade Moor who had voyaged by way of Egypt and the Red Sea to India, and could speak Portuguese, Arabic and the language of Southern India. De Gama found on the Malabar coast worshippers of Jesus Christ, and Mary-anna, and was informed that that wor-ship prevailed for a long distance north and south. He and his sailors inferred that St. Thomas, one of the twelve apostles, had introduced the worship of Jesus Christ into India, which had degenerated to that of Jesus Christna.

The Portuguese were conducted to a large Indian temple in which were many painted images, some with great protruding teeth, others with four arms, and faces so frightful that they began to doubt whether it was indeed a Christian church. One image, which was reached by stone stairs, and which was approached by a priest, was but dimly seen in the darkness. The priest advancing toward it, called out "Maria! Maria!" The people fell flat on their faces three times, and then said their prayers standing while De Gama and his companions, who thought it was an image of the Virgin Mary, fell on their knees and prayed. But one of their number as he knelt said, "If this be a god, I, for one, worship the devil," at which the rest of the sailors smiled.

De Gama, with twelve attendant sailors, appeared at the court of the Zamorin. Addressing the dignitary he artfully said that the king of Portugal having heard that there were Chris-tian kings in India, of whom his Majesty of Calicut was said to be the principal one, had him as an ambas-sador to settle terms of friendship and trade with him. The Zamorin, with equal art, shunned all reference to the subject of religion, but wanted to know where and how distant was Portugal, and what was her naval power.

The first commercial transaction was a presentation to the Zamorin by De Gama of packages of olive oil, honey, sugar, and scarlet cloth, for which he hoped to receive a present of equal or greater value. The subordinate of-ficial laughed, saying that the poorest merchant who visited the port offered better gifts, and that if De Gama wanted to make the sovereign a present it must be of gold.

Upon being admitted to another audience with the Zamorin, when a similar intimation was made to De Gama, he replied that he had no gold. "But," said the Zamorin, "I hear you have a golden image of Mary." De Gama re-plied, "That is only of wood, gilded." "Tell your sovereign," said the Zamorin, "that in this country there is plenty of cinnamon, cloves, pepper and precious stones. What I want in exchange are gold, silver, coral and scarlet. Now you may go."

Upon leaving Calicut De Gama erected at a convenient spot on the coast above, a cross and image, mod-estly taking possession, in the name of his spiritual and temporal sovereigns, of India, and calling the place Santa Maria.

Soon after an Italian renegade boarded his ship and told him he was in the service of a Mohammedan priest, the sovereign of an island called Goa, about twelve leagues distant. In re-turn for this information De Gama seized his informant, subjected him to torture, baptized him by the name of Jaspes De Gama, and compelled him, being now a Christian, to betray his master's secrets. Thus was begun the Holy Inquisition of Goa.

A few years later more ships were sent from Portugal to India and the island of Goa was planted with papal establishments, among others the Holy Inquisition. And the worship of Jesus Christ was changed to that of Jesus Christna. The natives were told that their ritual and liturgy, since the remote days of St. Thomas had become corrupted and needed a thorough reformation; that their images were idolatrous and must be replaced by the works of European artists.

Some of the "Christian" clergy were burned at the stake after the estab-lishment of the papal system on the coast of Malabar. The clergy had mar-ried wives, had owned but two sacra-ments, had neither invoked saints nor worshipped images, nor believed in pur-gatory, had refused to say the Latin, and had used their ancient language, the Syriac.

The natives had never heard of the Christian pope until the advent of the Portuguese. Their Jesus Christna was the eighth avatar, Buddha being the ninth. The Portuguese added the ter-minal "us" to Jesus, and thus the ter-minal to the first syllable of Christna. I affirm without fear of successful con-tradiction that the name Jesus Christna is a comparatively modern one—that there is no proof of its existence long before the revival of learning—that Christna is not a Latin, a like to a proper name—and that it was coined by cloistered monks at the revival of learning, or at least not much earlier.

Nor is the word Christos a genuine Greek word. It was doubtless coined simultaneously with the Latin christus. If there was a person in Judea or Galilee answering to the Jesus of the Gospels, his name was probably Iscariot, who was also called in the language of Arabia the "Masich," that is to say, the healer. He was the prophet of the descendants of Abraham, and was re-garded as the one great prophet be-tween Abraham and Mohammed. The Koran repeatedly refers to Iscariot and his English translation of the Koran falsely renders the words, Jesus Christ. The Mohammedans bor-rowed nothing from Christianity. But the whole story of Iscariot the masich, has evidently been borrowed by the writers of the Christian Gospels from the Arabian W. HENRY BURR.

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SATURDAY, FEBRUARY 10, 1906.

WORDS OF CAUTION.

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The Critic Criticized.

A Christian brother writes, that while it is true Jesus was reported, Luke 14:26, as saying:

"If any man comes to me and hates not his father, and mother, and wife, and children, yes, his own life, he cannot be my disciple," yet he did not mean an intense aversion, the lack of love, to detest, to abhor, to feel hatred, as the dictionaries define the word; but he meant he must love Jesus more than his nearest of kin."

How does our critical friend know this? Who authorized him to wrest scripture from its plain meaning, and give to it quite another? To set aside the plain words of Jesus, as recorded by Inerrant Wisdom, and make it convey an opposite idea? It is a habit of the priestly class to make Bible language convey the idea the preacher wants, not what it says.

Does not the law of evidence apply in this case? "A party shall not be allowed to alter, vary, or explain a written instrument. The parties have deliberately reduced their agreement to writing, and neither shall be permitted to show, by parole testimony, that something else was intended than the written instrument expresses. Any other rule would encourage perjury."

The table of the satyr is in point: A traveler, weary, cold and hungry, applied at the door of a satyr for a night's lodging, with food and warmth. The stranger was welcomed and seated, when he made a great ado, and blew on his hands. The table was quickly spread with the best of the humble quarters afforded to which was added hot tea and fruit. The guest turned out a saucer of tea and blew upon it with his breath.

"Why do you blow on your tea?" inquired the host.

"When you first arrived you blew on your hands. Why did you do that?"

"To warm them."

"Get out of my house. No one who blows hot and cold with the same breath shall find shelter here."

What would the wise old satyr have done with the Bible, had it been presented to him, with the claim that Jesus meant love for himself when he used the word hate?

Christian brother, think of this matter, read and tremble:

"If any man shall take away the words of this book, God shall take away his part out of the book of life!"

Hebrew Historians Not to Be Trusted.

Professor Deltzsch, in the service of the Pennsylvania University, one of the oldest and most substantial literary institutions in the United States, has spent several years in explorations on the site of ancient Babylon, one of the most famous cities of antiquity. He returned to America several months ago, and lately gave a course of lectures in New York in regard to his discoveries. Of course he labored in his lecture to avoid the discussion of religious subjects, but here is an extract that shows he is a thinker of the progressive stamp:

"The Chaldean magic and astrology passed to Egypt, and to Greece, and has come down to our times. The long stay of the Jews in Babylon and the settlement of Samaria and other portions of Palestine by Babylonians explains how so many Babylonian ideas entered into the minds of the Jews of the New Testament time—for instance the belief in demons. Many religious ideas were taken to the Old Testament, and much earlier in Babylon and are found in these records. Plenty of Bible phrases occur word for word in the legal documents. We find in Babylon inscriptions God appearing in a dream, or interfering in person, or speaking to man. We find prophets, and the legends that man was made of clay and moistened by the sweat of the maker. We find the conception of life after death, not as the Hebrew view, and ideas of a hell of drought, and a paradise of waters."

Without quoting the Professor verbatim further, it is proper to state, he found the reputed father of history, Herodotus, unvarnished, just what Prof. Sayce wrote of him several years ago. He added: "The Hebrew historians are not to be trusted," just what The Progressive Thinker has maintained for a long time.

THE UPHEAVAL

The Twentieth Century Upheaval in Spiritualism is creating a VIBRATION all along the line as never before. It is an era of candid criticism and research. To be an honest, conscientious seeker after the truth, and at the same time a FRAUD-HUNTER, is now regarded as strictly legitimate. In fact, without the gentle, considerate and humane fraud-hunter, ever on the alert for the truth, Spiritualism would pass in a great measure into the hands of the fraudulent element, just as our national currency would pass into the hands of counterfeiters if not for the whole regiment of detectives, who are constantly watching for them, arresting them, and sending them to the penitentiary. PURE SPIRITUALISM, like the genuine currency, attracts a horde of counterfeiters. With this Upheaval now going on SPIRIT RETURN is extending its benign influence everywhere. —Emil

Old Theories Give Place to the New.

It is true old-time philosophers taught the universe was hastening to an eternal smash-up; that the sun was cooling off; that the orbits of planets were lessening, and eventually will fall into the sun, and that only ruin will mark the site of rolling worlds.

This idea is an inheritance from the remote past. It is akin to that statement of "our Lord," that "the sun shall be turned into darkness and the moon into blood;" or that other theory, that all shall be destroyed by a universal conflagration.

Since astronomy has been reduced to a science there is no indication of the shortening of the paths of the planets; no abridgment of light and heat; no promise of an end; on the contrary our ablest philosophers now repudiate the idea of either a beginning or an end. Matter is eternal, always has been and always will be. Change is ever going on but destruction, never.

Light and heat are not emanations from a sun of flame. Heat is not continued by bodies falling into the sun. The nearer the approach to the sun the lower the temperature. The highest mountains are crowned with eternal snow. The deepest valleys on the earth show the greatest heat.

More than fifty years ago a learned English writer maintained our light and heat are electrical, that because all are believed to have—then the passage of light through the atmosphere calorific is produced. Flashes of light during an electric storm tell in a small way the source of illumination; but it remained until quite recent years, with the invention and practical use of the dynamo in generating electricity, to furnish an object lesson to show how the thing was done on a magnificent scale.

The whole solar system is a grand dynamo; every planet, asteroid, and comet, each revolving around the central orb, completes the circuit. It matters not how near, or how remote, the planets having atmospheres—all are believed to have—then the heat on the surface of Neptune may equal that of Mercury. And so long as the mighty natural dynamo shall continue action so long light and heat will be generated.

The sun itself is now believed to be a cold body. It is of the same material as the earth, and it may be inhabited by animal life with intelligence equal or superior to man.

Judge Daniel K. Tenney, of Madison, Wis., has lately brought out a booklet with upwards of 100 pages, bound in cloth, entitled "Eternity of the Earth," wherein these subjects are discussed more fully than in any other publication we know of. At the small price of 75 cents it should be in the hands of all our readers.

A Parallel Case Related.

The present state executive of Missouri became prominent while officiating as state's attorney. He found frauds in every department of government, state, county and municipal, and set himself to work to bring the offenders to justice. Though violently opposed by politicians, the people, by an overwhelming vote, made him governor—a reward for his integrity, and a desire that he should continue his services in a more influential position to secure honesty in the discharge of official duties. His name has become a tower of strength because of his zealous labors to suppress wrong.

The Merchants' Association of Boston.

On the evening of January 20, gave a banquet, at which Gov. Folk was an invited guest, as well as the most distinguished speaker. Among the good words he is credited with saying, we find the following, which we trust those Spiritualists who are fearful of the exposure of fraud mediums will injure the cause, will consider at their leisure and joy to heart. We quote:

"No state can be injured by the enforcement of law. No nation can be hurt by exposing wrong-doing; either public or private. If any business is hurt by an investigation, it shows something has been wrong, and it should be hurt. There is no secret remedy known for evils of this character. They cannot be cured by hiding them. The disgrace is in submitting to them by indifference—and in their correction."

What is true of state and nations, is no less true of social and religious societies. The individual who obtains money by false pretenses, if prosecuted as he should be, is made to do service to the state. He is less guilty because he personates spirits, and thereby robs the people?

A Thoughtful Child.

"Grandma, I have always had such a dear opinion of God. I will not read the Bible any more, if you don't mind."

Thus a little girl who had been presented with a copy of the sacred volume by her grandmother with instructions to commence with the beginning and continue the reading at her leisure until the end was reached. She thought as she read, and was soon satisfied.

The true man is he who does the truth and never holds a principle on which he is not prepared in any hour to renounce it. —F. W. Robertson.

Two of Our Grand Workers Sick.

Charles Dawbarn, the eminent California philosopher, is suffering badly from ill health. He writes:

"A week ago I went down with a terrible pain in my heart. It upset every other organ, destroyed my appetite and left me ten years older, with all my work done. It is liable to come back. Perhaps I may crawl around for a few months; anyhow my work is now done here. I began an article a day or two before the attack, and it died in the 'bornin'."

"Our friend Hodge writes from an Oakland sanitarium, that another attack of his foes has left him helpless this time."

"Good luck to you and yours. I have given you the best I had, and you have paid it back with interest."

Let us hope and pray that these two eminent lecturers may recover their health, and continue their grand work of uplifting humanity, for many years to come. To accomplish that end each one should at once concentrate upon them their healing, uplifting thoughts. Both have done an excellent work for Spiritualism, which will be long remembered after they have passed to the realm of souls.

Gross Exaggeration.

It is just as well not to place full trust in the press reports of great revivals in progress, and of the multitude of converts made, if the statement made by the evangelist, Rev. Reed, now operating in Rockford, Ill., is an illustration. He is reported in the Morning Star of that city as saying:

"He [Rev. Reed] tells of a place where he commenced a series of meetings and the day following the initial service the papers came out with big headlines stating that a great revival had been inaugurated; eighty people converted the first night. The fact is the case was that when he called for those to arise who would like to lead a better life, eighty persons responded. He then asked them to tarry after the meeting and gather about the altar. Just twelve stayed, and out of that number one little colored boy made a decision for Christ."

Emotional Revivals Out of Date.

Reports come from neighboring cities where revival meetings are being held, that though the ablest evangelists are employed, and the speaking exceptionally good, no enthusiasm can be awakened. In one city, with more than 40,000 population, the leading daily says: "Attendance is almost wholly limited to church members. Not five per cent in the audiences are other than churchmen. Just why a greater awakening has not resulted it is difficult to tell."

"It would not be so 'difficult to tell,' if our brother of the press would stop to comprehend the facts. The evangelists have been overdoing the business. The boy who cried 'Wolf, wolf!' for amusement was not believed when the ravenous wolf came, so was torn to pieces for want of that aid. Had he not previously practiced deception, would have come to his relief. A myth of ignorance, as is the hell of the churches, yet it was formerly a good drawing card on the superstitious."

In those localities where intelligence is the most widely diffused, and the people become very general, the calamity howlers are the least successful.

PARSON BEAT THE DEVIL.

Satan Disappeared Through a Rat Hole.

That an able minister once beat the devil and drove him out of his house through a rat hole, is written history of the ancient town of Topsfield, Mass. The hero of this fight with Satan was Rev. Joseph H. Capen, and his cause was a servant in the paragonage. On one peaceful Sabbath during the witchcraft period, the minister preached in Salem village. During his discourse he had a prominent case, something was wrong at his Topsfield home, and he returned to it as speedily as possible. He found his fears to be true. Satan was about, and had tempted the household servant to read a book forbidden on the Sabbath. The minister seized the wicked book and defied Satan to take the unhappy maid. He threw one-half bushel of flaxseed upon the floor and boldly told the devil that if he could pick it up, seed by seed, before he could read the book backwards, and thereby undo the wickedness of the servant, he could have her for his own. Straightway the minister began to read, and he read with such skill, though backwards, that he beat the devil, and then he drove him from his home. Satan disappeared through a rat hole, and for many years after doubting one could see the rat hole as proof of the tale.—Lynn (Mass.) Item.

The above shows that ministers used the same methods (exaggerations) as the less educated savages.

ALEX CAIRD, M. D.

Every man is a consumer, and ought to be a producer. He fails to make his place good in the world, unless he not only pays his debt, but also add something to the common wealth.—Emerson.

The force of his own merit makes his way; a gift that heaven gives him, which buys a place next to a king. Do what good thou canst unknown; 'tis not vain of what thou ought rather to be felt than see.—William Penn.

ANNUAL CONVENTION

Midwinter Mass Meeting

of the Illinois State Spiritualists Association, Will Convene at Handel Hall, 40 Randolph St., Chicago, February 20, 21 and 22.

The annual convention and mid-winter mass-meeting of the Illinois State Spiritualists Association will convene at Handel Hall, 40 Randolph Street, Chicago, Tuesday evening, February 20, and continue all day Wednesday and Thursday, Feb. 21 and 22, 1906.

The annual business meeting will be held in the Blue Parlor Wednesday morning. The afternoon and evening sessions will be filled by skilled musicians, eloquent speakers and excellent message givers. Watch for the programmes.

Send your society's annual per capita by duly accredited delegates. Send your society's annual per capita tax of twenty-five cents per member, also a detailed report of what it has done for the fiscal year, and its present outlook for future usefulness.

Favor us with suggestions of what the cause needs in your neighborhood as well as the state. Give name and address of each officer and trustees.

How many meetings have you held since March 1905?

How many circles have been held in your neighborhood, of what phases, and by whom, and how were they attended?

Is your society free of debt? What mediums have worked in your field and with what success? Can you sustain a lyceum? Instruct your delegates how to act upon the proposed amendment to the Constitution, a copy of which is enclosed with this notice.

H. A. CROSS, Secy.

Illinois State Spiritualists Association.

Proposed Amendment to the Constitution reads as follows:

Art. IV, Sec. II.—Individuals who are Spiritualists, resident in this state, and not connected with any other society auxiliary to this association, may become members of this association upon making application in due form, accompanied by the sum of one dollar, and pledging compliance with its Constitution and By-laws, provided they are accepted by a majority vote of the active members present at an annual meeting of the association, or by a majority vote of the official board at any of its meetings when the association is not assembled.

The payment each year thereafter of one dollar to the secretary of the association, shall continue their rights of membership in the association.

"JUST THINK."

Col. Ingersoll on "The Devil"

NO. 843, In 10 Copy Orders, Only 1 Cent Each.

Send in your orders at once. The rapidity with which this special edition is being ordered indicates the enthusiasm, the anxiety of Spiritualists for brain food; also, it indicates the out-working of the true spirit of reform in the ranks, and the far-reaching influence and excellent work of The Progressive Thinker.

No. 843 is especially adapted for missionary duty, from the first page to the last. Ten copies, 10 cents.

No order will be accepted for less than ten copies. Send 1 and 2-cent stamps or silver, as you choose.

SPIRITUALISM.

It is the Broadest and Truest Ism of Any.

While here, it is the needful to act well our part, For here we can blunder and miss life's true goal, It is in our own hands to do honest work, Or, missing the right road, to lose our own soul.

H. B. POMEROY.

EACH ONE A WORK TO DO.

If It Is Not Accomplished the Spirit Will Have to Return to Earth, to Do It, Says a Medium.

To the Editor:—Do not worry about our cause, the little heaven which the old pioneers sent out has leavened the whole lump.

Spiritualism has already entered the churches, but they feel that it is not quite popular enough yet, but by and by everything in that line will adjust itself to the new conditions. The truth of the matter is, like all new things which have come to the churches, they do not understand it, or know how to handle it. There are ministers who preach through inspiration, but they do not know it, and if a Spiritualist were to tell them of it they would have a good old ecclesiastical fit, and the spirits knowing it, hide it from those "wise" heads and reveal it to babes who have become as little children, rendering them able to enter the kingdom of heaven within themselves, there to enjoy the unseen visitors who come to sup with them, but the time is fast approaching when all men will understand the kingdom of heaven is not meat or drink, but the words which proceed out of the mouth of man.

Last evening a spirit spoke to my husband through my organism, telling him to be careful of an accident, and explaining to him how hard it was to finish one's work on earth after leaving the body. He said that each mortal is given just so much work to perform during his life, but if he did not accomplish all that was given, he had to return to finish the task.

I believe in working for the spirits but I do not believe in letting them monopolize us to the detriment of our own work. I believe that we are on this earth for a purpose, otherwise we would not be here, but I do not think that purpose is to give our whole life and attention to spirits. If they had done their work they would not have to come back, so do not let us neglect all other duties and make the same mistake, but let us try to settle and balance all accounts while here on earth.

LOTTE COLLEEN.

Jacksonville, Fla.

The progress from deepest ignorance to highest enlightenment is a progress from entire unconsciousness of law to the conviction that law is universal and inevitable.—Speaker.

The arena of the new standpoint of science is that of the pupil's own mind.—Blmer Gates.

He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—T. J. Hudson, "Law of Psychic Phenomena," p. 206.

A MOST REMARKABLE STORY.

Recorded by the English Society for Psychological Research.

One of the most remarkable stories carried on the records of the Society for Psychological Research in England, concerns a little named S. R. Wilnot, who was crossing the Atlantic on the steamer City of Limerick when that ship was overtaken by a storm lasting nine days. Wilnot's story is as follows:

"Upon the night following the eighth day of the storm the tempest moderated a little, and for the first time since leaving port I enjoyed a refreshing sleep. Toward morning I dreamed that I saw my wife, whom I had left at home, come to the door of my stateroom. At the door she seemed to discover that I was not the only occupant of the cabin, hesitated a little, then advanced to my side, stooped and kissed me, and after gently caressing me for a few moments quietly withdrew.

"Upon waking I was surprised to see William J. Tait, my fellow-passenger, whose berth was above mine, but not directly over it, owing to the fact that our room was at the stern of the vessel—leaning upon his elbow and looking fixedly at me.

"You're a pretty fellow," said he, 'to have a lady come and visit you in this way.'

"I pressed him for an explanation, which he at first declined to give, but at length he related what he had seen while lying wide awake in his berth. It exactly corresponded with my dream.

"The day after landing I reached my wife who had been for some time visiting her parents. Almost her first question when we were alone together was: 'Did you receive a visit from me a week ago Tuesday?'

"My wife then told me that on account of the severity of the weather she had been extremely anxious about me. On the same night on which the storm had just begun to abate she had lain awake for a long time, thinking of me, and about 4 o'clock in the morning it seemed to her that she went out to seek me.

"Crossing the wide and stormy sea, she came at length to a low, black steamship, whose side she went up and then descended into the cabin, passed through it to the stern until she came to my stateroom.

"Tell me," she said, 'do they ever have staterooms like the one I saw, where the upper berth extends farther back than the lower one? A man was in the upper berth, looking at me, and for a moment I was afraid to go in, but soon I went up to the side of your berth, bent down, and kissed you and then went away.'

MID-WINTER MEETING

To Be Held at Detroit, Mich., February 9, 10 and 11, 1906.

The Michigan State Spiritual Association is going to hold its annual mid-winter meeting at Detroit, February 9, 10 and 11.

The speakers to be present are: Dr. Geo. B. Warner, vice-president of the N. S. A.; Mr. and Mrs. B. W. Sprague, missionaries of the N. S. A.; Dr. Julia M. Walton, Jackson, president M. S. S. A.; Mr. and Mrs. E. W. White, Detroit, missionaries of the M. S. S. A.; Mrs. Laura L. Crawford, Mrs. Jennie Duffus, Mrs. Mary Stein and Rev. John D. Boyle, all of Detroit; Mrs. Amanda Coffman, Grand Rapids; H. L. Chapman, Marcellus; Mrs. Lou Abbey, Fenton; Judge Calkins, Jackson, and Mrs. Malinda Wisker of Detroit. There will be Christian and ordination services on Sunday.

This is expected to surpass every other meeting of its kind ever held in the state. A cordial invitation is extended to all.

RENA D. CHAPMAN,

Secretary M. S. S. A.

THE TRUTH OF THE MATTER.

It is Expressed Very Briefly, But With a Thunder of Potency.

Of the 105 counties in Kansas, 35 are without a pauper, 25 have no poorhouses, and 37 have not a criminal case on the docket. In Kansas, women have had full municipal suffrage since 1887.

During these eighteen years women have neglected their homes for politics, as the opponents of equal rights prophesy that they will, half the men in Kansas would have been brought to the poorhouse by lack of thrift and domestic industry on the part of their wives, and the rising generation would have gone astray and filled the prisons to overflowing for want of motherly care. Just the opposite has happened. This is another illustration of the fact that "it is idle to argue from prophecy when we can argue from history."

When a bill was introduced a year or two ago to take municipal suffrage away from the women of Kansas, no wonder it was voted down almost unanimously, and "amid a ripple of amusement."

ALICE STONE BLACKWELL.

THE BROKEN CHORD.

Once when the angels were singing their angelic songs and praising in creation's earlier days,

They lost from the chord of the seventh its note of sweetest intensity, And it fell through the gateway of heaven

Down to the world of sense. It chose for its place of abiding The aspiring soul of man, And since that holy coming Man's dream of love began.

Deep in his soul it is stirring, That drop of immortal heaven, While the angels are reaching earthward

Man is uplifting to heaven— That note of celestial music Years for its home afar And draws the soul with its longings Unto love's distant star.

When the angels have replaced it, And the broken chord is complete, Man's soul will have reached the kingdom

And the heart of the Infinite. —Caroline Rentrapp in the Woman's Tribune.

IT IS DELIGHTFUL TO DIE.

The Pleasure Thereof Is Vividly Portrayed by Rafael Conte.

Do we suffer to die? La Lecture, the famous French paper, [says the Chicago Examiner] puts this question, and Dr. Necker, the eminent Parisian physician, answers with a big, round NO.

"I have observed and noted with the greatest attention and care," he says, "all the phenomena of that most important act of life that is called death, and can affirm that it is painless. Sensibility, the compound action of the brain, nerves and muscles, which produces all our feelings, both physical and psychological, is the first thing to die. It becomes extinct before the animal life ends, and consequently there is no pain in death."

"Death, like sleep, is an absolutely inconscient and painless act. Nobody can remember the exact moment he fell asleep, and no one has a notion of the exact moment when he dies."

No Physical Pain.

"In some cases, when the brain is clear enough to permit the patient to think and reason, the man about to die realizes his position, but even then he is only able to have a very faint and nebulous idea of what happens to him. His mind is too confused to make deductions that would necessarily cause intense moral suffering."

"As to physical pain, there is none. 'When a person becomes so ill that he is about to die, no matter what the direct cause of his condition might be—in other words, when a man is about to die a natural or violent death, the atrophy of physical sensibility is so complete, that he would not feel any pain, even if he be pinched or slashed or in any other way hurt.'

"It is logical, therefore, to think that if previous to reaching the agonie or pre-agonie period he was suffering from any pain, it had disappeared, for there can be no pain where there is an absolute absence of sensibility."

"I am acquainted with the case of a man who jumped overboard from a steamer in mid-ocean, with the object, as he afterward testified, to find out what the feelings of a drowning man were."

Tried to Describe Sensation.

"He struggled desperately for two or three hours, and during that time, he said, his sufferings, both physical and mental, were intense; but, then, with the approach of death, all feelings disappeared. His brain worked still, but it had been so weakened that while he had a notion of what happened, it was so faint and imperfect that he could not fully realize his position. He was picked up and saved when he was, in his own opinion, 'more than dead.'

"A little child had his two legs cut off by a train. He was brought to the hospital and, according to the balance surgeon, he did not feel any pain. He only begged the doctors that his legs be not amputated. He conversed with him for a few minutes of indifferent things and to all my questions the child answered with perfect accuracy. Suddenly he looked at me and said:

"How good this is!"

"What?" I asked. "Nothing," replied the child, "but I feel all over my body something that is very nice!"

"And he died."

It is known that the sensation felt by a mortal wound inflicted with a rifle bullet is that of a light blow. In many instances, when the wound, while dangerous, is not necessarily mortal, the blow is felt in another part of the body. The writer himself was shot in the liver in one of the battles of the Cuban revolution and felt the pain, a very slight one, would right eye. It was only after several hours that he discovered his mistake.

Call Death Delicious.

Death by hemorrhage, according to the most famous medical authorities, is "delicious," as is death by hanging. Buffon declares that death is a specter that looks from the distance far more horrible than it really is.

Lucan's words were: "If men only knew how good it is to die they would not struggle so hard to live."

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is held responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, but it is no reason why they should be suppressed, yet we wish it distinctly understood that our space is made up 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 as a typewriter machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with a blue or white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

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

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

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Mrs. Mary Esther Aron writes from Annapolis, Nebraska: "I am located permanently here, holding successful Spiritualist meetings every Sunday evening. My many friends in Chicago will be glad to learn of this."

Virginia Barrett writes from 320 W. Jefferson street, South Bend, Ind., that she would like engagements.

W. H. Mitchell writes from St. Louis, Mo.: "Rev. W. P. Cook of St. Louis, closed his month's labors in this city last night. He is a forceful, eloquent, logical speaker, and is doing great good for the cause."

Mme. Helen Stuart-Richings, B. D. A., gave a very entertaining dramatic recital at the First Spiritual Church last evening for the benefit of the church fund. Her program began with a recitation of a poem by Virginia Woodward Cloud, of this city, entitled "Christmas, 1776." It is a spirited poem and was very well given by Mme. Richings. Another Maryland number was the "Maryland Yellow Throat," which was faithfully illustrated by the whistling of the bird.

Mme. Richings is very successful in her imitations of nature in its diurnal and nocturnal sounds. Her own composition of "Five Feathers Make Five Birds," in her old-fashioned songs, "The Laird o' Cockpen," "Lord Lovel," "Bryan O'Lyne," and "Rise Mourners, Rise," she showed her mastery in dialect. Her greatest successes were in her character sketches, in costume, of "An Everybody Boy" and "A Naughty Girl." Her recitation from Wagner and other composers filled the interludes between the recitations. The evening was highly enjoyed by an appreciative audience.—The Baltimore American.

First Spiritual Temple, South Side Turner Hall, 3125 State street. Meetings every Sunday evening at 8 o'clock. All are welcome. Mrs. Lucille De Loux, pastor.

John A. Toren writes: "The meetings of the Society at the Psychic Porch at Wilcox Hall, 361-363 East Forty-third street, are well attended, and growing more interesting. Dr. J. O. M. Hewitt, permanent lecturer for our society, addressed the temple members of the Independent Order of the Mystic Brotherhood, on Sunday evening, January 28, his subject being 'Mysticism and the Ages.' A large majority of the members were in attendance as well as a number of strangers, and all evinced their pleasure by the hearty applause accorded Brother Hewitt at the end of the discourse. Mrs. Ada Zazelle was present and gave a number of psychometric readings which were fully appreciated. Mrs. Isa Cleveland's guide, 'White Star,' performed her work in the usual convincing manner by giving such messages as are always understood and recognized. We extend our usual invitation to all strangers and skeptics."

W. J. Elmo writes: "The Spiritual Alliance Church at 3514 Vincennes avenue, is having large audiences every Sunday at 3 and 7 p. m. Plenty of good tests and messages by various mediums in the afternoon, and a selected program in the evening. Prof. H. S. Fraser has returned from the South, and is assisting Mrs. Elmo in lecture work and giving messages. Our socials and dances held every Saturday evening are well attended and enjoyed by all. A cordial welcome to the services is extended to all who are anxious to learn more of the growing gospel of Spiritualism."

W. D. Noyes writes: "Our January month at Madison, Wis., was a success. Our public services were the largest ever held there. We held two large mid-week parlor meetings at Baraboo, Wis., and were entertained by those staunch true Spiritualists, Mr. and Mrs. C. C. Pratt, whose home is always opened to visiting Spiritualists. We go from here to Beloit, Wis., for the first Sunday in February. All mail addressed to General Delivery, Baraboo, Wis., will reach me."

Mrs. C. Lee writes: "I feel without your valuable paper, I could not see to read, but will get some help to me, and the book I always wanted it, and I can read it on bright days."

Mrs. C. Lee writes that she is more than pleased with one of our premium books lately received.

AS A GENERAL RULE, IN THIS OFFICE, WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

Gertrude Baker writes: "On the dates of Jan. 25 and 26, under the auspices of the Indiana State Association of Spiritualists, we had with us, at Sheridan, Will J. Erwood, who delivered two very excellent lectures. His genial manner cannot fail to attract to him many friends, and his mode of speaking has much to do with impressing his sound logic on the minds of his hearers. Ignorance backed up by prejudice has all to do with retarding the progress of the Harmonical Philosophy, and since some of the people have been induced to come out and listen to Mr. Erwood's lectures, we feel encouraged to hope the seed will not soon be sown in barren soil."

Gustav Williams writes: "Sister Lester was with us again last Sunday evening, and welcomed by the members of the North Star Spiritual Union, and their many friends. A large audience was present. The lecture given by Sister Lester, subject, 'Beware of False Prophets,' was certainly educational. After the lecture many excellent tests were given by the speaker, undeniable evidence of spirit return, the audience giving credit to the medium for correctness. The North Star Spiritual Union and The Progressive Thinker are certainly doing great work among strangers and skeptics of the Northwest Side. We invite all who are interested to be with us Sunday evening at our hall, 1544 Milwaukee avenue."

Mary E. French of Clyde, Ohio, writes: "Rev. Dell A. Herrick served our society the first and second Sundays of January, to fine audiences. His lectures were argumentative and logical, impressing one with the fact, 'There is a power behind the throne, stronger than the throne itself.' Inspiration, to me, is a beautiful phase of psychic unfoldment, without which we cannot be great. In order to enjoy a truly inspirational lecture we must possess to some degree that spiritual unfoldment ourselves. His sermons are marvels of power. Elizabeth Schauss serves the society next Sunday."

C. Fannie Allen, one of our most efficient workers, writes from St. Louis, Mo.: "On Sunday, January 23, I delivered a lecture on the memory of Thomas Paine. The lecture, joined the services, with lesson sheets and every child and many adults, gave a quotation from his writings. Brother Grimshaw gave an eloquent address. Mr. Symons, our president, made a brief but telling speech. Friend Johnson from the thirteen side, spoke of the subject, 'Mysticism,' excellently. Mrs. Detloff and Mr. Amborg gave messages. At 7:30 Paul MacArthur played all with an earnest speech. Mr. Gilbert followed with a strong, logical address. Mrs. McCaslin and Dr. Hughes interested us and Mrs. Allen made remarks and gave an impromptu poem on 'The Skeptic's Monitory.' The subject suggested by Mr. Nouriss, faithful friend and worker in the lecture, who is also a teacher and healer. Mrs. Bezeman and Miss Grosse gave interesting and pleasure by their sweet singing. We parted feeling that had been one in spirit with friends both sides of the mystic veil. From your subscribers, I have many words of praise for your work."

L. P. Wheelock's address is at Madison, Wis., instead of Moline, Ill., as announced.

Hattie G. Webster writes: "The first social of the year was given by the officers and members of the West Side Church, on McDowell street, Columbus, Ohio, and an enjoyable evening was spent. The net proceeds of the event were twenty-five dollars, the same going to a fund for beautifying the church. We expect to give the grandest social we ever gave, the 32nd. Our young girls will give the grand flag drill and song for which they are famous. We hope soon to have our lecture reopened. Our socials are one of the means we employ to let the outside world know what we are doing, and those who come to them, and receive a hearty welcome, are sure to visit our religious meetings, and when they come once they come again and again to receive new life."

E. R. Fielding writes from Washington, D. C.: "Mr. and Mrs. W. Sprague, missionaries for the N. S. A., have finished the month of January at the interest of the First Spiritualist Society. There has certainly been an awakening among the Spiritualists, and many converts to Spiritualism made under their ministrations. The consecration services for the members were very impressive. Oscar Edgerly will be the speaker for the month of February. He is a trance speaker and message bearer. Mr. and Mrs. E. W. Sprague entertained the Auxiliary of the First Association, at the residence of Mr. and Mrs. Collins. This was the largest gathering of the season. Several mediums were present to assist them—Mrs. Longley, Mrs. Stevens, Mrs. Collins, Mrs. White and others. Mr. P. L. O. A. Keeler is holding seances. Manifestations in the light. The Temple League has for its speaker for February, Mr. W. J. Nigh, and Mrs. A. M. Zoller gives messages after the lecture. Mr. A. Terry is the message bearer for the Educational Society. Mrs. Jaquet is speaker at Wood's Hall, and Mrs. Julia Warnke, the message bearer."

Columbus Wells writes: "There is no such thing as creation. The earth is undergoing changes all the time, but the atoms of land and sea remain the same. Sometime in the remote past the atoms of this earth were wandering in space. What caused them to coalesce together and make a planet or world? My conclusion is, that this world was always a world, and will always remain one."

A Prize Masquerade Ball will be given by the First German Spiritualist Society, Saturday evening, Feb. 27, at its hall, corner of Ashland and Third streets. Go and take your friends and have a good time. Admission 25 cents.

W. J. Colville has just delivered a course of lectures in Boston, also in Hartford, Ct., which have been very largely attended. The new book, "Universal Spiritualism," which he is now writing, is expected by March 31. After its publication the author expects to go to California to Australia and New Zealand.

A. H. Sullivan writes from Mooseport, Pa.: "With a membership of less than twenty, a charter was obtained from the N. S. A. in June, 1904, and meetings have been conducted ever since in Postoffice Hall, every Sunday evening, and Wednesday afternoon, with Richard Fischer, of Homestead as speaker. His earnestness of manner and eloquence brings large crowds to the meetings. His efforts have been rewarded by an increase in membership of more than double that of one year ago. The tests given by such well-known mediums as Mrs. Gillard, Mrs. Zelle and others, have been most successful. Our Ladies Aid has also been doing much good work under the leadership of Mrs. Gillard, assisted by other local mediums. Though our Aid membership is not large, yet they are all willing workers, and our treasurer's report shows a surplus of more than \$275, and we hope to do no distant day to have a meeting place all our own. Many of our members are readers of your paper and hope it will long continue to spread the truth broadcast."

A. Turbett writes: "There will be a euchre party on Thursday, Feb. 8, at Mrs. Dexter's, 1000 N. Halsted street. Everybody welcome."

Cyrus F. Allen writes: "I think The Progressive Thinker is the best paper published in this city."

Mary Bastian, formerly a resident of this city, and a most excellent materializing medium, greeted us at our office yesterday. For the last thirty years his residence has been in England. We were glad to meet him again.

Dr. F. O. Matthews, the medium, passed very suddenly to spirit life, Jan. 28, at his home, West Delvan avenue, Buffalo, N. Y. He had not been well for several weeks. The family heard him in the room where he was and found that he had fallen to the floor and expired.

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A gentleman writes to this office, choosing the following for a subject: "The Mission of Modern Spiritualism, and a Few Words About Mediums." The closing page of his article is missing. Will he please send his name and address to this office, in connection with the above subject, so that the omission can be supplied?

E. W. Sprague and wife, N. S. A. missionaries, are working in the state of Michigan for the N. S. A. Societies and individuals wishing their services should write them at once. Address them at 835 Third avenue, Detroit, Mich.

W. J. Colville has just completed a very successful lecture season in New England, where he spoke to very fine audiences in Boston and Haverhill, Mass., and Hartford, Ct., during last month. At present he is in Cleveland, Ohio, lecturing Sundays, Tuesdays, Wednesdays, Thursdays and Saturdays, till Feb. 25 inclusive, at 3 and 7:30 p. m., in Spiritualists Temple, 235 Fullerton street. All letters, etc., may be addressed there.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and letter letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information is available, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Doctor I. K. Funk: Q. What is the clear, rational explanation of these inconsistencies in an explanation that shall clear all doubts from a "sane" mind concerning the spirit-identity process?

A. In my reply to the question, "Is Doctor Funk a Spiritualist?" I said: "Doctor Funk has remained neutral, continuing with remarkable perseverance his researches. We presume he continues this course, we keep him in touch with the churches." In his "Open Letter," he appears to quite misunderstand my meaning. It was not because he is insincere or wanting in courage of his convictions, as the answer as a whole, emphatically shows. The idea was that by keeping in touch with the churches he could exert more influence and gain a wider hearing, and this without in the least compromising his convictions. Not one of his carrying critics appreciate his position, or the honest courage he has shown.

His investigations have been for the one motive of gaining the truth, which he has made the greatest sacrifice, feeling that to demonstrate immortality is the highest achievement to which the mind of man can aspire. Of course Spiritualists would prefer a clearer sounding note, but admit that his course may be the wisest. No one for a moment questions the sterling honesty of his purpose.

Now I am glad I did not make a clearer statement, and that he misinterpreted, for it has called out a full and free expression and presented the difficulties in the way. An investigator and would-be believer, with a thorough clearness which not only justifies him in taking his position, but presents the profound problem awaiting solution. Dr. Funk has come to the point where the result may be various mediums and the result may be various mediums and the result may be various mediums.

During the investigation, Dr. Funk has come to the point where the result may be various mediums and the result may be various mediums and the result may be various mediums. Dr. Funk has come to the point where the result may be various mediums and the result may be various mediums and the result may be various mediums. Dr. Funk has come to the point where the result may be various mediums and the result may be various mediums and the result may be various mediums.

Now the first lesson in Spiritualism is that the spirit awakes in the spirit world exactly as it left this. It has gained nothing, lost nothing. There are in this world weak, foolish, false, deceptive, lying, malicious, untruthful, in the face of all these contradictions and confusion, he asks: "What is the clear, rational explanation of these inconsistencies—an explanation which should clear all doubt from a 'sane' mind concerning the spirit-identity hypothesis?"

Investigators since the advent of Modern Spiritualism have had these perplexing difficulties. In their research they have unexpectedly had the foundations of their belief almost swept away. A great deal of this misunderstanding has come from the old and entirely erroneous views of the nature of spirits. It has been the belief that spirits were all-wise and infallible. They possessed the property of "knowing" and were as pure in moral teaching as wise.

If we were on one side of a wall and the inhabitants of the world on the other, how could we identify a friend who came to the wall. There are hundreds of millions of human beings any one of whom might assume the name of that friend. Should anyone desire to gain our attention, he might take the name of some distinguished man. If we attempted to learn what mankind believed, one would tell us that God was a trinity; another, that he was a unit; and that he did not know. Some would affirm that there was a literal fiery hell, and others that hell and devil were fairy tales.

If we asked for a description of the earth, an Esquimau would describe it as a realm of ice and snow, while, seal and fish for food. A man from the torrid zone would tell us of the burning sun and fruits of many kinds which served for food. If asked, "Does it snow on the earth?" Does the water become hard as glass, and the trees lose their leaves?" this torrid zone man would laugh at the folly of the questions, and say: "What chaff! What is snow? If trees lost their leaves would they not die? I assure you there is nothing of that kind on our earth."

Knowing that all come to the wall and attempt to communicate with us, the bad, profligate, ignorant, superstitious, as well as the intelligent, because we received these conflicting state-

ments, would it be wise to conclude that there were no people on the other side, or if there were nothing could be gained by conversing with them? All the contradictions and discouragements would only make us more eager to obtain a more perfect method of gaining information through the wall. We would not for a moment doubt that under such difficulties a friend might be identified, not by giving a "test" but by many communications all tending to express his individuality. Nor would we expect infallibility or revelation in science, or affairs beyond the known capacity of the one with whom we purposed to communicate. If names of distinguished men were given, to whom we must be unknown, instead of priding ourselves on their favor, we would know that we were being made sport of by deceivers.

In a similar manner we stand on one side of a wall and on the other are all those who have passed from the earth, carrying with them all the characteristics of that life. Pressing close to that wall are the multitude of the least developed and most earth-bound. The first lesson in Spiritualism is that the spirit awakes exactly as it left this life. Hence it is that the same methods apply to the identification of a spirit that would to an earthly friend. Assurance must come from collation of many communications and "tests."

Discrimination and reason must be exercised as on all other subjects. Errors and conditions arise from imperfect knowledge of the method, ignorance of the communicants, and intentional deception. In our desire for communion with the higher world, we must make the conditions as perfect as possible with our knowledge. A private, home circle, harmonious in the earnest prayer for the coming of the departed, hear the members, the ideas and should meet at an appointed time and place. When such a circle meets the pulsations of thought as from the transmitting instrument of the wireless telegraph, reach remotest distance, and are responded to by the spirits invoked.

A circle may be held under these conditions, which not a single "manifestation" is received, and yet the members will experience a delightful exaltation and sense of spirit presence almost as satisfying as the most startling phenomena.

In response to the circle on this side, on the other the spirit friends will form another circle, for they are as anxious to communicate as we are to have them. Promiscuous and undesirable controls are thus prevented from interfering for the spirit circle will not allow such to approach. The unguarded circle, promiscuous in choice of members, not only opens the door for the entrance of evil spirits, but also opens the door to the other for the coming of any spirit that may desire to do so. Mediums who give séances to all who seek them, place themselves outside of reliable control.

There is one point not mentioned which has a great influence on the communications. A long experience, and somewhat wide observation, has made it clear that there is a large number of spirits bitterly opposed to the establishment of communication between the two worlds. They hold a similar position as many do in this life and hate the belief of its possibility.

But all experience gained by promiscuous mediums, and mediums holding séances reckless of the laws and conditions of perfect and reliable control, must be sifted by reason and common sense; the rubbish blown away. Spiritualism in this does not differ from other affairs. What mountains of chaff are left in the field for a few handfuls of grain? What wilderness of error the churches traverse for here and there a truth?

THOMAS PAINE MEMORIAL.

This Patriot and Freethinker Honored at Columbus, Ohio.

The First Spiritualist Church of Columbus, Ohio, observed Sunday, Jan. 28, the birthday of Thomas Paine. This occasion was one of great interest, as at the service there was on exhibition the famous wreath which belongs to Miss Elizabeth Jones of Philadelphia, Pa.

Thomas Paine has been so dreadfully neglected by all Americans, that it aroused Miss Jones to a determined action, that she would, if possible, gain the right to decorate his picture on Memorial Day, the same as all the other pictures are in Independence Hall.

It took her several years to gain this privilege, but at last it was hers. And she had a laurel wreath made for the occasion. This wreath has been placed on his picture every year now for ten years, by Miss Jones.

As the Louisiana Purchase was suggested and argued for by Paine, Miss Jones placed this wreath to the St. Louis Fair in 1904, where it hung on Paine's picture in the rooms of the American Secular Union. Here thousands of men and women paid it homage. At the close of the Fair the wreath was returned to Miss Jones.

For the service at Columbus, the 28th, Miss Jones loaned Miss Harlow the wreath, and it was the center of attraction on the platform where it encircled a large picture of Mr. Paine. The platform was most beautifully decorated in silk flags, flowers, and pictures of Paine and mottoes from his works. This must be a patriotic in character, and Miss Gray, the soloist, was at her best. The church was full to overflowing, many having to stand. Several orders of the city were represented and the Red Men's league was present in uniform.

Miss Harlow delivered the address of the evening. She read a lecture by reading extracts from Paine's works, showing him to have been a firm believer in the God of Nature and also in the immortality of man. The lecture was a historical account of his life and work, and a measurement of his character and its worth. This was certainly appreciated by the large audience, for loud applause greeted the speaker as she took her seat.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price, 65 cents.

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THOUGHT PHOTOS? IT'S EASY.

Picture of Every Mental State Possible, Scientist Says—Sit Quietly, Think Hard—Plate Will Read Your Mind, New York Experimenters Assert.

Photographs of thoughts and mental impressions will soon be as common as cabinet portraits, according to Dr. A. M. Veeder, a scientist of Lyons, near Rochester, N. Y., says the Chicago Tribune. He believes he has solved the problem of photographing brain waves.

Dr. Veeder last evening invited a number of friends to a photograph gallery to participate in an experiment intended to demonstrate the possibility of affecting a photographic plate by a purely mental process.

Thought Appears Dimly on Plate.

It was found that all of those who assisted in the experiment were capable of exercising supersensitive powers that are ordinarily latent. This having been shown, a plate from a package which had not been opened before was put in the holder and laid on a table, the shutter being closed. Each person placed one hand about four inches above the plate, with the other hand under the plate and table, and were requested to fix their minds on a named object.

After an exposure of about one minute the plate was taken into a dark room and developed. It was found that a spot had formed about the size of a silver dollar, which, it developed, was what the persons participating in the experiment had in mind. The precaution taken was such that there was no escape from the conclusion that the picture printed on the plate was an impression of the thought in the minds of those interested.

It demonstrated, Dr. Veeder says, the fact that persons in a certain state of sensitiveness of the mind, which has been fully identified, are able to produce an impression on a rapid photographic plate without direct contact.

Mind Must Be Sensitive.

The experiment, Dr. Veeder stated, cannot be successfully performed by sheer effort of the will without the peculiar sensitiveness of the mind, evidence of which was secured in the case of the persons participating in this experiment.

Dr. Veeder believes that the fact that brain waves or something of that sort are capable of producing photographic impressions is not unreasonable and is of remarkable interest in many ways. Whether the mind can project itself into the ether, or that of wireless telegraphy for considerable distances remains to be seen. He says his experiments would indicate that it is among the possibilities.

TOO MUCH OF THE IRONIC.

A Comprehensive Criticism From California.

To the Editor:—I was interested and somewhat amused with the article in your issue of January 13, over the signature of G. W. Norris. I had not read the article by Mr. Severance until you published it. Now I come down so heavily, but think it could not have justified such an expenditure of irony. Probably it denounced those creeds which under the name of religion enacted the massacre of St. Bartholomew, the tortures of the Inquisition, the human sacrifices at Druidic altars, and in ancient Mexico temples, the burning at the stake of Servants and of hundreds of other victims of religious bigotry and intolerance. Doubtless Mr. Norris in spite of his religious zeal would agree in this view.

The fact that a man views with abhorrence a religion which is responsible for the cruelties and the inhumanity with which millions of pages of history are darkened, does not necessarily imply that he has no belief in righteousness, truth and honor.

One may even doubt the existence of a personal God and be a virtuous man and a good citizen. Such doubt does not denote the belief that chance rules the world, or that a kaleidoscopic arrangement of atoms has brought nature into its present form. The presumption is that matter and its laws are as eternal as they are pitiless and inexorable. The era of human existence on this fragment of the universe, as compared with the vast expanse of space and time, is brief. It is but an unimportant incident in its history. From a globe of fiery mist it has gradually attained its present stage—to again become uninhabitable for organic life, and finally return to a state of fire mist. As Shakespeare puts it:

"The red-crested towers, the gorgeous palaces, the solemn temples, the great globe itself, yea, all which it inherits, shall dissolve, and leave not a wrack behind."

Man with all his aspirations—after he knows not what—his ideals of the unattainable, ever the slave of his passions, and needs, will forever disappear from the face of the earth. Then, one may say, "cui bono," unless by some miracle of evolution, which I do say is impossible, his consciousness survives "the wreck of matter and the crash of worlds."

Duarte, Cal. WM. C.

CURIOS EXPERIENCE.

A Haunted House—A Watch Placed in a Church by the Spirits.

To the Editor:—There is a place in this part that the people say is haunted. Everyone knows that very strange things happen there, but no one can explain. There have been tales to try and fathom the mystery, but failed. Things would move about there with no hands to move them.

There would be writing on slates in a room locked and guarded.

One night there were three detectives watching; one was watching the family sitting-room with his feet high up on a chair, and the chair was taken from under him and carried into another room.

The old man who lived there was writing a letter one night and stepped into the kitchen, and when he went back there was some writing on his letter in a very heavy hand. No one in the room but himself. The writing consisted of warnings, telling him to leave the place.

Once he put his watch in the sewing machine drawer, and locked it, and when he went to get it, it was not there. Several days after he found it in the churn of butter milk.

At last his wife refused to stay there any longer.

I would like to know why a spirit does not want anyone to live there. It is said an old man was killed there years ago, and one can live there in peace now. There are plenty of witnesses to the truth of my statements. I would be pleased to have some of the readers of The Progressive Thinker send me their old papers. They would be new to me.

MRS. S. F. ALLENBAUGH, Bronson, Kans., R. F. D., No. 2.

A SPIRIT MESSAGE.

Chips From the Ether.

The spirit is not born; it is the infinite life that never dies. In man it is individualized; becomes the holy atom life within life. Each soul possesses this atom of supreme consciousness.

The outward body grows and develops, so also the inner self. The body is an outward sign of the invisible spirit, the thought life. These atoms of divine spiritual growth never lose relationship to the infinite One; breathe the life of the soul within, and draw from the infinite, throbbings and pulsations of life divine. The realm of the created lies beyond death's touch. The internal spirit is the power that controls the external.

Life is only a station along the endless journey of spirit. Souls reflect the glory and light of the infinite presences.

Through sacrifices, trials and temptations you will find the true growth and strength of spirituality. All that harasses and perplexes will in time be made clear. The troubled waters of life mortal will be calmed, and thy soul find harmony in the beyond.

Let the true light which you are receiving, guide you on to perfect peace at the final summing up.

Turn from the outward symbols to the spiritual that giveth life; life is a manifestation of the spirit, but with feeble vision you fail to see the white light of life eternal.

Ever obey the voice within. At the gate of celestial glory, universal love and compassion will vibrate every atom of thy soul. From the heights you will perceive and know the truth. Sympathy and love will all your being spiritual. Within yourself unfold the spiritual conditions which belong to you. Put from you all impure and unclear desires. Let your destiny as revealed help you on to greater efforts, to nobler sacrifices. Around you shines the halo of immortal life. With unflinching steps move on in life's strife and turmoil.

Let the spirit within speak the highest ideals of thy soul.

Bible Spiritualists and Christian Spiritualists.

The moral teachings of the Bible, in a general sense, are all right. I do not think that it would harm a few of our so-called Christian Spiritualists to closely follow the Golden Rule found therein. I observe that the terms, "Bible Spiritualists" and "Bible Christian," are not similar, that is, they do not mean the same thing. The latter applies only to those persons who profess to be the followers of Jesus Christ.

The former is a person who has seen and realized what the spirit is. This knowledge once observed and experienced is never forgotten. He becomes more directly interested in spiritual things than he ever could on simply receiving them by faith, because he knows them to be true. It is true that Jesus never wrote a word which has been so widely misinterpreted as to come, may, or may not, be correct in every detail, and we know that much that he taught is found in the books of Moses, written long before Jesus came. We admire, however, his theme and laws of love.

Now as to formulating doctrines, for the benefit of our members, I observe that the various religious organizations, the Methodists, Baptists, Universalists, Catholics and others, do that from the Bible, and differ widely in their declarations. Is it not left to the Spiritualists to do the same?

J. L. MUSSINER.

Williamsport, Pa.

HIGH ENCOMIUM.

An Intelligent Thinker's Estimate of Prof. Wm. M. Lockwood.

A philosopher, dominated by truth alone and bound by no ism, creed or schism, who has searched the realm of material science and ascertained the relation of its facts to the principles of Spiritualism; a polished lecturer with a good command of language, who can present his conclusions so clearly that even the untrained intellect can comprehend without difficulty—this is the description that best fits Professor W. M. Lockwood, who has just concluded an engagement with the New Thought Spiritual Society of Grand Rapids.

Professor Lockwood came to us a stranger, but in one brief month he has made a host of friends, all of whom will long remember and be benefited by his teachings; and it is the earnest desire of the spiritualists, officers and members of the society, that he will return each year to refresh our memories and offer us yet other truths, the results of further investigations.

GEORGE B. FERRIS.

Grand Rapids, Mich.

A DREAM VISION.

Thinks That Another Attempt to Assassinate the Czar Will Succeed.

On the night of Tuesday, Jan. 16, I had an experience that can only be called a dream-vision; for it partook of the characteristics of both. While asleep at home, I dreamed that I seemed to be walking on the earth, and I awoke to see a large plane-like structure being blown up from within, followed by flames breaking out. Then I heard the words, "The Czar! Russia!" and I felt that another attempt to assassinate the Czar would succeed.

H. S. R.

THE CONTENTED SAINT.

Poetry That Has Run Away With Itself.

Fair one, 'tis mine own to rejoice that you and I are very often contented. I assume my voice to gladness that we are obscure. Were you a princess, or a queen, were I noble, or a knight, our every action would be seen illumined in the calcium light. The stammered words in which I made of my proposal such a mess would in bold letters be displayed, "together with your dulcet 'yes.' Your age, your weight, your glove, your shoe, your talents, and your taste in hats, the others who have come to woo, would be set down—with our chance spats. My working hours, my fads, my bets, my growing bald spot, and my ties, with my income, and my debts, would be shown forth for any eyes; the time and length of all my calls, the full report of all our talks would be made known—our feasts, and balls, our auto rides, our idle walks. Ah, happy we! You are no queen; no princess—just a simple girl; I am no prince of regard; I am no knight of the land. I take great joy in thinking this: Our words are not caught up and hurled, and best of all, my farewell kiss don't make a smack heard round the world.

W. D. N.

INDIANAPOLIS, IND.

The Cause in This City Still Surging Ahead.

To the Editor:—I wish through the columns of your paper to correct an impression that the Spiritualists at Indianapolis are dead.

Sister Helen Stuart-Richings, in her eulogy of Bro. Frank Schmidt, seemed to leave the impression that the society was no more. Brother Schmidt was, I believe, a good man. He had money at his command. It was, I understand, his intention in a few years to start in anew and boom the cause he loved so well.

No, we are not dead, but after the severe blow of the high tide and gathering up the fragments, a few ladies who had no money, but a good supply of faith in the cause they loved so well, banded together at once, and step by step they carried on the work. By their noble efforts the hungry souls are fed.

We have with us Sister Anna Thordson and her good husband, and they with untiring effort, are cheering the sorrowing, feeding the hungry and giving sight to the spiritually blind.

We all have our faults, but the most unpardonable fault I know is unforgiveness, and I feel like Bobby Burns. "Was some power the gittle glass, to see ourself as others see us."

Brother Will J. Erwood was with us a few hours yesterday, and gave us all a new inspiration, and left for Sheridan, Ind., for a few meetings. He will be with us again later on. May his work among us instill in all who hear him to say the least, and work heart and hand for the unfolding and uplifting of this most beautiful inspiring truth. Take courage, toilers in the vineyard of spiritual progress; fall not, falter not, weary not in the work that brings so much of peace, love and joy, to the sorrowing one of earth.

MRS. MARTHA WOOLSEY.

NOTES FROM A WORKER.

The "Spirit" That Wanted Diamonds.

To the Editor:—I was greatly pleased to read Eva Cassell's article on the dematerializing of white garments, and greatly amused, especially wherein she speaks of spirits taking a white elephant. I say with Mrs. Cassell, "Why not?" Just as reasonable to think they could and would, as to suppose they would request goods of white, etc. This particular case reminds me of a medium who some years ago, visited a city in the northwest, and where I, too, was stopping. In this case the supposed medium was a young man. The "spirits" came one by one from the cabinet, and finally a beautiful young girl with two or three other persons recognized as a young girl of said city stepped out of the cabinet, looked around and then exclaimed, "Oh, mamma!" Then after a second she said: "Mamma, darling, we wear our diamonds and other jewels in spirit life, and I would like mine." Then that beautiful young girl took out two beautiful diamond rings and handed them to none other than this young girl confederate. This was many years ago, in the time of my early investigations, and yet the show with its nefarious work goes on. But thanks to The Progressive Thinker and its many true workers, the curtain has risen to drop no more.

I hope soon to be able to wing my flight into fields of labor, and go on in the good work.

E. J. JAQUET.

W. E. COLEMAN.

The Recipient of One Hundred and Seventy-two Gifts.

The San Francisco (Cal.) Examiner says:

"The presents received at Christmas, 1906, by William Emmette Coleman, one hundred and seventy-two (172) in number, will be on view at the residence, the Newberry Hotel, 418 Sutter street, San Francisco, Cal., on Sunday, January 14, 1907, from 12 m. to 5:30 p. m., and from 6:15 to 9 p. m.—no later.

"They can be seen in the front room upstairs in the cottage next to the synagogue, in the rear of the main building of The Newberry.

"You are cordially invited to come and see them."

"N. B.—There will be no postponement on account of weather, unless there should be a very heavy storm, rendering travel disagreeable or impracticable. In that case the exhibition will be postponed to the next following Sunday or Monday, or to the next heavy storm. Should there be light or moderate rain there will be no postponement."

The foregoing document, scattered broadcast yesterday in printed copies, proved neither a practical joke nor an advertisement in disguise, but was exactly what its face recited—a serious invitation to a serious affair, extended by the recipient of the 172 presents, William Emmette Coleman, whose perfect seriousness will not be doubted when it is stated that he has not only written books with titles like "Essences and Therapeutics," "Spectrum Analysis" and "Paraxialisms Between Biology and Philosophy," but has been for twenty-six years a clerk in the Quartermaster's department in the Phelan Building.

The retreat of Mr. Coleman is at the top of a steep and winding stairway. Here he, lean, spare, spectacled, gray-haired, thin featured and long figured, sits in two or three dim rooms with three hundred photographs of his friends on his walls and twenty-two thousand volumes on his shelves. Here he studies Hinduism, Buddhism, Sanskrit and Pall literature for pastime in the evening. Although William Emmette Coleman has written many books and articles on a psychic and scientific subjects, his heart has not withered in the blighting atmosphere of cold abstractions. And in feeling a sympathy for the needs of humanity and in demonstrating the everlasting reality of the source of supply, he has lived such a life that at sixty-two years, one hundred and seventy-two presents and loving messages came to him from all points of the world on Christmas Day.

The little room where the exhibit took place was filled with friends of Mr. Coleman during the afternoon and evening.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritus truth. A book for the higher life. Price, cloth, \$1.00.

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CALLING FOR EXPLANATION.

Dr. R. E. Coon Desires Some Information From President Barrett.

To the Honorable Harrison D. Barrett—President of the National Association of Spiritualists:—I am writing you for the first time, and in using my name before the public. As you have made some statements in regard to me and my work through the columns of The Progressive Thinker, it is but fair for me to ask you some questions, which I hope you will not mind being asked.

In the first place, I will ask you if I understood you in your answer to Professor Loveland's queries, when you said that I am in no way connected with the National Association of Spiritualists. What I want to know is, if a man that has been ordained under the laws of Oregon, or any other state in the Union, and recognized as a minister of the Gospel of Spiritualism, is it not a fact that he is indirectly connected with the N. S. A., and if not, then what protection does the state association have, or its local workers, or its ministers, if there is no connection between the state and National Association?

Further, I wish to state to the public that I am not a missionary of the N. S. A. directly, but indirectly. I thought that as a local worker and a regular ordained minister of the Gospel of Spiritualism, I was privileged to work for the whole cause, anywhere and at any time. I do not say that I was the mouthpiece of the N. S. A. or any of its officers, and I will now ask pardon of the N. S. A. and its officers for stating that they constitute a Christian organization, if this will make it right, for I do not want to offend any of my brothers and sisters. I wish to say also to the public that, as Brother Barrett said he happened to know all about my qualifications and ordination, for he was there. That is perfectly correct. According to the usages of the N. S. A., the ordination was of a three-fold nature, and I will further state that he took part in my ordination himself, and performed the most sacred part of that of dedicating the charge. Rev. Harry J. Moore performed the ordination, and Rev. G. C. Love extended the right hand of fellowship for the Clackamas County Religious Association, whose pastor I am at present, and also the state of Oregon, as he was then the state president.

Brother Barrett, in delivering the charge which made the ordination complete, and in keeping with the usages of the N. S. A., said, while placing his hand upon my shoulder: "Brother Coon, at no time or place or under any circumstances whatever will you be privileged to attack a church, society, institution, lodge, or any kind of order that has for its object the uplifting of humanity, nor will you be allowed to attack a preacher, priest or pope, or any public person who is trying to make humanity better." This was right, and I did not object to it. And again, he said to me: "You will also remember at no time or place will you be privileged to take part or to endorse any kind of deception, false doctrine, or anything whatever that savors in the least of deception, be it what it may, even if it is for the government. If it is not just, you must not endorse it, and if you do, you will be accessory to the crime and meaner than the real culprit."

This is right, and I did not object to it. How well I kept the charge will be better judged by quoting from the little article at Pendleton, which reads as follows: "It was especially noticeable that Dr. Coon did not attack the churches or any thing else calculated to lift up humanity in any way. On the contrary, his kindly manner toward all things calculated to make humanity better greatly enhanced his plausible arguments." This certainly does show that I have kept the charge.

I will now thank Brother Barrett for passing one of the greatest and best compliments that could be passed on any man, and that is this: "Dr. Coon is an honest man." I would rather be an honest poor man in this world than a dishonest rich man, and I will try to keep this reputation the balance of my life. In this matter, I feel that I should not be honest if I had not written this article.

I ask one more question of Brother Barrett, and all the officers of the N. S. A.: Do you want honest men and women in the field? If not, I am willing to resign now, and I will not be offended if you will release me from my obligation to your cause and my cause as well, for I shall never give up Spiritualism whether I work for the National or not. I shall always be a Spiritualist. If I was empowered now to do so, I could organize societies, churches or temples, at Pendleton, Baker City, Grant's Pass, Gold Butte, and in many other places. Do you want more membership, more strength? It is left to you to say. I await your answer. I was ordained twice under the California state law, once as a local minister of the Gospel of Spiritualism, and last as an evangelist and missionary of the Gospel of Spiritualism. I have worked seven years for this glorious cause, and I have never received pay for my work from any society whatever. I thought I would have more protection by coming into the N. S. A., but if you do not need any more honest workers, I will go back to my old field of labor where I will be more than welcome.

As a parting word I would say to the N. S. A. and its officers and workers, we need more charity, and less criticism. Yours for a Spiritualist, REV. DR. R. E. COON, Spiritual Evangelist, Spokane, Wash.

FURTHER PARTICULARS.

B. Frank Schmid and His Will.

To the Editor:—Mr. B. Frank Schmid, who was president of the First Spiritual Church Association of Indianapolis, Ind., for a number of years, very suddenly passed to the higher life, Dec. 27, at Grand Springs, Colo. A funeral was held at 2 p. m., January 2, 1906, at his late residence, 1740 North Capitol avenue. Miss Harlow delivered one of the most eloquent and touchingly beautiful discourses I have ever listened to.

His will, which has been admitted to probate, makes his sister, Miss Lillie Schmid, a most estimable lady, executrix. The beneficiaries of his estate are: His wife, Mrs. Lillie Schmid, his only child, a son, and a daughter, his sister Lillie, and former housekeeper, Regina Obergfell. Then because of past kindness and advice given, the following friends are to receive \$350 each: Mrs. E. Barrett, Asa Bagnelle, Elizabeth Coffman, Georgia Gladys Amadon, Anna L. Gillespie and Ada Hornum. The German Lutheran orphan asylum, Flower Mission, Free Kindergarten, Door of Hope and Rescue Mission, are named for \$4000 each.

The managers of the Spiritualists named as beneficiaries of his will were undoubtedly wrong in having bitterly denounced Spiritualism if he had ever

REPLY TO DR. COON.

The President of the N. S. A. Makes a Comprehensive Explanation.

Dear Dr. Coon:—Your queries have been placed before me for consideration. I am greatly surprised that you should feel at all put out over my references to you, as they were all kind in spirit and fraternal in feeling. You and your friends had seen fit to refer to me on many previous occasions, to which I made no objection whatever, for I believed that you and they had only kindness and good will in mind for me.

When Prof. Loveland asked for an explanation, he was entitled to a courteous reply, and as you had figured in the first premise, you of necessity had to be mentioned in the last one. I meant you no ill-will, and thought I was speaking the sentiments of fraternity and kindness of heart when I wrote my response to Prof. Loveland's searching, yet considerate questions.

I did not mislead you nor the readers of The Progressive Thinker in any degree, so far as your personality is concerned. I said that you were not and never had been a missionary of the N. S. A. Your ordination as a minister of our Gospel in Oregon does relate you indirectly to the N. S. A., and I did not intentionally disclaim that relationship. All legally ordained ministers of the Spiritualistic faith are related to the N. S. A. when their papers have been properly filed and attested in due form. There is a direct connection between all State Associations and the N. S. A. Only state associations now have the power to confer ordination, save in cases of societies that were organized as Spiritualistic churches (church societies) and chartered as such under the laws governing corporations not for profit.

There is no disposition on the part of any officer of the N. S. A. to disavowship in any way whatsoever. You are held to be an earnest, honest man, trying to do your part to uphold the religion of your choice. When you have proved yourself unworthy of this trust, you will be told so in plain terms, and the public will likewise be informed as to the change found in you. Until then, every one of your co-workers will have a kind word for you and a warm hand-clasp to go with it as an earnest of his good will.

There is plenty of room for honest, sincere workers upon our platform. The N. S. A. welcomes all such in all loyalty of soul and will do all in its power to sustain them. We want more organizations and an ever-increasing number of people who attend our meetings. Every man and woman is expected to prove his or her worth. "By their works shall ye be known," the apostle to the workers in our faith as much as it does to the clergymen of other denominations. Go on, Brother Coon, do all the good you can, stand by the truth as it appears to you, and fight the good fight against wrong-doing with all your might. You will then not lack for friends, nor for words of encouragement from the N. S. A., or from any other body of reformers.

You will be received into full fellowship next August by the Society that ordained you qualitatively last year. No one has spoken a word against you or sought to undermine your influence. You can wear any label you see fit, and no one will say nay. You are asked to be true and loyal to everything that makes for righteousness. It is only when one attempts to fit his label upon some one else, that trouble is likely to occur. If Spiritualism is to you only a branch of Christianity, you have a perfect right to hold that opinion. The objection comes when you say that all others hold the same view.

We need not multiply words, for we now have a perfect understanding of the matter under consideration. The N. S. A. officials are your friends and no one wishes you any ill. We are all in search of the truth itself, hence should not stickle for terms or labels that are often used solely to conceal one's thought. There is truth in all religions, and in all faiths. Christianity, there is good in Shintoism, but we ought not to be so greatly overawed by names as to be unable to go in search of truth in all fields of investigation.

Principles are everything, because they are eternal. Individuals often count for but little because they are the instruments through which principles are brought to the good of others. They may be ground to powder, gibbeted, burned at the stake, and subjected to social ostracism for the sake of principle. True men and women never hesitate to face one and all of these conditions, provided they can, by their blood, seal the truth of what they advocate. "We need not come toward none, with charity for all" the N. S. A. seeks to do its work. Brother Coon, there is no platform of greater depth than this, and I do not believe you will object to our national body because it stands thereon.

Wishing you a full measure of success in all good works, I am, FRANKLIN D. BARRETT, President N. S. A., Kansas City, Mo.

during his earth life broached the subject to them.

The will has fallen like a chilly, wet blanket upon the Spiritualists of Indianapolis.

The general impression seems to be one of surprise, and disappointment because they thought he would have left, at least a small amount to the Mediums' Home, or the cause in general, if not a dollar to the association of which he was the honored president.

Of interest to the First Spiritual Church was ever owned by the First Spiritual Church Association. Individual members owned stock in it. I understand that Mr. Schmid had bought up most all the stock, and his interest in the First Spiritual Church he leaves to his sister, Lillie.

I understand that the Ladies' Aid of the church paid \$400 or \$500 for sidewalk, street improvements, etc. I was told by one of the trustees of the First Spiritual Church, who is a stockholder, that he understood that Miss Lillie Schmid was going to make over the interest she owns to the trustees of the First Spiritual Association.

The Progressive Spiritual Society is holding meetings every Sunday at 3 and 7:30 p. m. in the G. A. Hall, 222 East Maryland street. Mrs. Anna Thronson, who has recently moved here from Louisville, Ky., is the regular speaker. The hall is well filled every Sunday evening, and the audience lectures and readings given from the platform.

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SPRITUALISM IN INDIANA. The Cause on the Top Wave of Successful Advancement.

To the Editor:—With your permission the writer is pleased to record the work being done for the cause of Truth in good old Indiana. Some time ago, the state association was fortunate in securing as missionary, Will J. Erwood, of Black River Falls, Wis., who is now touring Indiana and doing effective work for the cause he so honorably and ably represents. The first meeting for the state was held in Rochester, Jan. 11, and was continued each evening until after Sunday, Jan. 13.

Although the society at this city is small and had held no meetings for a number of months, the church was comfortably filled at each session with representative people, notwithstanding two religious revivals of the orthodox persuasion were in progress. Mr. Erwood has the happy faculty of winning friends to the cause as well as personally, and his lectures are appreciated and accepted as a consequence. We hope to have this young man with us again, as his efforts among us are productive of good.

The next day he visited was Peru, Indiana, the home of our state president, E. A. Schram. Glowing are the accounts given of Mr. Erwood's meetings in that city, and Spiritualism is alive and Spiritualists awakened to the call of duty.

At Muncie, the state mass-meeting convened January 13. Mr. Erwood was assisted in the work by Will V. Nicum, of Dayton, and Miss Elizabeth Harlow, of Columbus, Ohio. A more able trio of earnest exponents of our philosophy could not have been brought together. Erwood explanatory, laying the foundation, Miss Harlow, logical, rearing the structure scientifically, and Nicum crowning all by his esoteric teaching of spiritual development.

Every meeting was largely attended and of intense interest. The music was furnished by Misses Minnie Mendall, Carrie and Adalade Mickler of Chesterfield, and a coterie of young people of the Muncie society, and was highly appreciated.

The success of the meeting is because of the work of President Schram, Secretary Carrie Mong, and Treasurer Lou Swenson, together with the assistance of each member of the local society. The collections were large and

proved the people were glad to donate toward the upbuilding of Spiritualism in Muncie.

Mr. and Mrs. Zack Mong were the host and hostess to the speakers and a number of friends and it can be truthfully said a more genial company never gathered around the table than those entertained by those hospitable people. Their guests were made to feel they were at home, and each speedily took advantage of the generosity extended.

Mr. Erwood lectured at Anderson, and from there went to Elwood, Alexandria, Evansville and the towns of southern Indiana, speaking at South Bend and again at Peru and Rochester on the return trip to his home.

The state convention convenes in March, and we hope to have the work on the move all over the state before that time. Let all secretaries of Indiana societies report the progress of the work accomplished in their locality, as it lends encouragement to others to make greater effort for the advancement of Spiritualism in Indiana.

MARGUERITE MILLER, Rochester, Ind.

OCCULT INFLUENCES. Articles Removed by Spirits and Afterwards Replaced.

I have been cognizant, more or less, of spiritual manifestations since 1850. This was before fraud was practiced in its name. I have seen and experienced much of later years. I have seen gross impositions, and I think no one feels more hurt than I do about it, and I thank you, Mr. Editor, for the active part you are taking to weed out those cursed tares from our midst.

How illogical Mrs. Cassell's reasoning when she says if hats, dolls, crosses, etc., can be taken to the spirit world, so also can stoves, furniture, houses, etc. Now this is about as logical as this statement: You can lift dishes, handle the broom and the pots. You ought to be able to lift the stove, etc. There is a limit to strength.

The articles were taken into the cabinet and then disappeared. Where were they taken? Only a few days ago an article was taken from its usual place, and no one about the room but myself and daughter. I thoroughly searched the room, and it could not be found. Twenty-four hours afterwards, there it lay at its usual place. Where

was it taken? Is the question; not necessarily to the spirit world. Neither my daughter nor I pose as mediums, making it appear more difficult for spirits to move objects. January 26, I took the article referred to to Georgia Gladys Cooley, and after a very satisfactory sitting, I presented the same to the guide. The first remark made was: "The spirits have been monkeying with this." After several remarks about it, she said, "Take care of it. They are not done with it." This proves to me that spirits can and do move and secrete articles, and return them at some future time. Chicago. J. PEEFLEY.

PRAYER. Pray if you will, but prayer never can produce one useful thought in mind of man. Kneel to the great unknown, but learn to know. That man is never raised by bending low. Ask God to give, but learn that useful hands. Are ever more valued than God's commands. That one poor cot on earth is valued high. Above the greatest mansion in the sky. Sing! sing ye host! your God perchance may hear. Your long-sought Christ on earth may yet appear. Your God may speak; Christ condescend to give—To ignorance the power to think and live. Faith in a dream produces nothing good. Religious lies when they are understood. As nations rise and fall, creeds come and go—Each church is but a monument of woe. The fear of God will damn the truest heart. Which bends to think and play the many part; But love of truth will raise the living head. Above all creeds and failures of the dead. —Sylvanus in Agnostic Journal

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Why not start a business for yourself, reap all the profits and get a standing in your locality?

If you are in some one's employ, remember he will not continue to pay you a salary only so long as he can make profit out of your labor.

In this era every bright man and woman is looking to own a business, to employ help, and to make money.

It is just as easy to make money for yourself as it is to coin money for some grasping employer, who pays you a small salary each week.

If you are making less than \$30 a week it is just as easy to start your own business, for it will not appear again in this paper.

If you read it and take advantage of the opportunity offered, you will never regret it. To show you what others have done, we quote the expressions of a few who have made money in the plating business:

"MR. REED MADE \$88.16 THE FIRST 3 DAYS." Mr. Cox writes: "Get all I can do; plate 30 sets a day. 'Elegant business. Customers happy.' MR. HOWARD EARN

A Little Pilgrim.

This is a charming narrative illustrating the beauty, grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter I.—Continued.

This was very strange to the little Pilgrim, and went to her heart. She soothed the stranger, holding her hands warm and light, and stooping over her.

"Dear," she said, "you must try and not be afraid."

"You say so," said the woman, "because you are well and strong. You don't know what it is to be seized in the middle of your life, and told that you've got to die. Oh, I have been a sinful creature! I am not fit to die. Can't you give me something that will cure me? What is the good of doctors and nurses if they cannot save a poor soul that is not fit to die?"

At this the little Pilgrim smiled upon her, always holding her fast, and said:

"Why are you so afraid to die?"

The woman raised her head to see who it was who put such a strange question to her.

"You are some one new," she said. "I have never seen you before. Is there any one that is not afraid to die? Would you like to have to give your account all in a moment, without any time to prepare?"

"But you have had time to prepare," said the Pilgrim.

"Oh, only a very, very little time. And I never thought it was true. I am not an old woman, and I am not fit to die; and I'm poor. Oh, if I were rich, I would bribe you to give me something to keep me alive. Won't you do it for pity?—won't you do it for pity? When you are as bad as I am, oh, you will perhaps call for some one to help you, and find nobody, like me."

"I will help you for love," said the little Pilgrim; "some one who loves you has sent me."

The woman lifted herself up a little and shook her head. "There is nobody that loves me." Then she cast her eyes round her and began to tremble again (for the touch of the little Pilgrim had startled her). "Oh, where am I?" she said. "They have taken me away; they have brought me to a strange place; and you are new. Oh, where have they taken me?—where am I?—where am I?" she cried. "Have they brought me here to die?"

Then the little Pilgrim bent over her and soothed her. "You must not be so much afraid of dying; that is all over. You need not fear that any more," she said softly; "for here where you now are we have all died."

The woman started up out of her arms, and then she gave a great shriek that made the air ring, and cried out, "Dead! am I dead?" with a shudder and convulsion, throwing herself again wildly with outstretched hands upon the ground.

This was a great and terrible work for the little Pilgrim—the first she ever had to do—and her heart failed her for a moment; but afterward she remembered her Brother who sent her, and knew what was best. She drew closer to the new-comer, and took her hand again.

"Try," she said, in a soft voice, "and think a little. Do you feel now so ill as you were? Do not be frightened, but think a little. I will hold your hand. And look at me; you are not afraid of me?"

The poor creature shuddered again, and then she turned her face and looked doubtfully, with great dark eyes dilated, and the brow and cheek so curved and puckered round them that they seemed to glow out of deep caverns. Her face was full of anguish and fear. But as she looked at the little Pilgrim, her troubled gaze softened. Of her own accord she clasped her other hand upon the one that held hers, and then she said with a gasp:

"I am not afraid of you; that was not true that you said! You are one of the sisters, and you want to frighten me and make me repent!"

"You do repent," the Pilgrim said.

"Oh," cried the poor woman, "what has the like of you to do with me? Now I look at you, I never saw any one that was like you before. Don't you hate me?—don't you loathe me? I do myself. It's so ugly to go wrong. I think now I would almost rather die and be done with it. You will say that is because I am going to get better. I feel a great deal better now. Do you think I am going to get over it? Oh, I am better! I could get up out of bed and walk about. Yes, but I am not in bed—where have you brought me? Never mind, it is a fine air! I shall soon get well here."

The Pilgrim was silent for a little, holding her hands, and then she said:

"Tell me how you feel now," in her soft voice.

The woman had sat up, and was gazing round her. "It is very strange," she said; "it is all confused. I think upon my mother and the old prayers I used to say. For a long, long time I always said my prayers; but now I've got hardened, they say. Oh, I was once as fresh as any one. Oh, it all comes over me now. I feel as if I were young again—just come out of the country. I am sure that I could walk."

The little Pilgrim raised her up, holding her by the hands; and she stood and gazed round about her, making one or two doubtful steps. She was very pale, and the light was dim; her eyes peered into it with a scared yet eager look. She made another step, then stopped again.

"I am quite well," she said. "I could walk a mile. I could walk any distance. What was that you said? Oh, I tell you I am better! I am not going to die."

"You will never, never die," said the little Pilgrim; "are you not glad it is all over? Oh, I was so glad! And all the more you should be glad if you were so much afraid."

But this woman was not glad. She shrank away from her companion, then came close to her again, and gripped her with her hands.

"It is your—fun," she said, "or just to frighten me. Perhaps you think it will do me no harm as I am getting so well; you want to frighten me to make me good. But I mean to be good without that—I do!—I do! When one is so near dying as I have been and yet gets better,—for I am going to get better! Yes! you know it as well as I!"

The little Pilgrim made no reply, but stood by, looking at her charge, not feeling that anything was given to her to say, and she was so new to this work, that there was a little trembling in her, lest she could not do everything as she ought. And the woman looked round with those anxious eyes, gazing all about. The light did not brighten as it had done when the Pilgrim herself first came to this place. For one thing, they had remained quite close to the gate, which no doubt threw a shadow. The woman looked at that, and then turned and looked into the dim morning, and did not know where she was, and her heart was confused and troubled.

"Where are we?" she said. "I do not know where it is; they must have brought me here in my sleep—where are we? How strange to bring a sick woman away out of her room in the night! I suppose it was the new doctor," she went on, looking very closely in the little Pilgrim's face; then paused, and drawing a long breath, said softly, "It has done me good. It is better air—it is a new kind of cure!"

But though she spoke like this, she did not convince herself; her eyes were wild with wondering and fear. She gripped the Pilgrim's arm more and more closely, and trembled, leaning upon her.

"Why don't you speak to me?" she said; "why don't you tell me? Oh, I don't know how to live in this place! What do you do?—how do you speak? I am not fit for it. And what are you? I never saw you before, nor any one like you. What do you want with me? Why are you so kind to me? Why—why—"

And here she went off into a murmur of questions. Why? why? always holding fast by the little Pilgrim, at times gazing round her, groping as it were in the dimness with her great eyes.

"I have come because our dear Lord who is our Brother sent me to meet you, and because I love you," the little Pilgrim said.

"Love me!" the woman cried, throwing up her hands. "But no one loves me; I have not deserved it. Here she grasped her close again with a sudden clutch, and cried out, "If this is what you say, where is God?"

"Are you afraid of him?" the little Pilgrim said.

Upon which the woman trembled so, that the Pilgrim trembled too with the quivering of her frame; then loosed her hold, and fell upon her face, and cried:

"Hide me! hide me! I have been a great sinner. Hide me, that he may not see me," and with one hand she tried to draw the Pilgrim's dress as a veil between her and something she feared.

"How should I hide you from him who is everywhere? and why should I hide you from your Father?" the little Pilgrim said. This she said almost with indignation, wondering that any one could put more trust in her, who was no better than a child, than in the Father of all. But then she said, "Look into your heart; and you will see you are not so much afraid as you think. This is how you have been accustomed to frighten yourself. But now look into your heart. You thought you were very ill at first, but not now; and you think you are afraid; but look into your heart—"

There was a silence; and then the woman raised her head with a wonderful look, in which there was amazement and doubt, as if she had heard some joyful thing, but dared not yet believe that it was true. Once more she hid her face in her hands, and once more raised it again. Her eyes softened; a long sigh or gasp, like one taking breath after drowning, shook her breast. Then she said, "I think—that is true. But if I am not afraid, it is because I am—bad. It is because I am hardened. Oh, should that I could walk."

not I fear him who can send me away into—the lake that burns—into the pit—And here she gave a great cry, but held the little Pilgrim all the while with her eyes, which seemed to plead and ask for better news.

Then there came into the Pilgrim's heart what to say, and she took the woman's hand again and held it between her own. "That is the change," she said, "that comes when we come here. We are not afraid any more of our Father. We are not all happy. Perhaps you will not be happy at first. But if he says to you, 'Go!'—even to that place you speak of—you will know that it is well, and you will not be afraid. You are not afraid now—oh, I can see it in your eyes. You are not happy, but you are not afraid. You know it is the Father. Do not say God,—that is far off,—rather!" said the little Pilgrim, holding up the woman's hand clasped in her own.

And there came into her soul an ecstasy, and tears that were tears of blessedness fell from her eyes, and all about her there seemed to shine a light. When she came to herself, the woman who was her charge had come quite close to her, and had added her other hand to that the Pilgrim held, and was weeping and saying, "I am not afraid," with now and then a gasp and sob, like a child, who after a passion of tears has been consoled, yet goes on sobbing and cannot quite forget, and is afraid to own that all is well again.

Then the Pilgrim kissed her, and bade her rest a little; for even she herself felt shaken, and longed for a little quiet, and to feel the true sense of the peace that was in her heart. She sat down beside her upon the ground, and made her lean her head against her shoulder, and thus they remained very still for a little time, saying no more. It seemed to the little Pilgrim that her companion had fallen asleep, and perhaps it was so, after so much agitation. All this time there had been people passing, entering by the many doors. And most of them paused a little to see where they went, and looked round them, then went on; and it seemed to the little Pilgrim that according to the doors by which they entered each took a different way.

While she watched another came in by the same door as that at which the woman who was her charge had come in. And he, too, stumbled and looked about him with an air of great wonder and doubt. When he saw her seated on the ground, he came up to her hesitating, as one in a strange place who does not want to betray that he is bewildered and has lost his way. He came with a little pretense of smiling, though his countenance was pale and scared, and said, drawing his breath quick, "I ought to know where I am, but I have lost my head. I think. Will you tell me which is—the way?"

"What way?" cried the little Pilgrim, for her strength was gone from her, and she had no word to say to him. He looked at her with that bewildered on his face, and said, "I find myself strange, strange. I ought to know where I am; but it is scarcely daylight yet. It is perhaps foolish to come out so early in the morning. This he said in his confusion, not knowing where he was, nor what he said.

"I think all the ways lead to our Father," said the little Pilgrim (though she had not known this till now). "And the dear Lord walks about them all. Here you never go astray."

Upon this the stranger looked at her, and asked in a faltering voice, "Are you an angel?" still not knowing what he said.

"Oh, no; no; I am only a Pilgrim," she replied.

"May I sit by you a little?" said the man. He sat down, drawing long breaths, as though he had gone through great fatigue; and looked about with wondering eyes. "You will wonder, but I do not know where I am," he said. "I feel as if I must be dreaming. This is not where I expected to come. I looked for something very different; do you think there can have been any mistake?"

"Oh, never that," she said; "there are no mistakes here."

Then he looked at her again, and said: "I perceive that you belong to this country, though you say you are a pilgrim. I should be grateful if you would tell me. Does one live here? And is this all? Is there no—no—but I don't know what word to use. All is so strange, different from what I expected."

"Do you know that you have died?"

"Yes—yes, I am quite acquainted with that," he said, hurriedly, as if it had been an idea he disliked to dwell upon. "But then I expected—Is there no one to tell you where to go, or what you are to be? or to take any notice of you?"

The little Pilgrim was startled by this tone. She did not understand its meaning, and she had not any word to say to him. She looked at him with some bewilderment, as he had shown when he approached her, and replied, faltering:

"There are a great many people here; but I have never heard if there is any one to tell you—"

"What does it matter how many people there are if you know none of them?" he said.

"We all know each other," she answered him; but then paused and hesitated a little, because this was what had been said to her, and of herself she was not assured of it, neither did she know at all how to deal with this stranger, to whom she had not any commission. It seemed that he had no one to care for him, and the little Pilgrim had a sense of compassion.

of trouble in her heart; for who could she say? And it was very strange to her to see one who was not content here:—

"Ah, but there should be some one to point the way, and tell us which is our circle, and where we ought to go," he said. And then he, too, was silent for a while, looking about him as all were fain to do on their first arrival, finding everything so strange. There were people coming in at every moment, and some were met at the very threshold, and some went away alone with peaceful faces, and there were mighty grins about talking together in soft voices; but no one interrupted the other, and though so many were there, each voice was as clear as if it had spoken alone, and there was no tumult of sound as when many people assemble together in the lower world.

"The little Pilgrim wondered to find herself with the woman resting upon her on one side, and the man seated silent on the other, neither having, it appeared, any guide but only herself, who knew so little. How was she to lead them in the paths which she did not know?—and she was exhausted by the agitation of her struggle with the woman whom she felt to be her charge. But in this moment of silence she had time to remember the face of the Lord, when he gave her this commission, and her heart was strengthened. The man all this time sat and watched, looking eagerly all about him, examining the faces of those who went and came; and sometimes he made a little start as if to go and speak to some one he knew; but always drew back again and looked at the little Pilgrim, as if he had said, "This is the one who will serve me best." He spoke to her again after a while and said, "I suppose you are one of the guides that show the way."

"No," said the little Pilgrim, anxiously. "I know so little! It is not long since I came here. I came in the early morning—"

"Why, it is morning now. You could not come earlier than it is now. You mean yesterday."

"I think," said the Pilgrim, "that yesterday is the other side; there is no yesterday here."

He looked at her with the keen look he had, to understand her the better; and then he said:

"No division of time! I think that must be monotonous. It will be strange, as have no night; but I suppose one gets used to everything. I hope though there is something to do. I have always lived a very busy life. Perhaps this is just a little pause, before we go—to have—to get to an appointed place."

He had an uneasy look as he said this, and looked at her with an anxious curiosity, which the little Pilgrim did not understand.

"I don't know," she said softly, shaking her head. "I have so little experience. I have not been told of an appointed place."

"The man looked at her very strangely.

"I did not think," he said; "that I should have found such ignorance here. Is it not well known that we must all appear before the judgment-seat of God?"

(To be continued.)

A DEFENSE OF MR. AND MRS. EMMER.

By Mr. Chas. W. Klee, of Washington, D. C.

A few days ago, witnessed the official abandonment of what appeared to be a most cowardly, irresponsible and unwarranted attack on two of the most upright and law-abiding citizens in this community.

On October 12 last, there appeared at the residence of Mr. and Mrs. Emmmer, a public man of this city, a man by the name of Bode, by occupation a policeman, and, in the company of his parents, requested permission to attend the seance to be given on that occasion.

Although a stranger he was welcomed and extended the same courtesies as would be given to any seemingly genteel person, as these seances are attended by many of the most reputable citizens of Washington.

The seance had not progressed far when Mr. Bode, who had entered the house under an assumed name, was reminded of that fact by a voice from the cabinet. Not daunted by this exposure, the real purpose of his visit was made manifest a few moments later when he lifted time as a fitting declaration of that fact by a voice from the cabinet. Not daunted by this exposure, the real purpose of his visit was made manifest a few moments later when he lifted time as a fitting declaration of that fact by a voice from the cabinet.

He then left the house as he came, in the company of his parents, and about four days later preferred a charge of "larceny by trick" against Mr. and Mrs. Emmmer who had not accepted his money.

The record of this charge enabled him to secure the recognition of the local press, never unwilling to magnify sensations of this character as good Sunday literature.

This attack accomplished, the charge was immediately withdrawn, and another substituted, that of holding an entertainment without a license. This second charge met with the determined opposition of the prosecuting attorney who declined to accept the theory that a seance is an entertainment, and therefore refused to proceed.

The whole case was then filed away to stumple and fumble days ago when it was officially abandoned.

The charge made by the young man was absolutely without foundation, and is defied by every person who was present, as has been fully ascertained after a full and complete investigation involving every phase of the incident; and this explanation is particularly proper at this time as a fitting denunciation to what appears to have been an attempt to secure personal notoriety at the expense of good citizenship.

Mr. and Mrs. Emmmer have lived in this city for more than twenty years, and have the esteem and respect of all who know them.

Their names have been mentioned by federal and local government officials, and by members of congress; and the manifestations occurring at their seances are of a character which appeal strongly to the student of psychic phenomena.

The great variety of physical man-

ifestations while eliciting the intensest interest of the investigator, have stubbornly resisted any explanation based on physical laws as understood by mortals.

As an instance which might appeal to those who frequently insist on the introduction of articles of current value to emphasize the importance of physical manifestations to the individual, I wish to state that some time ago Mr. Emmmer was visited by a spirit who gave the name of Fields, and who stated that he was in great distress, considering himself responsible for the recent death of his wife and child, and having taken his own life in the agony of remorse, stated that he could see his wife and child with outstretched arms in the spirit world, but could not reach them. He stated if the mediums would kindly sit for him a brief time he thought he would be able to reach them. They agreed to do so, and accordingly sat for him every Thursday for a period of several weeks.

On each occasion the spirit would appear twice, first to announce his presence and again to bid them good night, the time occupied being, in each case, about twenty minutes. After about four weeks the spirit announced his presence one Thursday evening and stated he had been greatly benefited and asked the indulgence of the mediums a few moments while he would go after some one. The spirit presently returned with his wife and child, all seeming greatly joyed at finally becoming reunited, and remained in conversation on the floor for more than fifteen minutes. On being bidden to ask the indulgence of the mediums a few moments while he would go after some one, the spirit stated that he would probably require about one hour sitting, as he was able to reach his wife but could not go with her, as they had yet to go in seemingly opposite directions on parting. At the next sitting the mediums were thanked profusely and were told they need not sit any more.

A short time thereafter a voice was heard in the room in which they were sitting, saying, "Go to the dresser and get your reward." On repairing to the dresser and unlocking it a strange envelope was found addressed "Your reward from Fields," and containing \$45.00, and verified by witnesses present.

On another occasion Mr. Emmmer expressed intense interest in the general elections, and wished to go to the National Hotel, in this city, where his club was to receive telegraphic reports of the returns. A voice was heard saying, if they would repair to the seance room and place a tablet and candles in the cabinet, it would not be necessary for them to go to the hotel to await the returns. This was done. During the evening the writing and tearing off of paper could be heard constantly. Shortly after 2 o'clock more than 200 messages had been received which proved, on comparison the following day, at the hotel, to be exact copies of telegrams received by the operator at the key the night before.

I might add, it is only a few weeks ago that a seance was held at my own house with these mediums present. There were but five persons in the house and they were in the seance room, all outer doors and the seance room door being locked, making it impossible for anyone without our knowledge, the utmost order prevailing, and quiet conversation being engaged in, the mediums taking part. Presently loud knocking was heard on the outside of the seance room door, which was then opened and there appeared before us a full form illuminated from the lips to the head, wearing straight towards us, across the room. The form was recognized as the brother of one of the sitters, and talked with us at considerable length, and was positively not either of the mediums, who could not have reached the door without coming in personal contact with the sitters.

I merely make these brief references to illustrate how easy it is to vilify one who is worthy of better treatment, and the weakness of the argument which points the finger of scorn and skepticism at the unexplainable.

For nearly ten years Mr. and Mrs. Emmmer gave public seances without charge, until their circumstances became such as to make this necessary. They are opposed to the principle of making a charge of any kind at seances, and did so at the earnest solicitations of their most intimate friends.

CHAS. W. KLEE.

CHEER FOR THE DEPARTED.

We must sometimes pause from labor and our all-absorbing thought, To look out upon the future, and to glimpses we have caught, Of a life beyond the mortal, where our friends are waiting for our aid. Often tell us in faint whispers, "All will meet some future day."

Of when life seems bathed in sweetness and our soul its zenith finds, Swift a gleam of light above us, and our mortal vision blinds, Then it is we are reminded of our weakness unto woe, Though we know when all is over, Light and darkness make us grow.

When there passes from the vision to that higher, brighter sphere, An old kindred or companion, who has been so long so near, Even tears will fail to fully ease the pent-up throbbing heart. For though knowing it were better, It were bitter thus to part.

When the spirit and the body can no longer live as one, When the soul immortal, yearning, finds its earthly labor done, It were wise to be transported to a higher plane of life.

There again in active labor to resume the round of strife.

It were wise to be uplifted from a worn-out form of life, To be wise to have soul-freedom in a higher form of birth, And no matter how we miss them from our lonely earth abode, We should hail the soul's transition, and give cheer along the road.

As upon the surging ocean, unnumbered by the forms, They are drifting quite securely from this life's tempestuous storms, All their faults of earthly nature will in time be gone, unknown; It will be swept away eternal, when the spirits are full grown.

Let us follow them in silence and in love unto the door, And then send along our blessings and good wishes to the shore, And assure them, in the spirit, of our pleasure unexpressed, For their freedom from the bodies they have worn and laid to rest.

DR. T. WILKINS.

"Continuity of Life as Cosmic Truth," by Prof. Wm. M. Lookwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. "Heliocentric Astrology or Essentials of Astronomy and Solar Mentality," with Tables of Ephemeris from 1830 to 1910. By Yarmo Vedra. Price, by mail \$1.50.

DR. JULIA M. WALTON.

She is a Prominent Worker in the State of Michigan, and Gives Her Views of Mrs. Margaret Spencer, a Medium Arrested Lately in Grand Rapids, Mich.—Spiritualistic Association Does Not Take Kindly to the Average Materializing Medium.

"What do I know about Mrs. Margaret Spencer of Grand Rapids? Well, not very much," said Dr. Julia M. Walton to the Patriot last evening. "It is certainly difficult to account for Mrs. Esther M. Bolman's action," she continued in speaking of the mysterious Grand Rapids mediumship case. "I have not followed it very closely."

"I know Mrs. Spencer, and attended one of her seances, and it never occurred to me that she was overly endowed with intelligence. She hardly seemed subtle or ingenious enough to play the tricks credited to her, but, then, I don't know a whole lot about the case."

"So far as I know Mrs. Spencer does not hold papers from the State Spiritualistic Association, and is not recognized by the association as a medium. Never since I have been president of the association, or been on the board, had she made application for papers."

"We seldom recognize such mediums as Mrs. Spencer. Our association has but very little to do with these Spiritualists or mediums, who claim to be able to bring about physical manifestations, such as she is claimed to have done. Such people have to pass a vigorous test and there are very few of them in this state who hold papers from our association."

"We deal in psychic research and mental phenomena and pay but small attention to these physical manifestations, because there is so much opportunity for fraud and chicanery in this kind of mediumship."

"Do you think the police of Grand Rapids are persecuting this woman in prosecuting their investigations?" was asked.

"If all that has been said is true, I do not blame the police for following every possible clue. It is their duty. An honest medium does not go into commercialism. Honest labor is worthy of its hire, but graft is different. However, I don't think the rest of us should be punished for what one has done."

"From what I learn of the case it is just possible that Mrs. Spencer is a ventriloquist and that the alleged voices of spirits were only her own utterances, but of course I don't know. If those auger holes were in the ceiling there is good reason for suspicion."

"Does our association countenance such business? Emphatically not. We are just as interested in the elimination of frauds from the ranks as the police. If Mrs. Spencer is a fraud, it is to the interest of our society to denounce her. We don't want to be held to account for any such chicanery and it is not just we should. Why should we be held responsible for what she or any other renegade medium does? We are not to blame. If a minister turns out an evil man it is not the fault of the church. The banks are not responsible for the spending of money in speculation. No one thinks that and why should we be held to account for what is not our fault?"

"We are not in pursuit of gain. We are not robbers or tricksters and are not in sympathy with those who are. I have attended trumpet seances in which the voices of the departed have been heard, and I know the mediums were honest people who didn't even know who it was that spoke to me. I recognized the voice, and was the only one who did. I have attended few of these physical manifestation seances."

"This woman's friends claim she was dominated and controlled by a stronger will than her own. Do you suppose she was under hypnotic influence?"

"Well, of course that might be. It is a very strange case. It seems funny how Mrs. Bolman was so attracted to Mrs. Spencer in the first place. It may be she was a believer in true Spiritualism and had faith in Mrs. Spencer, not suspecting there was any fraud in what was done, otherwise it is difficult to determine why a woman in her right senses should do what she did, unless, as it is claimed, some power or force was exercised over her which she was unable to resist."

"A reasonable explanation might be," said Dr. Walton, "that if the auger holes were really bored in the ceiling, that a confederate was employed to assist Mrs. Spencer. It is a peculiar matter whatever way you look at it."

"Let me tell you I know many honest mediums that have refused great gain when they have had the opportunity to seize it. We seek neither notoriety or profit. We don't want people to persecute us because they don't believe as we do. We simply want justice done by us, as any person does and we don't want to be held responsible for something some knave does or says. It is not fair; it is not just. We want honest treatment and should receive it from the press as well as individuals."—Jackson, Mich., Morning Patriot.

LILY DALE THE COMING SEASON.

J. Clegg Wright and Mrs. Cora L. V. Richmond Will Be Among the Attractions.

J. Clegg Wright will be at Lily Dale the coming season. Those who have listened to this remarkable genius will be pleased again to have a chance to hear him. He is more brilliant this year than ever. Others will have an opportunity to hear this superior "brain speaker."

He will deliver his opening address on Saturday, July 14, and for three weeks will conduct classes daily at the auditorium at 10:30 a. m. Among the subjects discussed will be:

The Formative Principle of Life. The Unfoldment of the Physical Ego. The Projection of the Soul Into Physical Expression. The Faculties of Consciousness. Nature of Instinct. The Chemical Properties of Mind. The New Form of Coming Spirit. The Absolute Cause. Spiritualism and Its Relations to Human Improvement and Needs. The Eternal Unit of Being. Woman as Wife, Mother, Preacher, Carrying the Social Burden, and Educator of the World. Mediumship and How Best Developed.

Questions sent to the chairman will be answered, and questions proposed will be answered. Mrs. Cora L. V. Richmond will follow with her very superior instructions after Mr. Wright's course is finished.

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THE LIMIT OF SPIRIT POWER.
By Charles Dawbarn.

While I thus neither deny nor criticize the assertions made by your correspondent, I wish to point out, and to emphasize, that there is a stern limit to the power of such spirits as visit earth life. All communications between intelligences must be by vibrations affecting certain organs, which by education and experience comprehend their meaning. Anyone

Weymouth, Mass.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. Peebles, M. D., M. A., Ph. D. Price \$1.10.

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sumed God.
Brothers and sisters, Bible
Christian Spiritualists, your place
in the church. You have no right
to introduce yourselves among
Spiritualists and assume that our
is either Bible or Christian, as it
more like them than the Bible
astronomy agrees with Copernicus.
some one will say all this is very
true but it is also true that these

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variable acquisition to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50; 5 cents postage extra.

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By Thomas Paine. Being an investigation of Truth and Fabulous Theology. A new and complete edition, from new plates and new type. 186 pages, post 8vo. Paper 25c; cloth 50c.



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SATURDAY, FEBRUARY 17, 1906.

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You should not send money in a let-
ter. 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 per-
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It Will Only Cost You Four Cents.
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Mary T. Longley, Secretary.

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All books advertised in The Pro-
gressive Thinker can be obtained at
this office. Express charges or postage
prepaid at the price named unless other-
wise stated.

The Don'ts and the Donothings.
Don't is a word easy to express, but
it is not always a safe one in practice.
Had the occupant of the dug-out ob-
served it in his day, and continued un-
til these times to "don't" there would
be no steamship plowing the ocean; Al-
geria would still be a wilderness
peopled by savages. "Don't" gener-
ally observed, would find ignorance
universal, and all the arts and sci-
ences unknown.

It is in disregard of the command
to "don't" civilization dawned on the earth.

Those who are so anxious the errors
and wrong teaching of the Bible shall
not be exposed may "don't" all they
please, the truth is destined to pre-
vail and the right will be victor.
Don't can't stop the wheels of progress,
or suppress a single honest
thought. Imagine an assassin grapple
at your throat, and screaming at the
top of his voice "Don't" when you
are in the act of releasing his hold to
hurl him headlong to the earth. That
modernized couplet:

"Honor and fame on no condition
wait,
It's your get up and git that makes
men great."

is applicable in every relation of life.
It is by thinking and doing; the dis-
carding the errors of the past, and
ever advancing, the race has become
what it is to-day.

Let the "Don'ts" live on in igno-
rance and folly, if they will; but give
us the shock, and the storm, and the
heat of the day. It will result in a
higher and better development, making
humanity wiser, better, and more
observant of the good and the true.

The sooner the whole tribe of
"Don'ts" and "Donothings" shall be
come extinct the better for all of us,
and that whether in the physical or in
the religious world.

The Christian Clergy.
The good Mosheim seems to have
entertained a low opinion of the early
Christian clergy. In century 3, part 2,
chap. 2, sec. 4 of his Ecclesiastical
History is found the following:

"Though several yet continued to
exhibit examples of primitive piety
and Christian virtue, yet many were
sunk in luxury and voluptuousness,
puffed up with vanity, arrogance, and
ambition, possessed of a spirit of
contention and discord, and addicted
to many vices that cast an undesired
reproach upon the holy religion of
which they were the unworthy posses-
sors and ministers. This is testified
in such an ample manner, by the re-
peated complaints of many of the
most respectable writers of this age,
that truth will permit us to spread
the veil, which we should otherwise
be desirous to cast over such enormi-
ties among an order so sacred. The
bishops assumed, in many places, a
princely authority, particularly those
who had the greatest number of
churches under their inspection, and
who presided over the most opulent
assemblies. They appropriated to their
ecclesiastical function the splendid en-
signs of temporal majesty. A throne,
surrounded with ministers, exalted
above his equals the servant of the
meek and humble Jesus; and sumptu-
ous garments dazzled the eyes and
minds of the multitude into an igno-
rant veneration for their arrogant au-
thority. The example of the bishops
was ambitiously imitated by the pres-
byters, who, neglecting the sacred du-
ties of their station, abandoned them-
selves to the indolence and delicacy
of an effeminate and luxurious life. The
deacons, beholding the presbyters de-
serting their functions, boldly
usurped their rights and privileges,
and the effects of a corrupt ambition
were spread through every rank of the
sacred order."

In sec. 6 of this chapter our author
tells of the clergy abandoning marri-
age, and forming relations "with
those women who had made vows of
perpetual chastity." Should we
quote with English translations of the
Greek and Latin. Comstock would
have business in Chicago.

He who seldom speaks, and with one
calm, well-timed word, can strike
dumb the loquacious, is a genius and a
hero.—Lavafer.

We should be as careful of our words
as of our actions, and as far from speak-
ing ill of men as of doing ill.—Cicero.

The Baldersdash of a Journalist.

In a Chicago weekly paper, evi-
dently made up from the columns of
one of the great dailies under the
head of "A Queer Minister of the Gos-
pel," Rev. Minot J. Savage is taken to
task for declaring in a late sermon:

"I would rather go to hell with my
friends, than to heaven without those
I love."

The editor, who must be one of the
orthodox fraternity, after saying Rev.
Savage "is merely an echo of a French
scoundrel of the 17th century who said
he preferred hell to heaven, because
the former had a better climate and a
more agreeable society," then as-
serted:

"Such an echo is merely blasphemy
without wit."

If that is "evil speaking of God," as
blasphemy is defined, then there are a
great many blasphemers in this mag-
nificent country of ours, and they are
multiplying every day.

Who are the occupants of hell, as
preached by believers in that "sacred
place," as the learned editor seems to
suggest it is? Why, it is "the good
and true of every race and clime"
who repudiate such an infinite prison
house; who have devoted their lives to
the service of man. It includes the
great statesmen, the philosophers,
the scientists, the inventors, the think-
ers; they who love father, mother,
sisters, brothers, children, and their
own lives, more than a dream-begotten
son of a Jewish peasant girl. The
fathers of our great Republic, Wash-
ington, Jefferson, Franklin, the
Adamses, with the "nearly hero of
the revolution," and nearly every one
of the presidents, including Lincoln,
Carter and probably McKinley, are
all there. Yes, all the mothers of all
the ages who loved their children
more than Jesus, are there.

And who are they in heaven who
Rev. Minot will not be associated with,
if he goes to hell? First, all the
babies, "for of such is the kingdom
of heaven"; the idiots, whose want of
hands exempt them from sin; and all
the heathen who have never heard
the name of Jesus, and the murderers
who have paid the penalty for their
crimes because they had an abundance
of time to repent and be forgiven,
and hence were graciously permitted
to swing from the gallows to glory.
Ah, and all the preachers are there.

The victims of the assassin, cut off
without time to prepare for the great
change, are all in hell to greet Rev.
Minot when he arrives.

After censuring the heretical
preacher for his, to us, commendable
utterances, the learned editor informs
his readers that the conception of hell
which Rev. Minot referred to, "no
longer exists among Christians of edu-
cation and intelligence." That is
just what The Progressive Thinker
has asserted for years; but we are
shocked when the editor declares:

"One may question whether it
might not usefully still exist—
whether it would not conduce to social
quiet and human decency on the part
of persons who are now unrestrained,
because so many preachers are willing
to abolish hell, and by ignoring it in-
spire fatally false ideas about the jus-
tice of God."

If falsehood is better than truth;
if deception should be practiced that
good may come; if in place of love hate
should be taught, and men should be
lightened by darkness by means of
error, then, possibly the damnation
theory should be revived again. Other-
wise not.

Psychology.

Here is incontrovertible evidence
that the secret of the revivalist is con-
tingent on his hypnotic powers. Rev.
O. F. Jordan, of the Central Christian
church, of Rockford, Ill., has been
"telling tales out of school," though
he did not intend to be bad. In his
evening discourse of the 28th ult., his
theme, "Conversion a Normal Experi-
ence," he is reported in The Star as
saying, very truthfully:

"Modern psychological research has
shown that conversion is a natural ex-
perience in the development of the re-
ligious nature of man. We discover
by careful research that there is a pe-
riod in life when the change of char-
acter called conversion is most apt to
occur. This is from the ages of 12 to
18. The men of to-day are many of
them outside of the churches, because
their religious teachers failed to give
them the guidance they needed in one
of the most critical periods of their
lives. The evangelism of the future
will be directed primarily to those
who are in the adolescent pe-
riod, and not to adults, whose habits
are frequently so fixed both in
thought and deed, that they are
scarcely capable of radical change."

Who does not know that the hypo-
notist selects the youth "from 12 to
18" as his subjects, and how almost
impossible it is to gain influence over
those much advanced above that age,
unless he has previously become a vic-
tim of psychology?

Here is an admission from the evan-
gelist, that the same law holds good
in gaining victims for the church.
They who are already under influence
are held there by regular attendance
on church service. A preacher with
but little or no magnetic power soon
loses his hold, then, the backslider,
who falls from grace for want of that
vital stamina, is soon lost to the
church; and seeing how he was first
controlled, he rarely or never permits
himself to come under the influence
again.

Discouraged from reading other
than church literature, and carefully
surrounded by the faithful, a person
may pass through a long life, and
credit his conversion to the miracu-
lous interference of the heavenly pow-
ers as his religious operator taught
him.

Yes, fetter the mind in its forming
stage, and we have the unthinking
churchmen who believe everything the
preacher teaches. To see how this
influence is exerted attend one of
the entertainments given by the
Flints. Were it not for meddling
with "sacred things," they could man-
ufacture converts to any creed by the
wholesale, and become revivalists
quite equal or superior to Rev. Billy
Sunday.

To the Memory of Jean d'Arc.

A memorial tablet to Jeanne d'Arc
is to be placed in the dungeon which
is said to have been her prison in the
tower of Chateau d'Eu. According to
tradition, the Maid of Orleans appears
to have been incarcerated here on her
journey from Crotoy to Rouen, in De-
cember, 1430. The present owner of
the chateau, le Comte Gaston d'Eu,
a nephew of the Emperor Pedro of Bra-
zil, acquired the property by purchase
from his cousin, the Duke of Orleans.

ANNUAL CONVENTION

and

Midwinter Mass Meeting of the Illinois State
Spiritualists Association

Will Convene at Handel Hall, 40 Randolph St., Chica-
go, February 20, 21 and 22.

The annual convention and mid-
winter mass-meeting of the Illinois State
Spiritualists Association will convene
at Handel Hall, 40 Randolph street,
Chicago, Tuesday evening, February 20,
and continue all day Wednesday and
Thursday, Feb. 21 and 22, 1906.

The annual business meeting will be
held in the Blue Parlor Wednesday
morning. The afternoon and evening
sessions will be filled by skilled musi-
cians, eloquent speakers and excellent
message givers. Watch for the pro-
grammes.

Send your society's annual per capita
by accredited delegates.

Send your society's annual per capita
tax of twenty-five cents, per member,
also a detailed report of what it has
done for the fiscal year, and its present
outlook for future usefulness.

Favor us with suggestions of what
the cause needs in your neighborhood
as well as the state.

Give name and address of each of-
ficer and trustee.

How many meetings have you held
since March 1905?

How many circles have been held in
your neighborhood, of what phases,
and by whom, and how were they at-
tended?

Is your society free of debt?
What mediums have worked in your
field and with what success?
Can you sustain a lyceum?
Instruct your delegates how to act
upon the proposed amendment to the
Constitution, a copy of which is en-
closed with this notice.

H. A. CROSS, Sec'y.

Illinois State Spiritualists Association.
Proposed Amendment to the Constitu-
tion reads as follows:

Art. IV, Sec. II.—Individuals who are
Spiritualists, resident in this state, and
not connected with any other society
auxiliary to this association, may be-
come members of this association upon
making application in due form, accom-
panied by the sum of one dollar, and
pledging compliance with its Constitu-
tion and By-Laws, provided they are ac-
cepted by a majority vote of the active
members present at an annual meet-
ing of the association, or by a majority
vote of the official board at any of its
meetings when the association is not
assembled. The payment each year
thereafter of one dollar to the secretary
of the association, shall continue their
rights of membership in the association.

Mass-Meeting Programme.

Able Speakers—Excellent Message Givers—
Rarely Gifted Musicians.

Tuesday Evening.

Overture—Orchestra.

Congregational singing.

Address—Can Any Good Come Out
of Hydeville—Rev. B. F. Austin.

Song—For All Eternity—Miss Ther-
esa Adams. Violin obligato, Mr. Jos.
Singer.

Messages—Mrs. Georgia G. Cooley.
Cello solo—Mr. Paul Schoessling.

Informal reception to visiting work-
ers and social reunion.

Wednesday Morning.

10 a. m.—Annual business meeting
of the Illinois State Association, in the
Blue Parlor.

Wednesday Afternoon.

Overture—Orchestra.

Congregational singing.

Address—The Uplift of Spiritualism
—Mr. Wm. V. Nicum.

Song—Sing Me to Sleep—Mrs. C. C.
Pierce. Violin obligato, Mr. Joseph
Singer.

Address—Bible Phenomena—Mr.
Hugh S. Fraser.

Violin duet—J. and W. Singer.

Messages—Mrs. Grace Aitken, Mrs.
Barbara Hilbert and

Wednesday Evening.

Overture—Orchestra.

Congregational singing.

Address—The Next Step—Miss
Elizabeth Harlow.

Violin solo—Miss Lida Hatch.

Address—Weak and Strong Points

of Spiritualism—Rev. Thomas Grim-
shaw.

Song—Happy Days—Mrs. C. C.
Pierce.

Messages—Dr. C. A. Burgess, Mrs.
C. Kirchner, Mr. Hugh S. Fraser.

Thursday Morning.

10 a. m.—General conference: Medi-
umship—Mental and Physical—Their
Present Status and Future Possibilities.
Opened by Mr. Max Gentzke.

Thursday Afternoon.

Overture—Orchestra.

Congregational singing.

Address—Thought Power and How
to Use It—Rev. B. F. Austin.

Cornet solo—Mr. Ray Moffatt.

Address—Relation of Spiritualism
to Christianity—Miss Elizabeth Har-
low.

Harp solo—Mr. Walfrid Singer.

Messages—Mrs. H. L. Lichtig, Mrs.
C. Schwahn, Mrs. M. A. Burland.

Thursday Evening.

Overture—Orchestra.

Congregational singing.

Address—The Spiritual Outlook and
Foregleams for the Coming Year—
Mrs. Cora L. V. Richmond.

Harp solo—Mr. Walfrid Singer.

Address—Spirit Communism and
What It Implies—Rev. Thomas Grim-
shaw.

Song—Mr. Arthur Hooper.

Messages—Mrs. Isa Cleveland, Mrs.
Georgia G. Cooley.

Dismissal.

An Astounding Offer.

Thousands of Books to Be Given Away!

We want to reach Spiritualists ev-
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PROGRESSIVE THINKER, hence we
make a SPECIAL OFFER, the abso-
lute gift of Vol. 3 of THE ENCYCLO-
PEDIA OF DEATH, AND LIFE IN
THE SPIRIT WORLD. Its contents
are indeed rich and varied, and will
be read with ALL THE INTEREST
that attaches to a novel. THE CHRIS-
TIAN as well as SPIRITUALIST will
be deeply interested in its perusal. It
is RICH IN FACTS and leads one
gradually to a full realization of the
spiritual plane of existence. Rev. M.
J. Savage, one of the most brilliant
of liberal minds now before the public,
has four chapters of logical, soul-elev-
ating facts which will do you good
to read. He is followed by other

master minds illustrating the NA-
TURE OF DEATH and the grandeur
of the SPIRIT REALMS. It will do
any one good to read it. Its contents
of 350 pages banish the STING OF
DEATH and portray the beauty, the
loveliness, the fascination of the
LAND OF SOULS to which all are
tending.

This book is elegantly and substan-
tially bound in cloth, and externally
will be an ornament to any cen-
ter table, while its contents can not fail
to benefit any reader, whatever his belief.

Send ONE DOLLAR for The Pro-
gressive Thinker one year, and ten
cents in stamps to pay postage on the
book. You will be delighted with the
bargain. This offer will hold good
until May 1.

BEHIND THE BARS.

JOHN F. MAYBEE BEHIND PRISON
BARS.

One of Michigan's favorite material-
izing mediums was detected a few
days ago in Lansing, that State,
DRESSED IN ARTIFICIAL TOG-
GERY, and posing as a "spirit," trying
to palm off his cruel deception on an
intelligent circle of Spiritualists.

For twenty-five years such exposures
have been going on, one after another,
until a nauseating feeling has perme-
ated the rank and file of Spiritualism.

What think you of a medium who
will array the body in a crude wig and
other paraphernalia, and present the
same as a spirit right from the celest-
rial regions? If a medium, a favorite
at camps and private homes, thus de-
ceives the people for years, carrying
on his nefarious work of cruel decep-
tion, what conclusion can be drawn
of those who might after night at-
tended his seances, "recognizing"
some "spirit" friends? They are sim-
ply intellectually blind in not exposing
the fraud!

Spiritualists all along the line are
awakening, and they find themselves

FACE TO FACE with an evil of GI-
GANTIC DIMENSIONS.

This Michigan materializing medi-
um is now behind the BARS OF A
PRISON at hard labor, and scores of
others not a bit better ought to be
with him.

They are birds of ill-
omen; they are the vultures of Spiritu-
alism; they are corrupters of morals,
and villainous all the way through.

This medium, like the whole gang
of disreputables, was opposed to The
Progressive Thinker, which is doing
its best to suppress fraud and promote
HONESTY, MEDIANSHIP AND A
PURE SPIRITUALISM. With a cor-
rupt fraud organ to sustain them, the
fakes have considered themselves safe
from arrest and imprisonment.

We will at no distant day give full
particulars of the exposure of Mr.
Maybee.

SPIRIT RETURN IN ITS ANGELIC
PURITY TRANSCENDS IN IMPORT-
ANCE every other reform movement
on this earth to-day. It is the ONE
TRUE LIGHT that betokens the mil-
lennial dawn, and it is too bad to have
it handicapped by human vultures and
degenerates who pose as spirits and
practice deception.

THE SPIRIT WORLD.

As Seen and Described by One Who Has Visited It Frequently.

"In my visions and dreams the
bright Jasper walls I can see," sang
the poet of "The Home of the Soul."
But C. W. Leadbeater, in full waking
consciousness, sees all that eye hath
not seen or ear hath heard on earth, or
the glories of the heaven world. He
has seen and known "the seventh
heaven. And what he has done he
says all can do.

It is only our lack of development,
affirms Mr. Leadbeater, only the limita-
tion imposed upon us by this robe of
flesh, that prevents us from fully real-
izing that all the glory of the highest
heaven is about us here and now, and
that influences flowing from that
world are ever playing upon us if we
only will understand and receive them.
"Do not complain and cry," said
a great teacher of old, "but open
your eyes and see. The light is all
about you, if you would only cast the
garments from your eyes and look. It
is so wonderful, so beautiful, so far
beyond what any man has dreamed of
or prayed for, and it is forever and
forever."

Heaven Is All About Us.

Mr. Leadbeater, as a trained occul-
tist, has cultivated his higher senses,
his occult faculties, whereby are vis-
ible to him the heavenly spiritual re-
gions which are shut out to carnal
eyes. These heavenly regions are
worlds of subtler substance than the
physical world, interpenetrating it,
and therefore all about us. Heaven is
the world of thought, the mental
plane, as the occultists term it, su-
premacily a state of consciousness, the
"kingdom of heaven" being "within
you."

The astral plane is the world
of feeling; the physical plane, the
familiar earth of the senses, is the world
of action. His body of action is his
physical body, his body of emotion is
his astral body, his body of thought is
his mental body—his immortal soul,
which lives forever in the heaven
world and communicates with the
physical world by means of physical
impacts transmitted to the physical
brain, thence to the astral, and thence
to the mental body, the soul, the im-
mortal thinker and actor.

Scientific occultism trains the facul-
ties of the higher bodies which enable
the man to see these heavenly regions
lying all about us. It was thus that
Mr. Leadbeater learned to journey up
through the seven heavens. A radiant
sense not only of the welcome ab-
sence of all evil and discord but of
the persistent, overwhelming pres-
ence of universal joy is the first and most
striking sensation experienced by him
who enters upon the heavenly world,
reports the heavenly visitor. And it
never leaves him so long as he re-
mains there, and the man who has
once experienced it in full conscious-
ness will regard the world with widely
different eyes for ever after.

Beauties Viewed by Mind-Body.

Let a man imagine himself with
these feelings of intense bliss and
enormously increased power floating
in the sea of living light, surrounded
by every conceivable variety of beau-
ty in color and form—the whole
changing with every wave of thought
that he sends out from the mind, and
being as he presently discovers, only
the expression of his thought in the
matter of the plane and in its ele-
mental essence. For that matter is of
the same order as that of which the
mind-body itself is composed, and
therefore when that vibration of the
particles of the mind-body which we
call a thought occurs, it extends itself
immediately to this surrounding men-
tal matter and sets up corresponding
vibrations in it, while in the elemental
essence it images itself with absolute
exactitude. Concrete thought natu-
rally takes the shape of its objects,
while abstract ideas usually represent
themselves by all kinds of perfect and
most geometrical forms.

If the visitor wishes to observe the
plane upon which he finds himself it
will be necessary for him carefully to
suspend his thought for the time, so
that the greater influence of love, the
readily impressible matter around
him and thus alter the entire condi-
tions so far as he is concerned. He
begins to realize that all this magnifi-
cence is not a mere idle or fortuitous
display; he finds that it all has a
meaning; a meaning which he himself
can understand; and presently he
grasps the fact that what he is watch-
ing with such ecstasy of delight is sim-
ply the glorious color language of the
angels—the expression of the thought
or the conversation of beings far
higher than himself in the scale of ev-
olution.

By experiment and practice he dis-
covers that he can use this net-
work of thought for expression, and
by this discovery he enters into pos-
session of another great tract of his
heritage in this celestial realm—the
power to hold converse with and to
learn from his loftier nonhuman in-
habitants.

Places Shell Around Mind-Body.

If the visitor wishes to carry his
analysis of the plane still further and
discover what it would be when en-
tirely undisturbed by the thought or
conversation of any of its inhabi-
tants, he can do so by forming round
himself a huge shell through which
none of these influences can penetrate,
and then, holding his own mind per-
fectly still, examining the conditions
which exist inside his shell. He is
now able to perceive another and en-
tirely different series of regular pulsa-
tions.

These evidently are universal. They
cause no change of color, no assump-
tion of form, but flow with restlessness
regularly through all the matter of
the plane, outwards and in again, like
the exhalations and inhalations of
some great breath beyond our ken.

There are several sets of these,
clearly distinguishable from one an-
other by volume, character of vibra-
tion, and by the tone of harmony
which they bring, and grander than
them all sweeps one great wave which
seems the heartbeat of the system, a
wave which, welling up from unknown
centers on far

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, and 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. Please bear this in mind.

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

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

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

'THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.'

Julian P. Johnson is now located in Waterloo, Iowa, and will answer calls for lectures, funerals, marriages, etc., as a Spiritualist minister, in any part of this or surrounding states.

On Sunday last Dr. Juliet Severance delivered before the Anthropology Society, a lecture on "Thomas Paine and the American Revolution."

Mrs. Nettie Pease Fox, well and favorably known in this city, is now located at San Jose, Cal., where she is lecturing and doing a good work.

Secretary writes: "The Spiritualistic Society of the Students of Nature, at 415 West North avenue, corner Hobey street, was well attended Sunday evening. There was a masterly discourse by the pastor. Subject, 'Confidence of David,' followed by Dr. L. G. Koehler, the assistant pastor. At 8 o'clock Mr. Mason gave very convincing spirit messages. March 11, Dr. Geo. B. Warner will be with the society. All are welcome."

Gustave Wilms writes about the North Star Spiritual Union, Sunday evening services, February 4: "Visiting mediums, Sister H. Hild and Sister Miller, both gave short lectures and messages. Sister Lester gave us a beautiful lecture, full of genuineness and spirituality, following with spirit messages which were recognized. We are having large audiences and the people seem to be very much interested. We cordially invite all mediums and co-workers to visit our hall, 1546 Milwaukee avenue."

First Spiritual Temple, South Side Turner Hall, 3147 State street. Meetings every Sunday evening at 8 o'clock. All are welcome. Mrs. Lucille de Loux, pastor.

Mrs. F. C. Rouse of Minnesota, tells how her spirit husband came to her while she was sleeping, and awakened her, placing his hands upon her shoulder, and thus saving the house from burning down. Truly a most remarkable event. Mrs. Rouse prizes highly *The Progressive Thinker* in the glorious work it is doing.

Mrs. G. Williams writes from Cleveland, Ohio: "The Ladies' Spiritual Temple Fund Society of Fullerton street, Cleveland, O., have the pleasure of having with them for the month of February, Mr. W. J. Colville. Last Sunday's services at the temple were largely attended, both afternoon and evening, and Mr. Colville is pleased to answer all questions put to him at the close of the services. He is a very intelligent, and give the people plenty of food for thought. He will lecture every Sunday afternoon at 2:30, and every Sunday evening at 7:30; also during the week on Tuesday, Wednesday, Thursday and Saturday at 2:30 p. m., and 7:30 p. m., on different subjects. Admission 5 cents during the week. Sunday services free. Everybody welcome. Seats free."

G. S. Klock writes from Lincoln, Neb.: "I wish to inform the many readers of the excellent success we have had here in Lincoln, Neb. We are now recognized as a religious people, in police and district court. The Spiritualist have defeated the city ordinance requiring license to practice as a spirit medium and clairvoyant, in the two above named courts. Now we can work for Spiritualism in all its phases without fear anywhere in this state. The work of Professor Lingard has never been equalled by any one in Lincoln. He has done the cause of Spiritualism a great deal of good. He is free from debt, and occupy a more popular standing with the people of the state."

H. W. Klein writes: "On Sunday evening, Feb. 4, Mrs. Clara B. Wagner received the ordination of licentiate minister of the gospel of Spiritism, by Rev. Fred D. Dunakin, president of the Spiritualistic Society. Brother Dunakin gave an excellent address, suitable for the occasion, followed by the ordination, which was very impressive and beautiful. Mrs. Wagner has been serving our local society here at Defiance, for the past two years and has given excellent satisfaction. Mr. Wagner is a good man, and with her in the good work has been doing. We wish to thank Brother Dunakin for the interest he has taken in our society, and may the work which he has been called to do in the state be a pleasure and success during his term of office."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

Mrs. K. Childs writes from Grand Rapids, Mich.: "I hope and pray your paper may inspire and bless me to the close of my last earthly day dream. Long may you live and stronger may you grow to fight for truth against knavery and many other forms of wrong which at the present time are struggling to overshadow our beautiful planet. I hope to see the brighter the glow of your night."

Some one who forgets to sign his name, writes from Oklahoma City, Okla.: "I am pleased to inform you that through the efforts of the worthy president of our local Ladies' Aid, Mrs. D. M. Thorp, a Spiritualist society was organized at Perry, Okla., on January 24, with a number of members. Miss Mattie E. Smith was elected secretary. Mrs. Thorp's work as trance speaker and test medium is very good. Our home society has so far held no public meetings this winter. It is a pity so many Spiritualists are always looking for something sensational and startling, and always manage to have 'deserving ones' to play. There are many successful home circles held here and the work will go steadily on. Spiritualists really ought to take more interest in our press and the voluminous occult literature, if they want to learn and progress. Many think they can do without that, but they are making a serious mistake."

E. R. Fielding writes from Washington, D. C.: "Mr. Oscar Edgar, formerly of Lynn, Mass., is speaker and message bearer for the First Association. The Temple League meets at the Pythian Temple; W. J. Nigh is the speaker for the society, and Mrs. A. M. Zoller the message bearer. Mrs. Jaquet speaker at Woon's Hall, and Mrs. Julia V. Smith is the constant bearer. Mr. Mason and Alfred J. J. minister to the Educational Society on Ninth street. Mr. Wan, the Chinese minister, received startling demonstrations at P. L. O. A. Keeler's seance. These demonstrations were in the light. Mrs. Collins holds circles at her home, 702 H street N. W."

J. A. Toren writes: "The Society of the Psychic Forces, Wilcox Hall, 361 East Forty-third street, is constantly favored by able mediums and speakers. On Sunday evening, Feb. 4, besides an address by our speaker, Dr. J. O. M. Hewitt, we were favored with the attendance and able assistance of Dr. J. H. Randall, whose earnest efforts were heartily appreciated. Prof. Lester gave a beautiful lecture, full of genuineness and spirituality, following with spirit messages which were recognized. We are having large audiences and the people seem to be very much interested. We cordially invite all mediums and co-workers to visit our hall, 1546 Milwaukee avenue."

Maggie Henry writes: "At the Spiritual Mission Chapel, (Old 77) we had good attendance, afternoon and evening. In the afternoon our conference on 'The Law of Psychic Phenomena' was very interesting and always psychics give messages. In the evening our speaker, Prof. F. M. Stoller, was at his best; his lecture was fine. Our meetings are especially interesting to skeptics and those interested in the philosophy, as they have the privilege of asking any question pertaining to the philosophy or the science. Sunday evening questions and answers are given. The Professor answers a personal question for every one."

J. E. Shappell writes: "There were three Spiritualists at Shelbyville, Ind., who felt it their duty to place Spiritualism before the public. When we started there were but twelve; now there is about one hundred attending the meetings. We have the G. A. R. hall in which to hold them. Mrs. Clara Shappell is our lecturer and test medium. She has given some fine lectures, and all her tests are recognized. Mr. Martin Millison has given three good lectures. We have a developing circle of fourteen; three have been controlled. One of them is a crystal reader. She can take a glass and look in it and see and describe spirits, and give names of same. We have a magnetic healer, Thamy Rhoades. He has cured several bad cases. We feel that we are doing a good work here, as we have some of the best class of people attending our meetings. The young people are interested, and there are taking part in singing. We solicit good thoughts from the readers of *The Progressive Thinker*, and if any medium comes this way we will welcome him."

Ferd C. Suhrer writes: "Sister E. Briggs and Brother Chas. Thompson of the Rising Sun Mission, 378 S. Western avenue, entertained our congregation Sunday afternoon, Feb. 4, at 2:30 p. m. They delivered another of their ever interesting inspirational lectures here. Our society is well organized with 30 members on the enrollment. We hope to increase our membership and become permanently organized under the state laws of Pennsylvania. We are meeting with a very great success. We think the cause is bound to grow in Meadville. We are desirous of getting in communication with lecturers and mediums who may be passing through this way, with the view of having them stop off and hold meetings with us, for we will liberally pay. A. Gaston, secretary. Committee: A. F. Lee, chairman; A. B. Gaston, secretary; W. W. Kline, treasurer."

N. H. Eddy writes from Buffalo, N. Y.: "At the First Spiritual Church, Prospect and Jersey streets, Feb. 7, the Wednesday evening seance and services were of more than usual interest. Prof. Lockwood gave a short

Books by Carlyle Petersilea.
Owing to the great demand for these books, we have republished a new edition of Mary Ann Carrow and Occandies. We can now supply the friends that have long wanted these books. Occandies, 50 cents; "Mary Ann Carrow," \$1.

Phil J. Scholz writes from Evansville, Ind.: "We are having very interesting meetings in our temple at present. We have with us Mrs. S. E. Pierce from Camp Chesterfield. She, assisted by local talent, is doing good work. Our temple is crowded each week. Mrs. Pierce is an excellent test medium."

Eva L. Stewart writes: "Nothing being heard from the Hyde Park Occult Society for some time, does not signify that we are at rest, for we have lively times every Thursday evening, and on Friday, Feb. 23, Mrs. Wilson will celebrate her birthday by giving a social dance at their hall, 319 E. 55th street, for the benefit of the society. She invites all her friends and others to be present and enjoy a pleasant evening. Admission same as usual. Refreshments served. The interest in our socials has been kept up as has been shown by the attendance. Last Thursday evening at the Hyde Park Social all had a fine time. Our lectures are of a high order. By Dr. C. S. Tisdale are enjoyed by all. He will be with us during the month. Mr. Hillis has been with us for a few nights past, and given some wonderful messages which were all recognized. Mr. Dierkes was with us last Sunday and gave messages, and his controls convinced many of spirit return. The closing out of business firm we lose two of our members, Mr. Bostedo, our recording secretary, and Mr. Renner, one of our auditing committee. They go to St. Paul where another one of our members is, Mr. O. E. Kropf. Our society extends to them the best wishes from all. We are also very sorry to learn of Mr. Hans, another member, removing to Mobile, Ala. Don't forget to come to Mrs. Wilson's party, and ask her how young she is."

Mrs. E. F. Jay Bullen is now on the way to perfect recovery, having left the hospital where she had been treated for a severe case of bronchitis. J. K. Dillon writes: "We cannot all see alike. The sculptor will say to me, 'Look that image of man in the rock, I will carve it out.' I will see rock, and that is all I see. I will see chisel and mallet will bring out the almost perfect image. The immortals in spirit life do not all agree in regard to their experiences, but do not quarrel or censure each other. One of the main pillars in the temple of Spiritualism is the brotherhood of man. If it is weakened the structure may collapse, and will have to be built over. It is said thoughts are things and pass along through vibrations in air. How far-reaching their influence for good or evil. They not only affect us who live on the earth plane, but our loved ones in the celestial world are first to be impressed with our thoughts."

Radical League, organized for free discussion of religious subjects, every Sunday at 2:30 p. m., Leavitt Hall, Southeast corner 9th and Spring Garden streets, Philadelphia, Pa. Thomas Griffith, president; J. B. Elliott, secretary. This League is doing a most excellent work."

N. H. Eddy writes: "Prof. W. M. Lockwood, the noted scientist, commenced two months' engagement with the First Spiritual Society of Buffalo and Jersey streets, Buffalo, N. Y., Feb. 6. A good audience greeted the Professor. Sunday evening the discourse was a very able one on 'What is the Continuity of Life and What Its Scientific Tests?' The audience listened with marked attention and interest. Sunday evening, Feb. 7, the ladies of the society gave him a grand reception at the temple. President Hoyt gave the speech of welcome in a very able manner. Prof. Lockwood responded very kindly to the same. Short speeches were made by several who were present, after which all sat down to a bountiful repast prepared for the occasion. It was a very pleasant and enjoyable evening."

H. W. Middleton writes from Smithville, Texas: "My wife is a staunch Spiritualist, and cannot live without the paper. I am also a firm believer, both of us being converts of Mrs. Isa Wilson Kayner, who was among us some eighteen months ago and to whom we are indebted for doing some excellent work. We had twice with us at our home, President Hanson D. Barrett, a truly able and conscientious man, one whom we think is truly fitted for this grand work. We only wish we could have him among us again."

E. de Yongh, writing from Portland, Ore., says: "The First Spiritual Society of Portland, Ore. (the mother church of the Oregon Spiritualists) has, during its ten years' existence, done a grand work for the upbuilding of true Spiritualism in this city and state. There are few societies that have done more for the advancement of the Harmonical Philosophy than it has. But it has only laid a solid foundation as yet, and from it will be reared a splendid superstructure of Spiritualism. The attendees at its four meetings each Sunday—conference at 11 a. m.; children's lyceum at 12:30 p. m.; musical and dramatic club at 2:30 p. m., and at 7:45 p. m. lecture and messages—are never indifferent, but are full of the enthusiasm of spiritually enlightened people, and visitors from abroad say that they have never seen a more progressive society in their travels."

A. F. Lee writes from Meadville, Pa.: "We organized a society here, December, and had for our first meeting, Mrs. Clara Watson, of Jamestown, N. Y. She handled her subject with great ability, proving that she is a master hand in the cause of Spiritualism. We held our meetings every two weeks on Sunday evenings, at 7:30 p. m., at Odd Fellows' Temple on Center street; each alternate meeting to have one speaker or test medium present. Dec. 31 we had Lyman C. Howe, who gave the best of satisfaction. January 20, Dr. B. F. Austin commenced a series of meetings, six in all. He has awakened very great interest in Spiritualism. The attendees at his four meetings each Sunday—conference at 11 a. m.; children's lyceum at 12:30 p. m.; musical and dramatic club at 2:30 p. m., and at 7:45 p. m. lecture and messages—are never indifferent, but are full of the enthusiasm of spiritually enlightened people, and visitors from abroad say that they have never seen a more progressive society in their travels."

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A Noble Spiritualist, Gone to His Reward.

Gen John S. Harris, one of the most prominent citizens of Butte, Mont., passed to his heavenly home after a brief illness, Feb. 4.

For many years he has been an ardent advocate of the spiritual philosophy, the friend of mediums and ever ready to contribute money and influence in support of spiritual truth. A man of sterling integrity in business and life, and humanitarian in the broadest sense, he would be missed from earth where urgent demand exists for practical philanthropy in things spiritual and temporal. His active life of 81 years was a noble record of loyal citizenship crowned with honors from United States Senator to the simple walks of domestic life. His life was a waking in spirit for knowledge of truth. I prized his friendship of many years and shall study the vast problems of life with such noble souls in the beautiful beyond. E. F. JAY-BULLEN.

lecture on the basic principles pertaining to Spiritualism, mediumship and the laws of life. This lecture was very instructive and interesting. The large audience present paid marked attention to the illustrative points of the discourse, also to the seance that followed. Mrs. Staley, the noted spirit message bearer and test medium, was present, and at the close of Prof. Lockwood's remarks, she gave up to the influence of her guides, occupying her time the rest of the evening. A large number of messages were given, some of which were exceptionally remarkable in points of correctness, and were acknowledged by the recipients. Your correspondent has been in Buffalo over 8 years, and has been a constant attendant at the meetings under the auspices of First Spiritual Church. I can truthfully say that the audience Wednesday evening, Feb. 7, was the largest that ever was in the Temple on a Wednesday evening, there being fully 300 people present of the intellectual and cultured class. Much interest was awakened in the cause of spiritual truth, through the philosophy as presented by Prof. Lockwood, and the demonstrated facts of spirit return as presented through the message bearer and guides of Mrs. Staley."

AN EVER-REMEMBERED PATRIOT.

Thomas Paine Memorial Service at San Jose, Cal.

On Sunday, January 28, the Spiritualists and Liberals of San Jose, Cal., held a memorial service in memory of the birth of Thomas Paine, one of America's distinguished patriots and eminent authors. The services were held during the day at the pleasant and beautifully decorated hall occupied by the First Spiritual Union, and in the evening at the Unitarian church.

At the hall, a large picture of Thomas Paine hung back of the rostrum, between two large gracefully draped flags. It attracted the attention of all, and we were grateful to Mr. A. R. Woodhams for bringing it to the occasion.

The exercises of the day commenced at 10 a. m., by the Sunset Lyceum singing a song, "Paine's Anniversary," followed by quotations from Mr. Paine's writings. No doubt the Lyceum children learned more facts in regard to Mr. Paine's life and teachings in that one day's meeting than for any other day in the text-books in the schools.

At 11 a. m., Mr. J. Murray, vice-president of the society, called the conference to order, and the time usually spent in discussion was occupied by Mrs. McMeekin, Mr. Tucker, Gordon J. Harter and other speakers in eulogizing Mr. Paine and the great work he had accomplished for humanity.

At 12:30 a. m. were invited to partake of a bountiful lunch provided by the ladies of the society. We all understand when Mesdames Barker, Ringler, Hambley, Merrell, Muntz, Book, Trevet are at the helm the dinner will be a success.

The first of the afternoon program was a song by the lyceum children, followed by a brilliantly executed piano solo by Miss Linda Zink. The writer then gave the opening address of the afternoon, in which was portrayed something of the magnitude and significance of the great work accomplished by the noble American patriot, and his higher and fearlessly advocated of human rights.

Miss Marie Muntz recited an original poem with such enthusiasm as to inspire the entire audience. Miss Muntz is but sixteen years of age, but her face is luminous with the great wish to help on the cause of truth, to help "Ring out the old, ring in the new, Ring out the false, ring in the true."

Mrs. May Muntz's orchestra then furnished excellent music.

Mr. A. R. Woodhams gave instructive quotations from Mr. Paine's writings, prefacing his reading with some pertinent remarks. He said, for years the Spiritualists of San Jose have celebrated the birthday of Thomas Paine, but he has never before seen so large an attendance at the meeting, nor so much enthusiasm manifested.

Mr. Allen Brant, a popular young lawyer, gave a brilliant and stirring address.

Mr. John Harker presented a clear and condensed statement of the life conflicts and achievements of Thomas Paine; he traced his historical record so lucidly that all could see the noble purpose of his efforts, and also see the light of truth and justice transforming the crown of thorns, so long his heritage, to a laurel wreath.

Mr. D. W. Hambley gave a short talk on the philosophy of Mr. Paine, closing with some amusing incidents relating to the position of educators and their opinion of Thomas Paine.

The services at the hall were closed by music and benediction. In the evening hundreds of people thronged to the Unitarian church and listened with interest to the speaker, Rev. Anthony Mills, and Allan Brant. Mr. Mills' subject was "The Religion of an Infidel." Mr. Brant spoke on "An American Patriot and Citizen of the World." I will give but one quotation from his brilliant address:

"Among the sons of liberty who were to strive for human rights, France gave Rousseau, born 1712 in America were born Franklin in 1706, Samuel Adams in 1722, Washington in 1732, Jefferson in 1743; but among all these not one deserves to be more gratefully remembered than he whom we commemorate to-night, 'born in England in the midst of monarchic gloom, and in the year 1727. I am sure his meeting must bring good results."

San Jose, Cal.

NETTIE P. FOX.

At the age of 72 years, Mrs. Malinda Withey, mother of Mrs. D. A. Morrill and Mr. W. J. Withey of Grand Rapids, Mich., passed to spirit life Sunday morning, Jan. 28. A large number of friends and neighbors met at the home of Mr. and Mrs. Morrill to commemorate the event and pay her memory a fitting tribute of respect.

Mrs. Withey, many years ago, anchored her soul to the truths of Spiritualism. Mrs. D. A. Morrill, the widely-known trance medium and speaker and her brother have the psychic sympathy of all who know them. Services were conducted by Mrs. Stein of Detroit, Mich.

Mrs. James Riley. At the age of 72 years, Mrs. Malinda Withey, mother of Mrs. D. A. Morrill and Mr. W. J. Withey of Grand Rapids, Mich., passed to spirit life Sunday morning, Jan. 28. A large number of friends and neighbors met at the home of Mr. and Mrs. Morrill to commemorate the event and pay her memory a fitting tribute of respect. Mrs. Withey, many years ago, anchored her soul to the truths of Spiritualism. Mrs. D. A. Morrill, the widely-known trance medium and speaker and her brother have the psychic sympathy of all who know them. Services were conducted by Mrs. Stein of Detroit, Mich.

MARY ANN CAREW, Wife, Mother, Spirit and Angel. By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

WEDDING ANNOUNCEMENT

Of a Prominent Spiritualist, Physician and Lecturer.

The well known specialist and lecturer, for many years in the Spiritualist field, Dr. A. B. Spinney, was married Sunday, Feb. 4, to Miss Lessora A. Wade, at the Burdick House, Kalamazoo, Mich. The parties present at the function were Mrs. Seymour of Belding, the bride's mother, Miss William, a friend of the bride, and Dr. Julia M. Walton, the officiating minister. Other friends called later to offer congratulations. The bride was daintily and becomingly robed in white silk voile. A column and a half was devoted to the event of the marriage by the Kalamazoo Telegraph the next day. Dr. Spinney has been so long and favorably known throughout Michigan that nearly every Michigan paper of any importance contained several paragraphs concerning the union. DR. JULIA M. WALTON, Jackson, Mich.

HELEN STUART-RICHINGS.

Her Excellent Work in Baltimore, Md.

It gives me pleasure to record Mrs. Richings' successful work in this city of monuments and churches.

Prejudice and ignorance concerning our beautiful philosophy are still rampant here, and lecturers upon the liberal platform find it strenuous work to fill our auditorium that will seat 500 people.

They need not be discouraged, however, as the seeds they are sowing fall upon fertile ground; they will germinate in time and bring results.

The Spiritualists in this city do not support nor appreciate organized effort as they should; they still dwell largely upon the phenomenal plane, and do not conceive of the great and inexhaustible fields of useful and helpful knowledge that are open to all for the asking.

Mrs. Richings is a worker in the true sense of the word. As a versatile writer upon many subjects, a dramatic artist of a high order and a successful lecturer, she embodies such energy and ambition. As a psychometrist she has few equals; her delineations are short but come rapidly and to the point.

Mrs. Richings' engagement with us terminates the last Sunday of this month. Let us hope our best wishes for a busy and successful future.

HENRY SHARP-PETTER, Baltimore, Md.

ST. PAUL, MINNESOTA.

Spiritualists of That State to Have a Grand Meeting.

The Minnesota State Spiritualist Association will hold the annual midwinter mass-meeting in St. Paul, on February 23, 24 and 25. At Odd Fellows' Hall corner Wabasha and Fifth streets, with an all-day session, each day, beginning at 10:30 a. m.

All the local talent in the Twin Cities will be present and take part in the exercises.

Friday and Saturday afternoons, Feb. 23 and 24, will be devoted to open discussion. On Thursday evening at 8 o'clock, Feb. 22, there will be a reception at the above hall, to the friends and visitors, followed by a literary and musical entertainment and dance, and a general good time. Programmes will be mailed to anyone on receipt of address.

F. E. IRVINE, Secretary M. S. S. A., 904 Hastings Ave., St. Paul, Minn.

PASSED TO SPIRIT LIFE.

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

Passed to the higher life Jan. 29, 1906, at Darlen, N. Y., Mary Avestine Dyer of 5737 Indiana avenue, Chicago, Ill., formerly of Aiden, N. Y., and wife of Rufus S. Dyer. The remains were taken to the crematory at Buffalo, N. Y., where services were conducted by Mrs. A. G. Atcheson of Buffalo. Mrs. Fisk had been for many years a firm and consistent advocate of the cause she held so dear, being 69 years old at the time of her transition, and no more fitting epitaph could be given than in the remembrance of those beautiful lines: "Only remembered by what I have done."

MRS. A. G. ATCHESON.

Geo. Porter Godfrey passed to spirit life from Elkhardt, Ind. He was one of the staunchest Spiritualists and most esteemed, and oldest pioneers of the vicinity of Springfield, Mich., where the funeral services were conducted by Julia M. Walton.

Passed to spirit life, Jan. 26, Mr. B. F. Marsh of Rochester, Mich., in the 76th year of his age. He was an earnest Spiritualist, always defending its truths. Services conducted by Mrs. Stein of Detroit, Mich.

MRS. JAMES RILEY.

At the age of 72 years, Mrs. Malinda Withey, mother of Mrs. D. A. Morrill and Mr. W. J. Withey of Grand Rapids, Mich., passed to spirit life Sunday morning, Jan. 28. A large number of friends and neighbors met at the home of Mr. and Mrs. Morrill to commemorate the event and pay her memory a fitting tribute of respect. Mrs. Withey, many years ago, anchored her soul to the truths of Spiritualism. Mrs. D. A. Morrill, the widely-known trance medium and speaker and her brother have the psychic sympathy of all who know them. Services were conducted by Mrs. Stein of Detroit, Mich.

Mrs. Ortha A. Clark, a native of Aiden, Ingham county, Mich., born June 28, 1854, passed to spirit life, January 8, 1906, at her home, 2329 Providence avenue, Spokane, Wash. At one time she lived in Lansing, Mich. She was married to G. H. Clark, twenty years ago, and has been his faithful wife for many years. These years were more faithful or true than she. She leaves two daughters, Mrs. G. H. Willoughby and Mrs. William Barrett, both residents of this city. Rev. Dr. R. E.

Coon preached her funeral sermon, Thursday, Jan. 11, at her home. He took for his text the 15th chapter of Corinthians, 44th verse, which reads: "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." From this text he preached a beautiful sermon. G. H. CLARK.

SOME HELPFUL THOUGHTS.

By One Who Is in Love With the Beautiful Cause of Spiritualism.

After over forty years' experience with Spiritualism in its many phases, from the A B C rap to a positive knowledge of their return, yet feel that I am ignorant of much that I would know, and yet the realizing of that ignorance leads me to wish for more knowledge of that life beyond this mundane sphere, and is it possible that those beautiful, pure, loving spirits that can ascend so high that they can feel the loving influence of those that are still higher? Can they come back to earth and mingle with this world's likes and dislikes, hatred and malice, and not be contaminated with its influences? It seems as though there must be a dividing line where things pure and things impure cannot mingle without impairing those pure and living angels.

Is it possible that my loving angel mother can and does come to me and tell me of her life, soothing hand stroke the forehead of her eldest son, and call me by my pet name and say, "No, no, Homer, not so, but this way," and then in her loving, gentle way tell me what to say? Yes, I know there has been for years a something influencing me to put away my vindictiveness. "No, no, Homer, be more considerate of others' thoughts and feelings, for you are mortal and do err." Then you are considerate of others' errors and mistakes, and when possible so to do, help them to see the way of truth and happiness, and in so doing you will better your condition as well as theirs."

But the question I wish you to answer is this: How is it possible for pure and loving spirits to mingle with us of this gross and impure world, without being contaminated? Milk and water can't be put together with out spoiling both. Or, maybe I have it, those in the higher spheres teach those in the lower spheres and so on, down to earth, for I believe the future is an endless progression, and for us to advance we must be doing some good always and at all times when we see and find it to do.

Then we should practice those teachings here now in our everyday life, so that when we discard this body for good, we should have no regrets. We can go on teaching those who have not been so fortunate as to see the way of eternal life and progression, as we have, and thereby be doing our holy mission of helping one another, and do as we would be done by.

Oh, what a beautiful, beautiful thing it is to be the open door between the seen and the unseen, and holy mission that is, to stand and clairvoyantly see and read for mortals here what our spirit friends wish to show and make us understand, and if there is a crime, an ungodly crime, it is to have that power to do so great a good and then abuse it. Thank heaven and our spirit friends that it is being purified. Jesus said, "I've come into the highways and by-ways and preach the truth to every living thing, without money and without price," but oh, how far short of that do many of our mediums fall. Many that are able to give to the poor and needy words for what they give. How long, oh, how long will this state of things exist? Surely, our spirit friends are at work hard to influence us to do aright.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to the forced brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

J. S. Harman: Q. Are we free agents, or is fatalism true?

A. The argument made in favor of fatalism is plausible, and has satisfied whole races of mankind, and some of the greatest thinkers of all races.

It is said that as all things are controlled by law which is unchangeable, all effects must follow in unvarying sequence. The planets in the heavens are thrown by the waves, not by their own volition. Plants push their stems to the light and their roots into the ground, seeking for moisture, according to environment and the laws of their growth. Man is the result of all conditions which precede him from the beginning. He thinks he is free to think and act, but it is a delusion, for he is bound by the decree of fate. As the sum of all the past, he is controlled by that past. At his birth he has no choice as to race or condition. He is like the planet, impelled by forces and cannot leave its orbit. He is a pebble on the beach of time, and the waves of fate are beating on the shore of his life. Do what he may, he can change nothing—absolutely nothing. The will instead of being free, is a servile slave, and its assumption of freedom is the egotism of ignorant folly.

In its theological form this doctrine is called preordination and predestination, which declares that God from the foundation of the world decreed the order of events, and man is a puppet dance for divine pleasure.

The only difference between fatalism as advocated by some free thinkers, and those dogmas of theology, is in the words in which they are clothed. The argument in support of both is plausible, but things so unlike that they are incompatible.

True man is the sum of all conditions, which have preceded him, and as such is amenable to the laws and conditions which originated and sustain him. He is a treasure house of ancestral experiences superimposed by his own. Does he choose to be a slave? To certain point a slave, but beyond he is free. In the evolution of thought, he touches the spiritual kingdom, and is enabled to reach independently on his environment. This vortex of effects, individualized in the human spirit, becomes a cause, free and independent, because it is no longer the foot-ball but the player.

Against fatalism the objection has been urged that it was vicious in its tendency because it destroyed human responsibility, and all motives for action. If things are ordained to be, there is no use trying to change them. If we are to be faithful, prosperous and happy, or to be sickly and stricken with poverty, so will it be. One may be righteous or sinful, and there is no merit or blame. No one should be censured, no one praised, no more than a pebble on the sands for being of more beautiful form or being cast higher on sands by the waves.

The dogmas of pre-ordination and fore-ordination are sustaining, but this has been counteracted by the egotism of the devotees who always believe that they are the effect. Nations and races of fatalists have reached a high level of prosperity and warlike renown, their belief imparting more than human courage. In all cases, no matter what the belief, the capability of the individual to act independently and free is implied.

Really the question of morality has no relevancy for or against any proposition. The only concern is, is it true? We never need fear the consequences of lighting the torch by which truth is revealed.

L. S. Curtis and several others: Q. Will any of the promised "airships" be successful?

A. At the time the great prize was offered by the management of the St. Louis fair, many inventors were confident that they could win it, or at least so professed to be. Many inquired the spirit of the subject to this department, and the answer was given that there would be failure; that sometime as a toy, an air-ship might make a flight, but that as a means of manipulation, failure must be expected.

Since that time, many eager inventors have had their crude schemes exploited by reporters. The public have expectantly waited, to be disappointed, or join in a laugh at the ludicrous outcome of the pretentious promises.

Prof. Langley knew he would succeed because he had tested his principle of construction with models, and the built on "aerodrome" as long as it touched the ways made to launch it, and beyond, until the starting force was exhausted; then it came down very much after the fashion of Darius Green's flying machine.

The Professor's machine was more perfectly constructed, but it had no advantage over that of Darius made of "straps and strings." The correspondents who now inquire have their curiosity excited by the report of a Chicago man, who will have ready next April an air-ship in which he is to make the trip from that city to Washington in twelve hours.

This ship will have the indispensable to buoy it, and be propelled by wings like those of a bird, which are flapped by a six-horse-power engine! As pictured, the machine resembles a monstrous bird. Of all contrivances to lift a body from the ground, and propel it, mechanical wings are the worst, from the fact that the wing motion is so difficult to imitate. It may be said to be impossible, for it is varied by the desire of the bird to direct its flight. A bird has the power in its muscles, without the dead weight of the engine and other machinery. In proportion to its body its wings are many times larger than it would be possible for an air-ship to carry.

Even the toy air-ship, as long as its buoyancy is made dependent on a great gas bag or balloon, is at the mercy of the wind. The large surface exposed cannot be lessened like a sail, and it cannot sustain a motive power strong enough to overcome a gale; hence it is at any moment liable to be wrecked on the coast, or blown into the sea. It will be a success when propelled by the long-sought (and impossible) perpetual motion.

Prof. F. L. O. Roehrig: Q. Where can books on Spiritualism, in the German language be obtained?

A. Of Wilhelm Besser, Leipzig, Germany. He has quite a large list of valuable works, and is the publisher of such books. As money orders can be drawn on Leipzig, orders may be sent direct to him, as readily as to a nearby town, it only requiring a little more time for returns.

A. B. Cox: Q. What is the difference between soul and spirit?

A. These words are loosely used by most writers as synonyms. In fact there is no word in the English language which is a perfect equivalent of the German word, "Seele." A. Of Wilhelm Besser, Leipzig, Germany. He has quite a large list of valuable works, and is the publisher of such books. As money orders can be drawn on Leipzig, orders may be sent direct to him, as readily as to a nearby town, it only requiring a little more time for returns.

Susan C. Lindell: Q. What colors are most restful for the eyes, as in wall paper, interior painting, etc.

A. Of all colors green is the most restful. The prevailing tones which nature offers in landscapes are green, blue, soft purple and grey. A softened blue, pearl, shades of but are all pleasing, while red in all its shades and orange are irritating and exciting. Deep blue is depressing and quieting.

It is needless to say that all colors in a room should harmonize. A slight dash of antagonizing color may spoil the effect, for the eye involuntarily rests on the discordant note, and the mind is disturbed although it may not recognize the cause.

TRICKSTERS NEED NOT APPLY.

A Determination to make the New Era Camp a Grand Success.

To the Editor:—It is my desire to make the New Era camp-meeting of 1906 a grand success, and I wish in all ways possible to assist in the work, and realize the fact that to do so one must always act up and doing to accomplish anything.

I also find that the way to reach the people is through a valuable paper, hence I send you this and kindly ask space to get in touch with those interested in our camp work for this year.

We certainly have one of the best camp grounds anywhere in the world for its size. It consists of five acres and is shaded by some of those mighty monarchs known as the fir trees of Oregon.

You would be surprised at the difference in the temperature of the atmosphere beneath those shading branches and the sunshine just outside the grove.

While the heat of Oregon's summer days is not excessive or severe, the shade of those grand old trees makes our lovely camp-ground a paradise indeed.

We have some of the best water to be had in wells in the state. With these natural elements to assist in making good conditions, we have always kept our grounds free from evil characters that would hinder spiritual unfoldment in the higher aspirations of those who may attend our meetings from time to time.

We also want it distinctly understood that in engaging our talent, frauds and tricksters need not apply, as we only employ honest workers on our rostrum.

Harrison D. Barrett, Harry J. Moore, Mrs. Eva McCoy, Dr. Espanto and wife, Mrs. Lapworth and many others who attended our camp-meeting last year, all became enthusiastic over our grounds, and their declarations were many that Rev. G. C. Love was the right man in the right place.

Let me add, virtually speaking we are having the services of Brother Love for the fifth time as president. Always promptly on time, ever ready for the duties of his office, willing to render assistance in all ways to his subordinates in office, and ever forgetful of self in his endeavors to benefit the cause, we always find him kindly disposed, and his greetings to the strangers in our gate, makes them feel they are welcome.

The official board is a unit with our audience in all that pertains to the success of our next camp-meeting, and will work earnestly and devotedly to that end in order that our cause may be one of truth and justice, and in accord with the wishes and teachings of the higher and more advanced spirits who are working in the interest of humanity.

Spiritualists of Oregon and all other states, get yourselves in readiness during the coming months to attend the camp-meeting of this year, and I feel sure you will at its close say, "truly, it was good to be there."

LIDIE Q. IRWIN, Secretary.

DEATH DREAM COMES TRUE

Son Awakens to Receive Telegram Father Has Expired—Neil Palmer Has Vision While Sleeping in House in Sterling, Ill., That Parent Is Dying in Chicago—Receives Message an Hour Later Confirming It—Declares He Is Unable to Explain the Coincidence—Comes Here for Funeral.

During an after supper nap in his home in Sterling, Ill., Neil Palmer dreamed that he saw his father dying in Chicago. An hour later he received a telegram reading:

"Father died at 9 o'clock last night. Funeral Sunday."

The funeral of the father, Charles B. Palmer, was held yesterday from his late residence, 1495 Whipple street. The son came to Chicago to attend the services. He declares, according to all information, his father died Friday night at the exact minute that he dreamed the former was dead.

"I never put any stock in mental telepathy," he said, "or mind reading or anything of that sort, but it is a fact, as near as I can make out, I dreamed my father was dead the exact time he died."

News of Death Not Surprising. "My wife and one of our three children had gone to church, and I remained home with the other two. About 8:30 I laid down on the sofa and took a nap. I woke up shortly after 9 o'clock, when my wife returned."

"I told her of the dream, but she said, 'Dreams never come true.' The dream left a strong impression on me, however, and I really was not greatly surprised when the telegram was received. I knew my father was not in the best of health, but until I had the dream I never entertained the thought that death was near. As I said, I put no stock in dreams, but these are the plain facts."—Chicago Tribune, February 16.

ECHOES FROM CALIFORNIA.

"The World Is My Country, to Do Good My Religion."

The grand Paine Memorial Lecture delivered by Miss Mae Hunt in Odd Fellows' Hall, San Francisco, Cal., to an overflow audience, was a great success and admired by all. Even the skeptic had to admit it was the greatest lecture he ever heard.

It was a memorial service commemorating the 169th anniversary of the birth of Thomas Paine. "The World Is My Country" was the theme of the lecture. An hour the speaker held the audience spellbound to the sublimity of the logic so eloquently expressed. Miss Hunt always speaks under total trance, and on this occasion Thomas Paine himself announced his name in the start and delivered the lecture. It was a masterpiece of the great Paine thinker and patriot. He explained all about our country's early struggle in labor and birth, and why he wrote the "Common Sense," "Rights of Man" and "The Crisis" to achieve an independence, and break loose from the two great powers, Monarchy and Romanism. He also claimed that it was the seeds of our independence which grew up and ripened into the Declaration of Independence. He gave important information not recorded in history, claiming the church power had done much to suppress the facts of his struggle for our progression. Miss Hunt also delivered an able address on the Paine thought, and concluded at Scandia Hall, 161 City Hall avenue, last Sunday afternoon, on "Paine on Preachers." This society meets every Sunday at 2 o'clock. In the same hall Sunday evening meets the Philosophical and Ethical Society, and together the two associations gave a grand Paine Memorial.

It was also a great and patriotic assembly. Although Dr. J. L. York is a Paine thinker and the prime mover of this meeting, it turned out that the other four men taking part were Spiritualists.

The famous oil painting of Thomas Paine, from the artistic hand of Adelle B. Ballou, the well known spiritual lecturer, decorated the rostrum. This painting is valued at \$500 and will decorate Scandia Hall, the home of the Free Thought Association in the future.

Last week we had a spiritual symposium each day a mass-meeting, visiting and dividing the honors with Oakland.

San Francisco Cal. COH.

MRS. ELIZA CONE BEALS.

What glorious vision greeted your eyes When the river of death you had crossed? Was it his face whose hand so disengaged you from the gloom of death? You did not know, through pain storm-tossed?

Have you found the home you left for there, With portals in "Joy" all covered o'er? Did you find friends and dear ones where, Their welcome gladness could o'er their pour?

Was there a light in the window, the curtain flung back, With a star-gem of "Israel's" soul? Were the waves glinting bright on the ocean of love, As happiness eternal over these rolled?

Did you find flowers unfading, all brilliant with dew, Your favorite bower near your love's rest? Did you look into eyes that were ever true, With rapturous joy were you clasped to his heart?

As your weary feet have found rest at last, Your busy hands from toil found repose; Have all of earth's longings you deemed the best Come to thee, darling, in bloom of the rose?

Oh, tell me, dear one, is happiness where Earth recedes when death opens the door? Beloved, have you found mansions so rare Made of crystal and pearls, and flowers, "over there"?

I'm waiting, Eliza, the promise you made, I long for thy spirit's low sweet refrain. "Although you are dead, you never have died."

You live, love, and are your own self again. The mists have all been cleared from your eyes; You can see and be seen as you truly are.

All hopes, aspirations, friendships in disguise, Will show themselves now, plain as a star. Rose L. Bushnell Donnally, Summerland, Cal.

BRACING WORDS.

The Thoughts of an Honest and Earnest Spiritualist.

I am glad there is an eye-opener in the way of a special Thought-Channel concerning materialization.

I am sure that there is no such thing as what is termed "materialization." It has been a word (or rather easy way) for such mediums professing that power to make a livelihood. To think that a disembodied being which signifies that their body has gone back into their elements from which it came, and nothing being left but the spirit—to think this spirit can be clothed with flesh, bones and blood, and with earthly garments, and to be handled with mortal hands, produced at stated times, places, and for money, is more than my mind is able to conceive; nor will all the testimony of mortal man make me believe it.

I must see with my own eyes. I must see the word materialized for material, and that it come to us at any time and place without money, price, or medium, then I can understand it. Neither are these seen with our natural eyes. All we get from the spirit world is through our spiritual intellect, our spiritual sight, hearing and feeling.

An etherealized body once appeared to me, and I saw it with spiritual eyes, and it came with such force and power, as of a mighty rushing wind, that it turned me half-way around as I was walking on the sidewalk; and the communication I received through the avenue of spiritual hearing, called to my attention the message just suited the occasion. It was full of comfort and consolation.

Let us remember that silly communications often come from or through silly people. When a loved one comes to you with a message, either in mortal or spirit life, knowing their time is limited, don't you suppose they will deliver it first? They do not say, "I am glad to see you, and anxious to communicate, but I am losing strength and must go. Good bye."

Communication between the two spheres is a fact, but Abraham Lincoln, Robert Ingersoll and Thomas Paine would never deliver a lecture through a dead person who reads no studies, the philosophy of Spiritualism. I am acquainted with mediums to whom that get mad at the true doctrine of Spiritualism. They are mediums, but not Spiritualists.

A Spiritualist loves and seeks the truth. Some I see are inclined to think if one believes that there is life beyond the grave, and that they can hold converse with the mortal, that such characters are Spiritualists. I admit that is good far as it goes, but it does not go far enough. There are thousands and thousands who believe that, and yet claim that Spiritualism is the work of evil influences, and they do all they can to antagonize the doctrine that true Spiritualists love and cherish above all else. "They hang on to the personal God idea; to a vicarious atonement; to the resurrection of these mortal bodies; to a six-days-creation story, and that we were conceived in sin and shaped in iniquity; that part go to hell and part to heaven; that I can never be saved differently from any other being, etc."

Now I am inclined to think such Spiritualists (if Spiritualists they are) will never do the cause of truth one bit of good; but rather are a detriment. Nine out of ten such are not spiritual-minded. They would rather talk about the "big bang," "the end of the world," "the time of their prospects for peace and happiness."

Those who are "spiritual-minded," they seek those things that are above. They are always anxious to be engaged in conversation on this subject. It becomes their meat and drink, and without it they would perish or be spiritualists.

I know when I was converted to this glorious cause that it was only a day or two until I began to see things in a different light. The new ideas that came to me were glorious! How I loved them! I could not get my old ideas without shedding a tear or getting offended. To-day I am still anxious to know more about the deep truths that underlie all things. My daily and hourly prayer is that I may know more truth and less error.

Brother Francis, if I thankfulness with any good you have my sincere thanks or getting out such a good paper. This week's number is worth many times a year's subscription. Blessed be the power of true Spiritualism!

Now one word about materialization. The true has never been exposed. On all the so-called cases that I have heard and read of, there has never been a spirit dismantled; the "spirit" always proves to be the medium, an accomplice, or a dummy.

There is no fraud in spirit power; it is in those professing to produce it. Go on, my brother; in this glorious work you will meet with opposition.

You say, but how have my own spirit forces are behind you, and that the truth travels very slowly. A lie runs like wild-fire!

The truth does not come to us in the wind, in an earthquake, or the fire, but in a still, small voice. Elwood, Ind. J. L. FOSTER.

A REMARKABLE TEST.

A Medium's Statements and Their Explanation.

About three months ago I attended a public spiritual meeting. A man unknown to me said, "A spirit gives me his name as Caspar, do you know him?"

"Yes."

"Also John?"

"Yes."

"Now Caspar takes me on the water."

"I am rocking and going up and down—do you understand?"

"Yes."

"Now Caspar shows me a gun—do you know what this means?"

"Yes."

The explanation is as follows: From 1869-1870 I included I was on a trading vessel (Meta) on the Brazilian coast, Captain Caspar, Boetger in charge. While going from Porto Alegre to Rosario we passed through a pamparo (typhoon) lasting forty-eight hours. This accounts for the rocking and going up and down.

In 1869 while at anchor in Parana-gua I and others got into a fight with John Caspar, the captain, went into the cabin, brought up a gun and threatened to shoot if we did not stop fighting.

I explained all this to the medium and he said, "Well, Caspar tells me he would not have shot any of you, because the ship was loaded."

About twenty-five years ago I was told that Caspar and all his crew died of the yellow fever in Rio De Janeiro, in the winter of 1870-71.

CHAS. THESSMAN, Chicago, Ill.

Psycho-Magnetic Healing as a Spirit Manifestation.

In No 839 of The Progressive Thinker Bro. Tuttle calls attention to the little attention given by investigators to the manifestations in spiritual or magnetic healing.

It is somewhat strange that so important a manifestation of spirit force or power should have been so long attracted so little attention. Perhaps it is, first, because it is generally, even by Spiritualists, not properly understood; and, second, because a large majority of those who are posing as magnetic healers neither recognize nor know anything of spirit influence, force, or power in their treatments, but depend alone on the manipulation of nerve centers to arouse an increased nerve force and a better circulation in their patient.

And even among Spiritualists, many suppose this to be about all there is to any so-called "magnetic treatment." Others who recognize a spirit force believe it to be simply a magnetic or electric current generated by a spirit power and passed through the medium to the patient, the sole object and effect of which is to increase and regulate the circulation.

While this may often be the object and all that is needed, the more important manifestation of our best healers, is the powerful medicinal or chemical properties with which the magnetic currents and emanations are charged as may be required to produce the sought-for results, and applied directly to the parts affected. This claim for true psycho-magnetic treatment will undoubtedly be questioned by many, and even new to some Spiritualists. As one however who has long been in the hands of a spirit hand for this phase of manifestations, and one who has given the matter much study and careful consideration, relying on absolute facts in my own experience, I have no hesitancy in asserting that this phenomenon in spirit manifestations is an established fact, and one which I can personally demonstrate whenever the opportunity offers and the occasion requires.

This is perhaps best witnessed and appreciated in the immediate effect produced in the treatment of highly inflamed, and bad external sores and in severe and dangerous cases of pneumonia; the change and effect on the sores being plainly shown as the treatment progresses, the treatment being given without physical contact with the affected part—while with the congested lung in pneumonia, the change and marked change is so instant as to permit of a reasonable doubt of the application of a medicinal or chemical remedy, and this not in its crude, but in spirit form.

With Brother Tuttle I believe that more attention should be given by Spiritualists and investigators to this phase and phenomena of spirit manifestations. It is a practical and very useful manifestation, that will carry with it more real good to humanity and to the cause of Spiritualism than any other one of the many phases of manifestations given to us from the spirit world.

Here however we have the "fakes" and partially developed mediums to contend with—and posing as magnetic healers, many who are not Spiritualists and know nothing of spirit influence, seeking and obtaining a patronage under a reputation that has been established for the practice of magnetic healing by the genuine psycho-magnetic healers.

Among Spiritualists and those who are honest in the matter, many are recognized as having healing power or naturally endowed with the "gift of healing"—and are often relied on, who have given so little time and attention to the development of this gift that they are not attended with or have an organized spirit healing band.

Certainly no one can expect intelligent, scientific spirits to co-operate for a great work on this earth plane unless the medium through which they may work gives them the time and proper conditions. This idea will apply to all phases of mediumship, and should afford a matter of serious thought to those who, I think, have thoughtlessly condemned what they have styled commercial mediumship.

DR. J. A. MARVIN Sterling, Ill.

THE HOME CIRCLE.

The Excellent Results That Flowed Therefrom.

To the Editor:—I wish to join in the praise of the good work The Progressive Thinker is doing. I am only one of the late subscribers, but have been an earnest reader and investigator for some four or five years.

I have positive truth of the genuineness of spirit return, having investigated it in our Home Circle, with grand results, and with many thanks to my dear old uncle whose untiring efforts aided me in my search for the truth.

I know of no other Spiritualists in this place except my sister, a child of fourteen years. We receive many messages in the Home Circle, and while others look on us as being misled, I feel glad to know I am entirely free from the orthodox Devil that ingersoll pictured so plainly in his lecture that has recently been published in The Progressive Thinker.

This little mining town is fourteen miles west of Danville, Ill. I do hope the Spiritualists there will arouse and the society be a blessing to the cause.

While I am not a public medium I have that remarkable gift of clairvoyance at times, and have many wonderful experiences.

I wish to mention Mrs. M. A. Burland of your city as she aided me in her lectures given in St. Joseph, Mo., three years ago.

I will in the future tell you of some of my experiences in broad daylight, with the sun shining brightly in the seance room.

MRS. EDNA WARD.

THAT CAT HAS A SOUL.

A Good Degree of Intelligence Is Manifested in Its Actions.

The adored cat of a Boston family was taken ill. He pined, refused to look on milk, and turned away in disgust from fish, and the beauty of his black coat grew less day by day. Catnip was offered, but to no good end, and it was deemed best to have a doctor. The veterinarian, however, it was, relieved the sufferer, who was soon turned out as good as new, but shortly after the doctor came to the house again to see some one else. The cat at once appeared and, taking a seat beside him never stirred until the visit was over. Each day brought him a doctor, and every time his former patient, hearing the familiar voice, rushed out to greet him, evincing every sign of joy and welcome. Now, who shall say that cats don't think?

Boston Herald.

"The Commandments Analyzed," Price 25 cents. "Big Bible Stories," cloth, 50 cents.

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CREATES GREAT INTEREST.

Ionah Medium Produces Sensational Letter—Alleged to Be From the Late Dr. S. M. Bayard, Who Communicates Through Her to Dr. T. R. Allen, of Ionia—The Secular Press Is Stepping to the Front to Aid in the Dissemination of Spiritualism, as the Following from the Ionia (Mich.) Sentinel Proves.

The following accompanied the Doctor's message:

The Spirit of S. M. Bayard. In the world where spirits dwell, Far from pain and death and care, I am happy in the thought, We shall know each other there, Never more to part from friends, Whom on earth we learned to love, In that land of peace and joy We will live in realms above.

World of light and love so fair, In the regions of the blest, I now dwell, all free from care, S. M. Bayard is at rest.

Written by the spirit of Dr. S. M. Bayard by the hand of Mary L. Delano.

The following letter "from the spirit of Dr. S. M. Bayard" was brought to the Sentinel by E. H. King, at the request of Dr. T. R. Allen, to whom it was written. The letter is that Mrs. Delano, who is a medium of barely six months' experience, wrote the communication at the dictation of the doctor's spirit, while seated at a table.

The medium was writing some other matter at the time and without stopping took down the message with her hand four minutes.

It is something of a feat to write on two subjects at once with both hands, and the problem becomes more involved when a ghost is whispering in one's ear and one must listen. Dr. Allen and others vouch for the truth and the genuineness of the communication.

Readers of the "grab bag" will look forward with interest to Dr. Bayard's story of his life over the river.

"Dr. T. R. Allen:—I come from the world to let you know that I am still alive and am able to communicate to you by the hand of Mary Delano, a medium of no small talent. I am now with her, and have been here for quite a time. She is beyond ordinary mediums in point of truth and fidelity to the cause in which she works. She is a most wonderful medium, and I say so more than once, for you will be compelled to admit it before you are done with it. She can do what I never in my earth life saw a medium do, and I stand behind her to defend her by her own hand.

"Do not try to think this is not S. M. Bayard, for no other than the same old friend whom you used to have good times with. We were great pals, and we used to have a great talk on this subject. Now, I tell you how I came to find her: I was in Chicago with a friend of my early days, and he started to go to the electric chair, which same is the pride of all spirits who wish to go from any place to another. Well, I followed that line, not knowing where it led, till I found myself in the home of Mary L. Delano, and her writing was the same as the line of her uncle, Wm. B. Leach of St. Louis, Mo., and he was there, too; so you see, I just happened to find her, and I truly can say that she can do what few mortals have the gift to do.

"I knew her when a child and saw their family doctor, and saw her later by her husband's father. I used to send her papers to help develop her mind. I'm glad I did; she is no ordinary thinker, and I am in a position to judge for I can read her innermost thoughts. So, now, I say to you, don't ever dare to accuse her of a lie. "Now, I think this is a very convincing thing, because she is a woman above lying and deception. Now, I will tell you, Allen, I have a little scheme in my mind in which I propose to put her before the public in a way that will not be denied. I will write to the Sentinel, and I will write to the Ionia Sentinel. I will write a short piece fresh, which I wish you to take to the office of the Sentinel and see that it is printed for me, not her. "I want the citizens of Ionia to know that Dr. S. M. Bayard is not entirely dead, but just asleep, away yonder across the stream that divides you from me.

"Now, as an old friend in social and medical sense, I ask of you this favor. I cannot compel you to do it, but if I am not afraid to put my name beside of hers, you need never be afraid to take it to a printer. It is bona fide truth that none can dispute, and they must not for she has written behind her that the world has known on earth, so I say again, not to dispute her truth. Now I will close and come again to you by her hand. I will write you a description of my life in the spirit world next time. Now I will close, and your spirit friend, Allen, the spirit of Dr. S. M. Bayard, Spirit World.

"Good-bye till I come again."

Sentinel Interviews Medium.

The publishing of the above letter has caused much comment both for and against. There are among those who have read it a great number of believers who have absolute faith in the Spiritualistic belief and it is for these that the Sentinel has interviewed Mrs. Delano, the Eastern medium, and secured the story.

Mrs. Dwight Delano, by whose hand Dr. S. M. Bayard is alleged to have written to his friend Dr. Allen, lives in Eastern township, three-quarters of a mile south of Dilline corners, and both she and Mr. Delano are well known in that section. Mr. Delano's farm lies on both sides of the road, is a good place of land. On the east of the road is the dwelling house, it is a frame structure consisting of upright and wing. A low vine-covered porch gives it an air of comfort and a row of trees shades it in summer from the rays of the western sun. Within the house is very comfortable furnished and Mrs. Delano lives there in peaceful and unassuming quiet.

Both are Spiritualists. It is only within the last two months that Mrs. Delano has become convinced of her power to translate messages from the dead to the living. In fact, it is only within that time that she has become converted to her belief. Her story of her conversion is an interesting one.

PERSONAL SUNSHINE.

Its Vivifying Influence Upon the Person.

It presupposes a mind clear and sunny, free from fretting and not disturbed by ill winds and cross purposes, that only act as factors in arousing innate powers, and when the personal and divine sunshine is directed thereon, then there is speedy growth of those personal graces which so delight the angels and secure for the person so building fine spiritual bodies and fine mansions in the upper realms for them to inhabit when freed from the earth encumbrances and mortal form.

The Sun of Love, Truth and Wisdom thrills the person blessed with a sunny disposition.

This divine vitality does so vivify any being that comes in rapport with it by being meek and humble in spirit and devoted to truth and duty, that he counts labor a privilege and all that falls to his lot as means for unfolding and being useful, thus happy.

From this vitality which is truth, love and wisdom spring, comes the support of all who draw near in soul and spirit and ask as directed.

It is healing balm for all ailments of mind, soul and body. It dispels all gloomy shades and ill conditions and creates wholesome environments in which it is restful to dwell, and to cheerfully comply with every duty.

The soul needs this sunshine for its unfolding and a healthy complexion; also for strength to wing its way upward to realms eternal and bring rich treasures of love, truth and wisdom to this individual center, the brain, to furnish and beautify every cell and chamber thereof.

Oh! the riches of the wisdom of God to which all are entitled in proportion to developed fitness for receiving. Could there be a nobler aim in life than the acquisition of this wealth which is also portable to the realms immortal? We think not.

Earth's wealth is stationary; it is but for a day and must be left when soul and spirit are called up higher, but truth, love and wisdom abide, to ornament the soul and spiritual body, and also the heavenly mansions in many beautiful articles which are the outward expressions of this personal sunshine and referred to graces which so beautify the spirit form, and command such great and lasting wealth.

If it not better, then, to think more lightly of things material, and not to crave more thereof than for need, and think all else is given in trust for others, so that the heart is not centered thereon to become thereby a means of keeping the real individual in the shadows. MRS. M. KLEIN.

Van Wert, Ohio.

ON EARTH.

Ever on earth the flowers have died, And about every nook and lay; I dream of summers that abide Always.

Ever on earth lips greet and glide And about every nook and lay; I dream of kisses that abide Always.

Ever on earth have mortals sighed, O'er loves and friendships turned to clay; I dream of unions that abide Always.

—Sully-Prudhomme.

with Mrs. Delano and while they talked much about her belief. The time for her return came and the usual sorrow at parting was expressed. Mrs. Delano also spoke of the loneliness she would feel after her departure. The daughter is stated to be possessed of a medium's power and for her mother's comfort after she should be gone undertook to procure a message from her deceased grandfather to her mother. She took her writing materials and sat down. In answer to her wish the spirit of Mr. Leach began to write. The message was not finished, as the medium was compelled to leave for the train. Only part of the name was on the paper.

After her daughter had gone Mrs. Delano found herself wondering again and again why she could not finish the letter. "Try it, try it, try it," something kept repeating to her. Mrs. Delano tried it. Taking paper and pencil she sat down and waited. Previous to this time Mrs. Delano had no experience in the work. Patiently she waited and at last the pencil began to make faint tracings on the sheet and the letter was slowly finished. Mrs. Delano then became aware of her power as a medium. Since that time she has often written at the dictation of the spirits of those who have gone before.

This is the story as given by Mrs. Delano.

On Tuesday a representative of the Sentinel drove to the home of Mr. and Mrs. Delano and had a long and interesting visit with them. They were both at home enjoying the warmth of a roaring fire and protection from the north wind that raged outside.

When the object of the visit was given and Mrs. Delano was informed that Mr. Bayard's letter had been published in Monday's Sentinel she expressed the conviction that the letter itself was not intended for publication, but merely the ordinary correspondence accompanied it. Both Mr. and Mrs. Delano were evidently sincere.

"There is nothing of the supernatural in it," said Mrs. Delano. "That is where the mistake is made. Purely natural causes are responsible. If people would look at it in that light it would not seem improbable. It is all electricity." Mrs. Delano thoughtfully believes that it is this element that makes her a medium through whom the spirits of the dead may converse with the living.

Mrs. Delano's manner is one of distinct avoidance to the notoriety which the publication of the communication to Dr. Allen has given her, and Mr. Delano is of the same mind. They expressed the utmost regret that the letter had been printed.

"We will come in for a good deal of scorn and scoffing now," said Mr. Delano, "but speaking of the situation, but although that seems to be the feeling of both himself and his wife, nevertheless their faith and sincerity appear unquestionable.

The true rule in business is to guard and do by the things of others as they do by their own.—Hindoo.

"BARBARISM OF HUNTING."

Captain L. W. Billingsley Takes a Prominent Stand Against It.

The best thing that has been contributed to current literature of late is from the pen of Captain L. W. Billingsley on the "Barbarism of Hunting." It ought to be read and re-read, and it is destined to be in the public schools until the children have learned it by heart. Mr. Billingsley says: By many men and nearly all boys it is deemed great sport to display skill in taking the lives of birds and animals. To follow hounds and other dogs of the forest through field and woods and to bring to earth victim after victim with unerring shot, is deemed a fascinating achievement.

All hunters often witness the killing of innocent victims, and see the suffering and agonizing death of birds and animals who dearly love their lives, and have done the hunters no harm. Most hunters of kindly nature tell you that at times a feeling of self-reproach has passed through them as they stood by the dying victims of their skill. Hunters of elk, deer and antelope can tell you of seeing the horror-stricken eyes of these animals, filled with tears, gazing at them with mute reproach while they sobbed their lives away, and deprived of all power to wreak vengeance on their human aggressors. Such memories should haunt men who are not hardened or calloused with savagery.

Time and again we have seen lordly animals in their native state, peaceful, happy and seemingly enjoying to the full the gifts of life wounded or killed at the pulling of a trigger. If such animals are wounded they are relentlessly pursued and may for hours or days suffer agony before death comes to their relief.

Hunting is a relic of barbarism in man's nature. One of the most pitiable of sights is to see life pass out of the innocent, quivering, helpless grouse, quail, dove or other bird. Often these scenes are garnished with the cheer and laughter of a great nation can dignify the mock heism of killing "big game." Only a hard-hearted man can derive pleasure in such barbarous sport. The man of genuine sympathy and kindly disposition can only feel disgust at the thought of killing the unoffending innocents.—State Journal, Lincoln, Neb.

MESSAGE FROM JOS. JEFFERSON.

I have touched the heights of the great divide, I have seen life's shadows pass, I have stood on the slopes of this wonder-land Where no tolls or pains harass.

I am drinking in the heavenly airs Of this soft, eternal June, I am holding converse day by day With minds to joy atune.

I would not if I could retracte The steps already climbed; I see too many lights ahead, And I know my way has rhymed.

With all that blent my life with joy, With all that came to me Of earth or of the ether land, This country fair and free.

I know no loss, no chill, no want, My cup is flowing full, My cravings only are for peace, And for the beautiful.

By what has come I know that more Will be vouchsafed to me, From that my eyes each day behold, More shall I waiting see.

Oh, man! Earth holds the lesser far; Endless Eternity Awaits each tollworn, wearying soul That far from life would flee.

From life! Why life is everywhere, And joy is waiting too;— Lift up your head and list the song That Nature sings for you.

Kind Nature! like a mother she Folds each in warm embrace, And if you'll only let them go, Will all your faults efface.

Faults are but offerings of the years, And as you pass along They fall away like withered leaves The grass and dust among.

Time was when I could weep and pray, Then I have no better ken, But now I have no tear or prayer, 'Tis only LOVE and DO.

Doing is LOVE enough for me, 'Twill be the same for you, And if you need another's help My strength is ever new.

Call not while you can find the way, Your powers are wondrous great, INQUIRE WITHIN, then—alm and work.

Leave nothing unto fate. You are the Great High Priest—and King, Your own Redeemer, too, Shake off the shackles termed your faith.

And hold yourself to view, God manifest are all that live, On earth, in heavens above, And the one great force that makes you God.

Is Love, forever Love, JOSEPH JEFFERSON, The Actor.

Per Mrs. M. A. Congdon, Portland, Oregon.

Religious Tyranny.

The world is not yet relieved from religious tyranny. Only a short time ago, and the whole world was crushed down by burdens under the tyranny of fear, of persecutions which were horrible. In England, men were harried and persecuted and driven out of the country, if they did not conform to the popular religious faith. In every country in Europe the same thing was true. Men were liable to be put to death for holding a particular opinion. Are we free yet? In France there is a great struggle going on, which is shaking the country to its center, the attempt to throw off this tyranny and be free. In England the clergy are still grasping at the matter of popular education, so that the man who does not wish his children to be educated after the ecclesiastical type must be a rebel against the laws of the kingdom. Are we free in this country? Free in a certain way, yes. Not because ecclesiasticism has changed, but because it is not strong enough.—M. J. Savage.

SPIRIT RETURN A SUBlime FACT.

A Touching Spiritual Vision During the War of the Rebellion, Illustrating the Fact that the Spirit Survives the Death of the Body.—In Vision Saw Father Shot, and for Years Suffered From Shock, Which Finally Killed Her.

To see in a vision her father shot dead in battle, hundreds of miles from where she was, and then to learn that his death had occurred precisely as she had witnessed it with her mind's eye, was the extraordinary experience of Mrs. Mary King, Newhall, a well-known and socially prominent woman, who died at her home in Galena, Ill., after years of acute suffering of a malady affecting the heart, which was caused by the great nerve shock to which the vision subjected her.

Her maiden name was Mary King and her father was Captain Edward A. King, of the regular army. He was a brave and gallant young soldier and won distinction in the service of the north and the south between the north and the south.

His wife and children were living in Ohio in the war time. From Cincinnati they went to Dayton, in that State, where they resided for many years. Letters came to them frequently from the husband and father, telling them of his daily duties on the field and in camp. The letters always were full of hope and good cheer, but they did not serve to dispel the cloud that hung over the home, wherein his loved ones waited with heavy, aching, anxious hearts for his return from the cruel war.

Mary King was a highly bright, winsome, sensitive girl, and between her and her soldier father there existed the strongest, tenderest ties of affection. The daughter was passionately fond of her father, cherishing for him a deeper, warmer love than that of a daughter's fondness for her father, and the dangers to which he was exposed were a source of constant grief and fearful anxiety to her.

For her there was no peace of mind, nor could there be any so long as the war should continue. Every day was to her a day of gloomy foreboding. Every night was a night of brooding, anxious unrest. It was feared that she would suffer a complete nervous collapse as a result of the acute mental strain to which she was subjected.

Vision of the Battlefield.

One day, after a restless, sleepless night, she was at her home with other members of the family when she suddenly sprang from the chair, pale and trembling, and cried:

"Look! Look! My father has been killed."

With these words she fell unconscious to the floor. She was picked up and carried to her bed, and a physician was summoned. When she was restored to consciousness she said that her father was dead, and described minutely the circumstances of his death. She said that she had seen him lying on the ground, and that her father was not dead, that he had been killed. Every possible effort was made by members of the family and her physician to quiet her fears, to dispel the delusion from which she appeared to be suffering. But she would not be comforted, and she believed that her father was dead—that he had met his death precisely as she had witnessed it in her vision.

Within a few hours the family received word that Capt. King was dead. A few days later a letter came to the grief-stricken wife, telling her that her husband had met his death at the battle of Gettysburg.

He had been shot dead at the moment his daughter, pale and trembling, had sprung from her chair and cried: "Look! Look! My father has been killed!" And he had met his death precisely as his daughter had witnessed it in her vision.

The war, with its heart-breaking tragedies, its blood and its tears, finally came to a close. But Mary King never completely recovered from the cruel hurt it had given her. Time softened her grief, but it left her a grief, but the nervous shock to which she had been subjected by her father's tragic death left her broken in health and made her a life-long sufferer.

In 1872 she was married to Dr. Edward G. Newhall, and the couple soon afterward removed to Galena.

COOL ROBERT INGERSOLL.

His Lecture on "The Devil."

To the Editor: In your late issue we were favored with a reprint of Mr. Ingersoll's lecture on "The Devil." Although we read it some time ago, it is, like all truth, still beautiful, and it will bear repeating many times.

There is one sincere regret, however, in regard to the reproduction of the lecture of Mr. Ingersoll's greatest exponent of free thought, and that is, it is yet so biased and ignorant regarding matters "religious," that the great masses cannot be prevailed upon to read them; or, if they do so, it is with a biased mind, and more out of curiosity or respect to the expressed wish of some liberal friends than it is with a desire to hear and know the truth for truth's sake.

We have succeeded at last in arousing somewhat of interest in, and respect for Col. Robert Ingersoll's writings among a small circle of friends in this vicinity. For the most part, they are men of honest and ordinary intelligence and who, if once convinced, will be potent factors for good in the community.

SPENCER M. DE GOLIER, Bradford, Pa.

SO IT GOES.

If virtue were as gay as sin, How easily might goodness win?

If right went laughing by, like jongs, The devil would lose half his throng.

If day sought pleasure like the night, Dawn need not blush to take the light.

But virtue seems so cold and proud That merry sin attracts the crowd.

And right has such a solemn air, Men follow wrong, the dearest care.

And care so eats the day-time up— At night they seize the devil's cup.

And drink forgetfulness till dawn, And so the queer old world goes on.—Ella Wheeler Wilcox.

Every man truly lives, so long as he acts his nature, or some way makes good the faculties of himself.—Sir Thomas Browne.

ANIMALS ARE IMMORTAL.

University of California Professor Finds Proof That Beasts of the Fields Are Men's Real Kin.

"Immortal man," they used to say. Now it is "immortal animal." Prof. Howison of the University of California at Berkeley, Cal., argues that since intelligence is eternally existent, and since animals have intelligence, ergo the beast of the field is immortal.

Furthermore, the professor thinks it passing peculiar that any one in the twentieth century should be started at the idea. For startled many were, who gathered in his class in ethics, where animal immortality was declared, and who lingered long thereafter to discuss the sensation.

Those who are startled by the declaration, suppose Prof. Howison, perhaps, are the least fitted to comprehend what is signified thereby, all that it entails on what it is founded. He bases his argument for the immortality of animal life on the same considerations that he would use in proving the immortality of mankind.

And these considerations are so complicated, involving so many ramifications over so large a territory of science and philosophy that nothing less than many volumes would be required to give it a sufficient statement.

Mind Symbol of Immortality.

But granting immortality to man as based on the fact that it is his intelligence that lives forever, what is amazing in affirming that intelligence in an animal is immortal?

It is the result, says the venerable philosopher, of the old religious superstition that has its foundation in such language as "the beasts of the field that perish." And what is considered commonplace by men who occupy their minds in research along these lines comes as a startling innovation to other classes of people who are unaccustomed to such study.

"Wherever mind is found, the immortal, unchanging mind, the mind which is not the result of processes but is part of that mind which is absolutely unchanging, and so makes man responsible legally wherever that mind is found in man or beast, there is immortality. To this mind death is merely an experience, and, like all other experiences, serves simply to remove hindrances to the intellectual faculty."

Man is the mental superior of the animal simply because a greater number of these hindrances to intellect have been removed. This removal of hindrances constitutes evolution. Not an adding to but a taking away from. Animals are gifted with intellect, as are men. The difference in intellect is measured by the difference in the obstacles to the intelligence. For intelligence comes as an increase of control, a perfection of control.

Has animal life the reflective faculty of mind? Without doubt they have. Here is the basis for the argument that a simple change of life, the transmigration of souls. For the reflection must be there if the power of reflection is present. "Once it is granted that animal life has intelligence the recognition follows that it must exist eternally just as men will exist eternally. Are animals capable of overcoming the hindrances to the free exercise of the intellectual faculty?"

The savant at California answers yes, which scuttles the materialistic idea of the soul as a product of matter.

Buddhists Recognize Animal Immortality.

Reverting to the age of California, the religion of the Buddha was cited as an example of recognition given by a great religious teacher to the low or animals. Alone does the doctrine of Buddha embrace a recognition of the dignity of the lower order of animals.

The Buddhist forbears to slaughter animals, be it for food, sport, or scientific purposes; he discards the theory that they have been created for the use of man, and that he has any right over them. The Buddha sat and taught that every human being, high or low, animal or human, while transmutating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive happiness, and that lasting bliss is found only in Nirvana. He saw that the will to live was the cause of transmigration, with its miseries, and that when through enlightenment this will ceases, Nirvana is attained, and transmigration or incarnation in earthly bodies ceases.

Meaning of Reference to Sparrows.

While Buddhism does pay more attention to the animals than Christianity, observes the professor, yet the spirit of Christ toward the animals was the same. Christ's reference to the sparrows that fall denotes the kindly, sympathetic relation in that regard.

Buddhist or Christian, the world do move toward a recognition of the dignity of the animal kingdom, toward its claims for sympathetic treatment at the hand of man. Christian and Buddhist appreciate the presence everywhere of that divine life.

THE UZ WORLD.

A world of war, of greed and gain, Of craft, deceit and woe; Kingly hatred, strife and pain, Hurling mankind to and fro.

A world professing peace and love, Good will toward men the cry, With angry God in mortal heart, Rendering each human tie.

High heaven's decree that this may be For time or cycle long, For Godhead's birth, false o'er the earth.

Inspire, throughout, the wrong, Resurrection morn is here, Jehovah's plan is plain, The Great Creator wills it not That mortals shall be slain.

Thou shalt not kill! rings thunder loud, Even through the sunbeam's gleam, And tiniest speck of living thing, To man should sacred seem.

Revealed the way in Kosmos Day, Come, come thou out of Uz, Oshipe speaks in gentler tones, Of earth, sky, spirit and love.

JOHN A. LANT.

What you would not wish done to yourself do not unto others.—Chinese.

One should seek for others the happiness one desires for oneself.—Buddhist.

DEATH-BED VISIONS PIERCE THE SPIRIT VEIL.

Dying Said to Get Glances Into the Other World That Comfort and Support Them in Passing From This Life.

The greatest question before the world has been in the Chicago Record-Herald, one that should receive the most attention from men of science, is this—If a man die, shall he live again? This spoke the great statesman, Gladstone.

After years of study and observation at the bedside of the dying, I think I know that a man never dies, in the case of the spirit is no more. Notwithstanding that I have passed the Oshipe age, I cannot agree with him that the dying do not see through the veil—do not feel comforted at what they see on the other side of the mortal sphere. For I have seen many go and heard many tell what they saw, and have witnessed some phenomena.

I have known men—truthful men, pure men, and holy men—who had experienced the spiritual conditions wherein they could say positively that spirits live freed from the flesh. They were not insane or troubled with delusions to induce delusions.

Spirits in Other World.

As I have experienced the same, I am not conscious of delusion, Oshipe the contrary notwithstanding. Dr. Oshipe would give one the impression that there is no future life.

Professor Huxley, one of the foremost scientists of the age, agrees with Frederick Harrison, the most learned of men, that when one can give reason for a belief which comes within the bounds of reason and common sense, it becomes scientific. There can be no quarrel between science and the higher manifestation of psychic phenomena.

To be a believer in the theory that we are living in a world within a world, one does not have to forsake the church, or become a disbeliever in the Christian religion. St. Paul claimed that there is a spiritual body, and from my observation and experience I fully agree with him.

One has to experience these phenomena before he can become convinced. No man living is free from delusion, and some may claim that an deluded, so I will make no attempt to demonstrate the whys of my belief.

Abiding Place of the Departed.

I can only say I am a firm believer in the unseen world, and in the theory that the luminous ether which scientists concede fills all space is the abiding place of those departed spirits who have thrown off the material body.

The people of the great Chinese nation are believers in this theory. There must be some reason for this belief, outside of simple chance, fate, and speculation. In the history of the European nations in which the Greek and Roman pantheons were found, they did not believe that this short life was man's only inheritance.

Most ancient, while not accepting the doctrine of metempsychosis, looked upon death as a simple change of life. The Greco-Romans did not believe in the transmigration of souls. Nor did the Aryans of the East, since the hymns of the Vedas teach another doctrine. The belief in magic, the meaning of which is wisdom, was carried to such madness as was time in Rome that under the consulate of Lucius Paulus many magicians were expelled.

Death Does Not End All.

When the idea that the soul remained fixed at the place where the body was interred was prevalent, food was carried to the tombs on festal occasions, which is described by Ovid and Virgil as being for the dead. The Chinese perform this ceremony to this day, so that the odors might be inhaled by the spirits of their ancestors.

Even the oldest of the oldest upon the earth; not like ours, to be sure, but is ours any better in fact?

Even eliminate the bible—the teachings of Christ and the apostles—and you will have enough evidence of the soul's immortality. So claims the great astronomer, Camille Flammarion.

No one as yet has been able to prove that death ends all. Even the great Herschel, after years of scientific research, is unable to give an opinion, and the great Darwin thought it probable that there may be a hereafter even for monkeys, while Alfred Russel Wallace, the co-discoverer with Darwin of the evolution theory, positively asserts that there is a spirit world.

H. S. BEE, M. D.

SONNET TO

Good, beautiful and true be all thy life, Ever thy steps lead on to heights above; O'er all thy pathway may the goddess Love.

Reign ever, guard thee from all scenes of strife, Guide thee to peaceful vales in beauty rife, Enchelling thee wherever thou shalt rove.

Kings may the crown and royal scepter wear, Neath sculptured domes within the palace halls; O, who would change the humble cottage walls.

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J. R. FRANCIS, Editor and Proprietor

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TO FOREIGN COUNTRIES.
The price of *The Progressive Thinker* per year to foreign countries is \$2.

SATURDAY, FEBRUARY 24, 1906.

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.

SOMETHING YOU SHOULD HAVE.

IT WILL ONLY COST YOU FOUR CENTS.
Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in *The Progressive Thinker* can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

As an English Journal Saw It.

Under the head of "Ignorance of the Future Life," the London Spectator, an English secular journal whose beginning dates back to "Ye Olden Time," discourages thusly, giving a very discouraging outlook for the Christian church which discarded and refused the only evidence vouchsafed the world proving an immortal life. It is the position long maintained in these columns, in regard to the church, and one which is sustained by the historic past. The fact that "there is no death" was a shrewd guess by the ancients, without any real base on which to build.

"We know nothing whatever about the next world," says the Spectator. "Given those who accept the Christian revelation most heartily and most completely must admit with St. John, that 'it doth not yet appear what we shall be.' Christ taught, and His disciples believed, that the soul of man is eternal and does not die with the body. St. Paul summed up his teaching on the subject of immortality when he said that He had 'abolished death.' Against this ignorance man has forever chafed. Upon the dark background of the future the religious imagination, helped by the inner light of conscience, throws beautiful and terrible pictures. But with each succeeding age the pictures dissolve, and change. Knowledge cannot pierce the visible darkness which divides this world from the next. As the years go on we gain wisdom, but not certainty.

"Wisdom that, becoming wise, meant making slow and sure advance. From a knowledge proved in error acknowledged ignorance.

"All popular ideas of heaven or hell are just now fading away. The conventional heaven failed to satisfy the aspirations of man, and all conceptions of the everlasting tortures of the damned fade before a new consistency of thought which cannot reconcile eternal punishment with the knowledge and love which are the basis of life.

"Our forefathers looked forward in some moods to everlasting rest and never-ending worship, in others to a happy and prosperous life in a perfectly governed and perfectly healthy city. At times, inspired by the love of nature, they Christianized the classic picture of the Elysian fields. To-day the normal man does not desire rest, when he asks himself what life he would choose. Rest suggests death, and we desire more abundant life. To most healthy bodies and healthy minds effort is in itself delightful. If men do not need to make an effort for their living, they will do it for their pleasure. Successful effort brings more happiness than anything else, taking life as a whole. The thought of everlasting worship satisfies fewer and fewer people to-day. It belongs to an age when men thought of God as a kind of king, who took perpetual pleasure in homage. We still sing of sweet fields beyond the swelling flood, and find refreshment in the thought, but no one desires to live forever wandering amid the beauties of nature. The thought of an ideal life is still attractive, but the heavenly Jerusalem brings thought of Utopia now rather than of the everlasting.

"We still pray against 'everlasting damnation,' and desire to get rid of the worm of remorse that dieth not, but our prayers, however earnest, no longer bring visions of the burning pit. Such visions would be called up nowadays rather by the 'Divine Comedy' than by the church service. Other hopes charm us to-day and other fears restrain. These, again, will change their form in the next generation. The conditions of this life alter, and consequently, the conceptions of that life to which we instinctively look for consolation and explanation; reward and retribution change also. Nevertheless, these pious opinions of the past, the outcome as they are of a spiritual pre-occupation more concerned than anything of which the present age is capable, are not without their value. Imaginary they may have been, but—

"God is also in sleep, and dreams advise. Which he hath sent propitiously, some great good presaging."

"We smile reverently as we look back. Crowns and dities, feasts and sweet fields all melt away together."

Thus a gloomy picture of the religion of faith and hate. While its pass-

ing will be welcomed by many, they can all rest securely in the revelation the spirit world has made to mortals, a revelation made none too soon for a despairing world.

A Few Pages From History, Let We Forget.

At the time the American Constitution was established the African Slave Trade was in full force. White and professed Christians incited negro tribes in Africa to engage in war, then bought the captives taken on either side, men, women and children. These were manacled together in long rows; were driven to the coast, placed on shipboard, confined in the hold of the vessel, the air was shut out, and nearly starved during a three months' voyage across the Atlantic, to a Christian slave market. As a compromise between the North and South this traffic in stealing human flesh and blood and transporting it to America was not to be prohibited until 1808.

The Inerrant Bible, which we have heard preachers declare time and time again in the sacred desk, is every word true, "for it came from God himself."

Well, here is that word, everywhere received by Christians as divine. See Leviticus 25: 44, 45:

"Both thy bondmen and thy bondmaids, which thou shalt have shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen, FOREVER."

Thus spake the Lord unto Moses on Mount Sinai, verse 1.

The dear Jesus was too much occupied in pronouncing woes on the Pharisees to reverse this authority, but the good Paul and his associate apostles to the front:

"Let as many servants as are under the yoke count their own masters as worthy of all honor."—1 Tim. 6:1.

"Exhort servants to be obedient to their own masters."—Titus 2:9.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling."—Ephesians 6:5.

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."—1 Peter 2:18.

American churches of all denominations for a time sustained the accursed institution; but divisions arose; the churches in the slave states universally championed the Bible, holding slaves as chattels on the same footing with the brutes of the field, buying, selling, breeding as they.

The agitation set on foot by so-called infidels in the North, was first met by brick-bats, tar and feathers and like instrumentalities common to Christians. The division between North and South on the slave question widened. They of Southern churches denominated their brethren of the North infidels, because they discarded God's holy word. A person entering the South and expressing antagonism to slavery was mobbed, and frequently murdered because he rejected the plain teaching of the Bible, hence he had no rights the believer was bound to respect.

In due time the great question entered politics. Parties were divided along these lines. The anti-slavery element, discarding Bible teaching, uniting with freedom-loving Christians, became the strongest and elected one of the hated infidels president.

The South rebelled. A fratricidal war followed. Countless thousands went down in blood. Cities were destroyed, beautiful treasures were depopulated; the agony was seen and the groans were heard everywhere as the fathers, sons and protectors of families fell on the field of strife.

When both parties were nearly exhausted they who rejected Bible teaching as regards slavery, were defeated. Victory had passed; and as the war followed, then came the struggle to reinstate the arts of peace and good fellowship.

But go where we may the empty sleeve and leg greets us. Cripples everywhere, and every cemetery is filled with victims who fell in the contest. Forty years have passed; and as we write, Congress is acting on an appropriation of upwards of \$140,000,000, as pensions for the ensueing year to some 900,000 destitute soldiers who were wrecked in the terrible strife. Multiply this large amount, wrested from the hands of toil and wealth, and appropriated each year since peace was declared to the surviving soldiers. Count up the misery entailed on the South; their pecuniary losses and their sacrifices; and add this to a like accounting in the North; then take cognizance of all the treasure that is to be expended for pensions before the last victim expires, and the total forms a sum it will require a profound mathematician to enumerate.

But all this gigantic expense of treasure, groans and blood is scarcely a drop in the great sea, compared with that mighty whole which that damnable text, "Thus saith the Lord, declared to have been proclaimed on Sinai, 3,369 years ago, amid the thunders and the lightnings of Omnipotence, has caused the oppressed of our race.

They who have tears should not withhold them as they recall these devilish outrages perpetrated on humanity in consequence of the cited passages of the Bible, libelously accredited to the mighty Ruler of the universe. Every Christian should go down on his knees, weep great scalding tears, and beg pardon for having blasphemed God's holy name for believing for one moment he could be guilty of such an atrocious wrong against the creatures of his creation. They should not rest night or day until the foul stain, a blot in fact, should be eliminated from the book.

In Java grows the Upari tree, whose exhalations for two centuries were reputed to destroy all to which it reposed under its noxious shade. Flowers may have bloomed there in great profusion; but if so he who stooped to gather them would have inhaled the deadly carbonic acid gas, and fell upon them. So the Bible may contain gems of thought of great moral worth; but which they are stored, is to believe so much that it is false that it is better to ignore the whole and cease sending it to an uncultured people, who are as liable to receive the evil as the good.

IN A GLOOMY PRISON.

We always have a deep sympathy for convicts—those confined in prison walls, for many times the crime for which they are sent behind the bars, was the direct OUTGROWTH OF CONDITIONS that are as lamentable almost as the violation of the law itself. Take the case of John F. Maybee, a materializing medium, now serving a term in the Work House at Detroit, Mich. The glibbie Spiritualists of that State are measurably responsible for his crime. Dressed as he was in artificial tongs, they have for a long time been willing to receive him as a "spirit," and thus encouraged in his nefarious work, he felt as if exposure were impossible—at least improbable. Finally, however, the awakening came on the part of the sitters—his paraphernalia was captured, and he is paying the penalty of his crime. He could have been saved from this incarceration, had some kind friend grabbed the "spiritism" years ago, and given him to understand that he must stop his deception at once.

Mr. Maybee can now have time to reflect on the course he has pursued, and perhaps he deeply regrets that others who are practicing along the same lines, are not keeping him company. He is only one member of a large gang now engaged in manufacturing bogus spirits. Through the course pursued by *The Progressive Thinker*, Spiritualists are gradually awakening to the true status of our cause, and IT IS ADVANCING TO A HIGHER PLANE ALL ALONG THE LINE.

The Sunrise Kingdom.

Hon. Wm. J. Bryan, traveling in Japan, and corresponding for the great dailies, in a late paper, mentioning the religions of Japan, relates the fact that Christianity was introduced to them some two and a half centuries ago by Catholic missionaries from Spain and Portugal; that the country was shut up against foreigners in consequence, and no citizen of Japan was permitted to go abroad until recent times. They even prohibited the building of other than small sail vessels in their desire to avoid intercourse with Western barbarians. Since the treaty made in 1853 with the United States, Mr. Bryan in substance says: "The army and navy have been reconstructed on European models, and a public school system, largely like that in the United States, has been established."

Buddhism and Ancestor worship are the prevailing religions in Japan. Christianity seems to meet with but little favor. The progress Buddhism has made during the last dozen years in ingratiating itself into American favor, if continued with equal pace for a hundred years, will migrate to outluncheon public thought in this country, and Buddhism will be as likely to gain a permanent footing here as Christianity will in Japan.

Because of the late contest with Russia the love of the Japanese for Christianity has not been increased.

Inciters of Disorder.

The Chinese minister to Germany is reported to have said a few days ago at Berlin, while talking about the disturbed condition of his country:

"The missionaries cause hatred of foreigners by their tactless proselytizing, and by the fighting between Protestants and Catholics."

In our own country we often witness conflicts which would lead to serious results were it not for the powerful police force in the great cities. If a Protestant exposes the practices of priests in the nunneries or the confessional the chances are ten to one a riot will ensue. The mother church is unwilling the doings of the priest-hood shall be publicly related. The members of the church are as exorable as were the slaveholders and their sympathizers in antebellum times.

Would it not be proper, indeed, is it not the duty of our government to withdraw protection from the disturbers of public tranquillity who go along with the priest-hood, knowing that discord and collisions must ensue? Expeditions to overthrow governments are met with the strong arm of the nation to arrest the belligerents and stay their power to wrong countries with which we are at peace. Should it do less than inform missionaries, without regard to their creed, that they have no right to protection from us when abroad on such expeditions, and that they must take the consequences of their own unwise acts?

A Monument for Dr. Slade.

No! a thousand times no! when there are hundreds of mediums now living who have reflected more light, more beauty, more grandeur on the world than he ever did. He will live grandly in history (his faults buried) in connection with a few striking manifestations of his mediumship, and that will constitute as impressive a monument as the man deserves.

These remarks are called forth by a movement on foot to erect a monument over his grave. It would be better by far to appropriate any money that could be raised for that purpose to properly caring for indigent mediums. For many years, he was in extremely destitute circumstances, and as a spirit, he would not care to have an imposing monument erected over his grave. The N. S. A. deserves great praise for its care of him in his old age. It is doing a grand work in that direction. Let history alone perpetuate the memory of Dr. Slade; that is sufficient.

BOOK REVIEW.

Metamorphose—Involving Regeneration of Individual and Race, and also the Solution of the Great Problem of Poverty. By Orlando C. Fitzsimmons. \$2. The Progress Publishing Company, Chicago and Buffalo.

A book of the earnest, strenuous sort, written with a purpose, to show the evils that afflict society financially, etc., and the necessity of effecting reformatory changes in the interest of the people.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

The American Society for Psychical Research.

To the Editor:—I am just in receipt of the following letter from Prof. Hyslop, giving the glad announcement that the pledges secured now amount to the \$25,000 desired.

"I have at last received pledges for the \$25,000 which I have been seeking, and all pledges now become due. My plan is to make contributors to this fund members of the American Society for Psychical Research to the extent of their contributions. Those paying \$5 will be enrolled as Associates, paying \$10 as Members, and those paying \$25 as Fellows. These are annual memberships. Those paying \$100 become life members."

I. K. FUNK.
44 East 33d Street, New York.

We are glad that at last ample funds have been raised to establish on an enduring basis the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH. With such men as Prof. Hyslop and Dr. I. K. Funk as members it certainly will become a prominent feature in connection with Spiritualism, investigating every phase of the phenomena in a manner that will attract the attention of the whole civilized world. The very fact that so many materializing mediums of late have been detected in the perpetration of the grossest and most cruel frauds, will cause every Spiritualist to rejoice that the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH has at last been organized on a substantial foundation. It will prove of inestimable value to our Cause.

Prolific Source of Christian Sects.

The following brief quotation from the American edition of "Smith's Dictionary of the Bible," revised and edited by Prof. H. B. Hackett, and published by Houghton, Mifflin & Co., Vol. 3, p. 2401, first column, near the foot, is worth reading. The writer was discussing on the "Value of Paul's Epistles":

"They [Paul's Epistles] have been a most copious fountain of false doctrine. There has never been a heresy so absurd, or a vagary so wild, as not to resort to his proof texts chiefly, to this portion of the sacred volume."

Paul's Epistles constitute a little more than one-fourth of the New Testament, and this is the character a Christian teacher in an American University gives this production which Eusebius, the oldest ecclesiastical historian says:

"It is highly probable * * * the very gospels and writings of the apostles, and probably some expositions of the ancient prophets, such as are contained in the Epistles to the Hebrews and many other of St. Paul's Epistles," wherein the hands of the Eusebius and Theraputae, sects in existence long before the birth of Jesus, and of whom Philo the Jew wrote, was of whom before our era.

Origin of Language.

Prof. Quackenbush, in whose most excellent treatise on "Composition and Rhetoric," in his chapter on the "Origin of Spoken Language," says: "Language is beyond doubt a divine institution, invented by the Deity, and by him made known to the human race." Scripture informs us that this "means of communication" was employed by the first man and woman, as well as their immediate descendants; and we are hence forced to the conclusion it was the work of a direct revelation from on high.

The vocabulary of our first parents must have been very large, if we accept the Professor's idea, "for the Lord God brought every beast of the field and every fowl of the air to Adam who named them."

But the idea "forced" on the author is senseless. We see in the newborn infant of all races the first expression of language in a cry. The laugh follows to express pleasure. Love and hate soon find expression. And thus, through slow and easy stages, during countless millions of years, language, as variant as human needs, was developed.

Prof. Quackenbush, thirty years ago, to gain a sale for his book, was "forced to take the narrow position he did of the origin of language; but that 'force' has not the power to-day it had then.

Every animal has a language peculiar to its species. The "ki-ki" of the dog, the "bleat" of the calf, the "ba-a" of the sheep, the "wild scream" of the bird, or its gentle "chirp," each is heard and is understood by its mate.

Man, with his genius, has outstripped these methods of the lower forms of life; but he has been millions of years doing it, and has not yet got through.

Information Wanted.

That good Christian authority, Josephus, Book xix, chap. 8, sec. 2, says, Agrippa, near the close of his reign, "Saw an owl sitting on a certain rock, and he was immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings."

Eusebius, in His Ecclesiastical History, chap. ix, book 2, citing the same event, says: "He saw an angel sitting above his head. This he saw was the cause of evils."

The clergy tell us this angel, or owl, is identical with "The angel of the Lord" which "smote Herod," otherwise known as Agrippa, Acts 12: 23. Now what *The Progressive Thinker* desires to know is: Do the "angels of the Lord" sometimes disguise themselves as owls? and are they in such disguise when doing their infernal work? or when on their dark night when the faithful are abroad on missions of mercy? or is it the other fellow they are after?

THE ARCAEA OF SPIRITUALISM.

It receives Well-Merited Acknowledgment.

Judge W. Grabachoff, of the Circuit Court, Sofia, Bulgaria, says: "In reading several books on Spiritualism, I found the Arcaea of Spiritualism the best without comparison. It made me perfectly satisfied and happy. We use it as a reading and text book in our spiritual society in Sofia."

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

It Borders on the Miraculous

A VERY EXTRAORDINARY BOY.

He Seems to Talk With Animals—He Is Clairaudient and Some Mischiefous Spirit Is Stirring Things, and Creating Great Excitement by Apparently Making the Animals Speak—To Say the Least It Is a Most Remarkable Phenomenon and Will Excite the Attention of the Whole Occult World.

Perhaps the strangest case of communication and understanding between man and animals ever investigated by scientists has come to light in eastern Alabama—in the section of cotton country between Wedowee and Rockdale. The astounding reports of the case have startled the students of psychology and the possibility of the establishment of complete understanding between man and the lower animals is suggested by the facts of the case.

Howard Erwin, a six-year-old boy, is reported by competent authority, and the reports are substantiated wholly or in part by the investigations recently conducted, to be able to converse with, to understand, and to make himself understood perfectly by animals of all kinds. By some mysterious power—not yet understood and not understood at all by himself, this boy otherwise a perfectly healthy and normal lad, holds long talks with cows, with mules, with dogs, horses, sheep, cats—even with the barnyard fowls—and he understands and reports to his father or the others just what the animals want, all their grievances, their sicknesses, and their wants.

Acts as Their Interpreter.

How he does it the boy does not know. The power, it seems, was born in him. While fond of animals he seems not to be more so than any healthy child, nor do they seem especially attached to him, with the exception of Trace, his own dog, and the negroes who appear to bear to him the relation he appears to bear to them is simply that of a friendly translator—or intermediary between them and their masters.

Nor has any one yet been able to discover whether it is by spoken language or by some mystic transference of thoughts that they understand each other. It is known that when he is near an animal they both make sounds occasionally, but he speaks nothing that any one can understand nor does the alleged language sound in any way connected or to have any meaning whatever.

The discovery that the child is possessed of a strange power has thrown a veil of mysticism and superstition around him. The negroes avoid him and watch him with a strange mixture of fear and admiration. And also within the last six months it has been observed that his power of communicating with the beasts of the field appears to be waning—and those who have studied the case declare that within a few years this strange power will vanish entirely.

Could Read Minds of Humans.

When the child was just beginning to toddle around the house it was no-

ticed that he was not the same as other children when he was in the presence of human beings. He was tremendously intelligent from the time he first began to notice things—and he read the minds of his mother and father and his sister Lizzie before he could talk. The mother, who worked hard, had little time to spend with him in play and his companions were his sister, three years older than he, and Trace, the coon dog. The mother noticed first that she did not have to speak to her child when she wanted him to do something. Often, she says, she started to tell him it was time to take a nap—and, before she could speak, he either cried in protest against being put to bed, or toddled towards the trundle bed and rolled into it.

She is not a particularly bright woman, and of much education, although she can read and write, but even she puzzled her brain about the child. And, when he learned to talk, she noticed it still more.

Dog Tells Him the Truth.

One evening she and her husband were sitting with the children on the porch of their little home, when Howard, who had been stretched out on the floor, with his head on the dog's body, wobbled to his feet and said: "Maw, Trace says the mule is in the corn patch."

"What will that child say next?" asked Mrs. Erwin. "He's all the time telling me what the dog says, or what the pigs told him. I never saw such a child. He must be crazy."

Half an hour later the mule was found in the corn patch. It took the child the dog told the kiddle the truth," remarked the father when he came back. "I reckon I ought to have gone out then. Shouldn't be surprised if old Jed had foundered here himself."

After that the child's strange power was watched with the greatest interest and with increasing amazement. The negroes vowed he had second sight.

At times the child would get up as if he had been called and trot out through the yard and into the barn lot—to some animal. Then he would come back and report. He always used the expression, "The horse says," or "the dog told me," or "the hens say," just as if he had been talking with them.

Told by Mule of Its Injury.

One evening his father, tired from the day's work, was lying on the grass, when Howard came trotting in from the barn.

"Paw," he said, "Jem told me her knee hurt her. She says she sprained it plowing to-day."

"I reckon that mule lied to you, son," remarked his father. "I reckon she's jes' powerful lazy and don't want to work to-morrow."

"She says she can't work to-morrow," said the boy. "Her leg is so sore she can't hardly touch it to the ground."

"I reckon she's just telling you that so's you'll tell me," remarked the father.

The next day Jem was put to work.

Midwinter Mass Meeting of the Illinois State Spiritualists Association.

Will Convene at Handel Hall, 40 Randolph St., Chicago, February 20, 21 and 22.

PROGRAMME.

Tuesday Evening.

Overture—Orchestra.
Congregational singing.
Address—Can Any Good Come Out of Hydeville—Rev. B. F. Austin.
Song—"For All Events"—Miss Theresa Adams. Violin obligato, Mr. Joseph Singer.

Messengers—Mrs. Georgia G. Cooley. Cello solo—Mr. Paul Schoessling. Informal reception to visiting workers and social reunion.

Wednesday Morning.

10 a. m.—Annual business meeting of the Illinois State Association, in the Blue Parlor.

Wednesday Afternoon.

Overture—Orchestra.
Congregational singing.
Address—The Uplift of Spiritualism—Mr. Wm. V. Nicum.
Song—Sing Me to Sleep—Mrs. C. C. Pierce. Violin obligato, Mr. Joseph Singer.

Address—Bible Phenomena—Mr. Hugh S. Fraser.
Violin duet—J. and W. Singer.
Messengers—Mrs. Grace Aitken, Mrs. Barbara Hilbert and

Wednesday Evening.

Overture—Orchestra.
Congregational singing.
Address—The Next Step—Miss Elizabeth Harlow.
Violin solo—Miss Lida Hatch.
Address—Weak and Strong Points—Professor Joseph Singer has charge of the musical part of the program.

A GREAT ATTRACTION FOR LILLY DALE.

A Scientific Display That Will Astonish the Visitors.

Visitors to the City of Light Assembly, Lilly Dale, N. Y., are to enjoy a rare treat this summer. Professor E. B. Swift will give two grand scientific illustrated lectures on August 14 and 15. There will be fine spectacular displays of the Biocolor Cosmoscope, Projecting Microscope and Telescope.

In place of the mirror used in all compound microscopes, a few drops of water burn upon a crayon of lime, and giving an intense light, collected and concentrated by large lenses upon the objects, enlarged 5,000,000 times.

This is something entirely new and intensely interesting, showing drops of water, living insects, crystals, jasper, oak and many rare instructive objects, illustrating botany, chemistry, physiology and geology.

There will be rare views of heliotype from the world's greatest observatories, showing eclipses, hydrogen flames, milky way; also views of huge fissures and vast plains in the moon seemingly but a few miles away, concluding with lovely dissolving views of the world's greatest paintings, statuary and art treasures, music, and an immense collection of curiosities never exhibited before.

Spirit Power Did It.

I have worn an aluminum hair pin for four years; my hair is never dressed without it. This morning when I arose I removed it, laid it on my dresser as is my custom (I am a person of habit), but when I had brushed and combed my hair and made the usual French twist, the ancient and beloved hair pin was not to be found.

I knew I had removed it from my unkempt hair. I knew I had not stirred from the dresser upon which I had laid it, but thorough search failed to reveal the hair pin.

I recalled that before I owned it, three years in the "border land," and that the anniversary of her birth was near at hand. Was she testing my fidelity to her and to law? No answer, and still no hair pin. I was compelled to use a clumsy make-shift to hold my twist in place.

Two hours later, an artist friend gazed into my room found the pin suspended from some lace that hung over a picture that was on the dresser. How it came there, I have no means of knowing. B. S.

THE VETERAN WORKER.

Items From Meadville, Pa.—A. Gaston on Cuba—Theological Shivers.

Another trip to Meadville, on my birthday, (Feb. 11), and I enjoyed a good dinner and pleasant visit with Lynn Hollman and wife, and their charming six-year-old daughter, whose bright face is a promise for the future. I had a splendid audience in the evening—about three times as many, I think, as at my former visit, (and we called that a fine audience), and the most perfect attention throughout.

There appears to be a lively interest in Spiritualism in Meadville, and an uplooking intellectualism that gives a wholesome trend to the movement.

Brother Kin

A MEMORIAL ADDRESS

Delivered in the Spiritualist Temple, San Diego, by Dr. J. M. Peebles, upon the Death or Departure from Mortality of Justin Hulburd, a Noted Actor, a Remarkable Medium, and Abraham Lincoln's Special Private Detective During the Civil War.

"He was clairaudient and clairvoyant. He had visions. He prophesied and was entranced, both consciously and unconsciously. His friends, E. W. Hulburd, Dr. F. D. C. Meyer, and others inform me that for several years, he was seldom free from the overshadowing influence in various stages of unfoldment."

While the Infinite Principle and Presence of the Universe may be considered as absolute Causation, manifest everywhere from atoms to oceans, and from sea-shore sands to the stars in the heavens, the minor causes and more important plans relating to human beings as moral actors, are doubtless first conceived above by great, invisible intelligences, and because of their innate humanitarian sympathies.

Death, an Incident.

Death, an incident in the line of evolution, is the leaving of the body with its limitations, and entering into a larger sphere of opportunities and conscious relations. The unshelling of the spirit through death affects neither the individuality nor the immediate moral status of human beings; they take with them beyond the casket, beyond the cypress-shaded cemetery, the cities of the dead, their tendencies and their great leading life purposes. VARIOUS ARE THE EMPLOYMENTS of the so-called dead. Scientists, in the territorial zones encircling us, further explore the mysteries of nature; astronomers cease not to count and weigh the circling, whirling planets that gem the starry immensities; philosophers peer into the depths of life, light, ether, the potency of thought, the transference of forces, and the relations of spirit to matter and motion; poets continue to sing in rhythmic measures the harmonies of the MANY-MANDED HEAVENS; travelers there traverse the strata of the lower spheres up to the celestial residences of the seers, and the palaces of the gods; actors, theatrical actors, in those regions supernal, continue their educational work of translating the ideal into the real, and the emotional of tragedy and comedy into soul-stirring manifestations of mirth, or of love and wisdom.

Justin Hulburd was the cousin of this intellectually able and excellent actor, W. Hulburd, originally from New York, and later well known, and esteemed for his business capabilities and moral integrity in Warren, Ohio; Morris, Ill., and Kansas City, Mo. He now resides in Des Moines, Ia. In 1872 he became a Spiritualist, and his interesting articles have often appeared in the columns of Spiritualist journals.

Strong were the affectional ties between Wallace and Justin. They were like heart to heart brothers in the work of spiritual unfoldment.

What the San Diego Press Said of This Deceased Actor.

The San Diego Evening Tribune and other journals said, in speaking of this death: "The theatrical world has lost one of its best known celebrities, and San Diego county one of its best known characters. To members of the profession and to the theatrical world, Mr. Hulburd was known under the name of Justin Robinson, a name which he assumed for stage purposes. Though a number of years have passed since he appeared behind the footlights, his name is still remembered by the older members of the theatrical profession. Up to the time of his retirement in 1879, he was considered one of the foremost actors on the American stage. He was very small in stature until after the War of the Rebellion, when, as reported, he grew in height, twelve or fourteen inches. He was considered in some directions a prodigy. Many actors as well as his special friends, looked upon him as a sort of mystic, with psychic phenomena peculiar to the Highlands of Scotland."

His Peculiar Origin—Hears Spirit Voices.

He was born in Perth, Scotland, to Justin Hulburd, a Jesuit priest, and Mary Elizabeth Stuart, a grand-niece of Prince Charles Edward Stuart, known in history as the pretender to the British throne. His father's mother was Margaret Hulburd, a lineal descendant of Robert Bruce, king of Scotland. Though knowing all this in his riper years, he cared nothing for his distant relation to royalty. He was, in fact, so intensely American in his nature, that he greatly disliked, even in his life's prime, to have his kingly blood descendancy mentioned.

When this child Justin was ten months old, he was taken for various reasons, to live with Sir John Robinson, a Scotchman of great wealth. He remained with Sir John until he was in his sixth year. Mrs. Robinson was a rigid Roman Catholic, and repeatedly called the little boy a "witch," because he "pretended to see ghosts" and describe them. He was considered premature and strange. When he described the scenes and the BRIGHT SPIRITS HE SAW IN THE AIR, he would be whipped for lying. Still he insisted in childish innocence,

that he saw the sights and heard the voices. While Sir John Robinson, caring nothing for religion, made a pet of little Justin, Mrs. Robinson pronounced him a "freak."

As a sample of the physical manifestations occurring in his presence, it is related that when the family had arranged for a May-day festival, the carriage at the door, the coachman on his seat, Lady Robinson and little Justin seated, and Sir John Robinson stepping in and signalling the coachman to start on, the horses walked right out from under and THROUGH THEIR HARNESSSES, every buckle remaining firmly buckled. Lady Robinson screamed aloud, that this was another proof that boy was a "little wizard, and ought to be killed."

Sir John then, to save Justin's life, took him up into the mountains for a year, and later, this little waif was put in charge of Mr. John Fuller and family, Mr. Fuller being a cousin of the child's mother. These parties, solemnly promising to care for him, removed to New York. "Many times invisible influences would take him from the home of the Fullers, and he would be found in the streets, preaching or singing. He was taken up two or three times as a truant by the police, for obstructing the by-ways where the crowds gathered to hear him. It was said that he "was never two days alike." He was a mystery.

His Exceedingly Weird Career.

When eight years of age, he wandered, doubtless obsessed, from home, and went to the Five Points of New York (equaled in depravity only by the Seven Dials in London) where he was found by Mr. Fuller, staying in a cellar with low people, telling fortunes. Again, and later, he was found at the Five Points with the Rev. Mr. Pease, a Methodist preacher, exhorting and singing. His voice was as sweet and musical as a seraph's. He sometimes appeared on the rostrum as a girl and sometimes as a boy. He had the perfect delicate and well-rounded form of a woman, but was a man; two in one.

At ten years of age he made his debut at the National Theater in New York, as a singer and dancer. In future years he traveled this country, England, Wales and Scotland as an actor in different companies. And once, because of his high Scotch ancestry and clairvoyant gifts, he was introduced to Queen Victoria. He was often with the lesser royalty.

At times he was on the stage as an actor, with Edwin Forest, George Knight, Charlotte Cushman, Laura Keane, Hooley, Florence and others, and all this time he was conscious of influences from the invisible realms of existence.

He was Greatly Admired.

As a child, Justin was very high-tempered and yet, exceedingly affectionate. He knew nothing of restraint or fear. He was admired for his beauty, his wit, his wise sayings; his far-off gaze at times exciting inexpressible wonder. For years he was attired alternately as boy and girl, and when attaining the years of manhood, he was by actual measurement, but four feet, two inches tall. He had a sweet, attractive, and winning way; his eyes were deep blue; his skin a delicate white; hair, long and auburn colored, while his weird appearance and his temperamental tendencies made him understandable only upon the principles of mediumship.

He used to be asked, even by the etaid Quakers of Philadelphia, to go into "that state"—they did not say spiritual trance, but that "state"—and describe the visions or pictures that he saw.

Though small in stature, he did much to make the stage of the Anglo-Saxon world a great engine for amusing and educational progress—a stirring agency for culture and artistic education.

As an actor, he was gifted with great versatility, with the richest imagination, with marked intuition, and a most retentive memory. His life was one of these strange, yet conspicuous successes of the last century, and all this because of his high and worthy ideal, aided by inspiring invisible intelligences.

He Becomes a Private Detective.

When the rebellion broke out he was on the stage with a company of his own in the South, but ardently in love with American institutions and the glorious Union, he hurriedly left for Washington, where, knowing a number of statesmen and senators, he was introduced to President Lincoln, becoming after a little while, seemingly infatuated with him, made him his private detective, a trustworthy spy to cross and re-cross the lines leading into Southern camps, getting hold of maps, drawings and communications, and bringing them through varied wily devices to Lin-

coln. The White House was open to him at all hours.

He once got into Gen. Longstreet's headquarters in the guise of a poor little boy selling peanuts and searching for his poor father. Upon telling Longstreet in tender tones that he could sing and dance some, some officers were invited into the camp in the evening to witness an exhibition of his singing Scotch songs, and dancing. The officers were delighted; but during the night he slipped valuable papers and maps into his pockets, and hurriedly crossing fields, streams of water, and by-roads, LED BY A VOICE—MARK THIS, LED BY A VOICE—he escaped, reaching Washington. Prices were put upon his head—once twenty-five thousand dollars. He was several times condemned to be shot or hanged, but always escaped, aided by the "guiding voice." He was informed after the war that this directing voice was the voice of Washington.

Conceived and Planned in the Spirit World.

For centuries had angels, inhabitants of eternity, yet once mortals, seen the curse of slavery—seen human beings torn from their homes, separated and sold in slave markets like the cattle of the field. The sympathies of these exalted ones were touched. Their advanced natures, being aflame with the love for humanity, they said slavery must end; the colored man SHALL BE FREE, and we must inspire and raise up men and women to break the chains of the oppressed, and usher in the long-desired era of emancipation. Among those wisely chosen for this end was Justin Hulburd. Accordingly he was brought to this country from his Scotland home, and kept in that physical dwarf-like condition by these mighty intelligences, by invisible impelling forces which move nations, to be the better detective in aiding and hastening the Proclamation of Emancipation.

His Body Commences to Elongate.

This feat accomplished, and 4,000,000 of human beings made free by Lincoln's presidential pen-strokes, and Justin's work done as a stark detective, this wonder, this seeming miracle in his organization, began to manifest itself, though now nearly forty years old. His physical body began to grow, to literally elongate, till it lengthened upwards ABOUT FOURTEEN INCHES; and further, a full beard, becoming a vigorous manhood, made its attractive appearance.

Is there anything impossible? Who can set bounds to nature? Is there any limitation to spirit power, the proper conditions being given? There are no miracles in the sense of the seventeenth century churches, or the eighteenth century theological schoolmen.

Clairvoyant, Clairaudient and Had Visions.

After the closing of the rebellion, he returned to the stage for a few years, but failing health came, caused, as his best friends believed, by invisible intelligences, that they might do a more spiritual work through his finely tuned organization.

He was clairaudient and clairvoyant. He had visions. He prophesied, and was entranced, both consciously and unconsciously. His friends, E. W. Hulburd, Dr. F. D. C. Meyer, and others inform me that for several years, he was seldom entirely free from the overshadowing influences in various stages of unfoldment. Similar instances are confirmed by history. The distinguished Quaker, George Fox, FREQUENTLY HEARD SPIRIT VOICES. Upon the authority of Cleero, Scipio Africanus declared that he was guided by spiritual beings, and at times conversed with them. Mohammed, hearing the voice, spoke with an angel, when tarrying for a season in the deserts of Arabia. His mission, like that of Jesus and Gautama Buddha, was angel inspired. Socrates had his demon or spirit guide. Dante had his. Joan of Arc heard heavenly voices. These and similar manifestations, have been the demonstrations of immortality all along the fading ages.

A Book to Be Published.

In the early eighties Justin lectured upon Spiritualism in Kansas City for a year or more. While in this city, he was told by his guardian intelligences to move to California, where he would do his final work. They selected Des Moines, a lovely retreat, in a grove of live oaks in the mountains—a grove that would charm the Grecian gods. Here he received communications for two or three volumes, his cousin, E. W. Hulburd being his scribe. It has been my privilege to hear a number of these communications read. They are plain, positive, off-hand; in a word, unique. Now in preparation, they will appear in book form for personal and spiritual assimilation.

Unexpectedly, suddenly, this noted man passed from his material body, in Des Moines on his birthday, being seventy-three years of age; and agreeably to his expressed wish, his body was cremated.

Shall We Burn or Bury Our Dead?

During all the historic ages there have been but three methods of disposing of human bodies: Burying,

burning, or exposing them in trees or upon wall-enclosed towers, "Towers of Silence," as the Persians of Bombay, India, term their consecrated places for leaving the perishing forms of their loved to be devoured by birds, or to be disintegrated by rains and storms, and then scattered by passing winds.

Personally, I am strongly in favor of incineration. Our oft-repeated burial services, plainly recognize cremation—"ashes to ashes." Poets have breathed in tenderness, "Peace to thy ashes." Gerald Massey, in a wailing moment, sings: "O! in

"Set is the sun of my years,
And over a few poor ashes
I sit in my darkness and tears."
Tennyson, in a more cheerful mood, says:

"And from his ashes may be made
The hearth of his native land."

Ashes and dust, interchangeable terms relate to fire as the rekindling of burned matter. Fire is a symbol of both brightness and purification, hence the phrase, "the baptism of fire." Trees are the mausoleums of their dead leaves, which autumn fires and winds lift to the clouds. Life, conscious life, is comparable to a phoenix rising from the ashes of funeral pyres.

The human body, ever changing, lives largely by combustion. Diseases and fevers are mortal bodies on fire, the wastes constituting the ashes; and incineration at the crematory, literally gives "beauty for ashes," by freeing the spirit that it may pass unconfined into the endearing zones of earth or the higher Isles of the Blest.

If not wishing to regain the sealed ashes of the dead in the homes of the friends, the burying of them would diminish the area of our cemeteries, reduce the cost of grave-yard plots. Many, in our great cities are denied, because of their poverty, ownership in flower-broadened Mount Hope, Greenwood and Spring Grove cemeteries, and so are forced to lay the forms of their loved ones away in weed-grown yards or Potters' fields.

Burial of Human Bodies Unhealthy.

The moment that a human body is dead the soul-body elements and energies, having left the human-shaped shell, change, disintegrate, and putrefaction begins. The Jews were taught in the Talmud not to even touch a dead body. A corpse should never be kissed. Why kiss a cold cadaver, a shell from which the conscious spirit, like a bird, has flown? Many, the trances being mistaken for death, are doubtless buried alive each year. What can be more horrible? Cremation would obviate this.

We bury the dead, and yet, know that from their slowly decaying, rotting bodies there rises mephitic gases, which, floating over cities, poison the atmosphere the people are compelled to breathe—a most painful thought. Graveyards are most unsanitary visiting places. They should be made beautiful, with roses blooming and wild briars twining around the tomb-stones and then abandoned, only for repairs. None, aglow with the truths of the spiritual philosophy, would think of looking down graveyard, but rather upward, for those called dead.

It is said that over 5,000 acres in the vicinity of New York are used for burial purposes. Brooklyn is fast girdling her city with the graves of the dead, while busy, bustling New York is constantly encroaching on Woodlawn and Calvary by nearing Greentown Ferry. Cipinomat and other cities are reaching out towards the silent tombs of their buried dead. During heavy rains the waters percolate these graves, affecting if not filling cisterns, wells and reservoirs, precluding fevers and deaths.

The Putrefaction of Graveyards.

The air of thickly peopled cemeteries is loaded with germs of disease. The French Pasteur demonstrated that angle-worms lift to the surface countless bacteria from the putrefaction of the dead in graveyards. The mould and the effluence of the dead feeding and fattening the grassy turf, all too often ensnare the thoughtless living, leading to untimely disease and death. Often dead bodies, to increase building lots, are removed from their resting places, and every time a grave is opened a cloud of poisonous effluvia is freed to taint the air or poison the ripening fruits and adjoining waters.

Prof. Bianchi shows that the Mordian plague was produced by the excavations of earth from an old cemetery. In the fourth municipal district of New Orleans, 1853, 452 persons out of 1,000 died of yellow fever, double that of any other section of the city, because of cemeteries in the immediate vicinity. Inhaling poisonous air into the lungs taints the blood and breeds disease and death; therefore cremation, with neither smoke nor smell, nor poisonous vapors is infinitely preferable to the burial of the body.

Buried Alive.

Can there be anything more awful than for a rational mortal awaking to consciousness and finding himself encased in a coffin, breathing, choking with carbon dioxide? Statistics in this and foreign countries show that hundreds each year are being buried alive, the trances being mistaken for death.

Prof. A. Wilder relates the case of the undertaker at Millikan Hill, N. J., who, upon opening the grave of a boy six years old, for removal to a Philadelphia cemetery, found, when the crumbling coffin was opened, that "the body was drawn up in a manner that told the mute story of a horrible struggle. The arms were bent over the skull, one leg was drawn up and the other crossed in such a way as to

afford unmistakable evidence that the little sufferer had been hurried off to the grave while yet alive."

An Extremely Sad Case.

Recently in Sandy Creek, N. Y., Mr. Case, a man thirty-five years old, supposed to have died of scarlet fever, was hastily buried. Breathless and seemingly unconscious, he had been pronounced dead by the attending physician. On the 29th of March his father died and when arrangements were made to dig the grave in the family plot, it was found necessary to move the son's coffin several feet. Upon disintering the casket, the grave-diggers found the glass front of the coffin shattered to pieces, and the bottom kicked out and the sides considerably sprung. The lid was then removed and the body of Mr. Vett Case was found resting on its face, with its arms bent at the sides, and in the clenched fists were hand-fuls of hair, showing that most terrible struggles had taken place.

No artist could transfer to canvas, nor tongue describe the anguished horrors of this man, confined and buried alive. Cremation prevents such terrible burial catastrophes. The new Pennsylvania law requiring graves to be dug two feet deeper, is causing the abandonment of cemeteries in favor of crematories.

Rising From the Dead.

The past, molding the weary years, converges in the present. "That which has been, shall be," said the Syrian prophet. Spiritualism, under different names, has illumined all the past centuries; the light increasing with the progress of the ages. The Babylonian soul-group chambers and the Biblical mansions of the old seers were real, substantial and wisely adapted, fitted for the abodes of spirits, angels and gods. These exalted intelligences, ever aflame with love, are continually active in some great educational and redemptive work. They condescend to descend to us to teach, as the professors graciously mingle with their pupils in universities. They delight to educate and uplift. Coming to earth enriches their experiences. They glory in self-sacrifice, knowing that in educating and lifting up others, they become still more highly and divinely exalted.

They delight to give. The infinite superiority of God consists in that he is eternally giving and never receiving. All is life—all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intensified by the translation from earth. The immortal life, then, is not a dissipating "shell" life, but a conscious social life, where the emancipated soul sweeps onward and upward in wisdom exceeding wisdom and in glory transcending glory through the measureless aeons of eternity.

Spiritualism does not say "good-night" in the hour of death, or in the day of cremation; but rather gives the glad assurance, the irrefragable demonstration, of a most welcome "good-morning" just across the crystal river—a cloudless morning whose sun never sets.

I am sure that I speak the wishes of the kind-hearted and royal-souled Justin, the medium, the actor, the honored detective of Abraham Lincoln, who was himself a Spiritualist, when I say that this gifted soul would see no mourning garments worn, nor would he see doors or caskeys draped in black; but rather would he see homes, cemeteries and crematories made as beautiful as groves in spring-time with the buds and blossoms and all resonant with resurrection songs of music—music that thrills and echoes along the evergreen shores of immortality.

"The world hath felt a quickening breath
From heaven's eternal shore,
And souls triumphant over death
Return to earth once more.

"Our cypress leaves are laid aside
For amaranthine flowers,
For death's cold wave does not divide
The souls we love from ours.

"From pain and death and sorrow free,
They join with us to sing:
'O Grave, where is thy victory,
'O Death, where is thy sting?'"

J. M. PEEBLES, M. D.

Battle Creek, Mich.

A CURIOUS PHENOMENON.

A Spirit Wears an Undervest on a Cold Night.

To the Editor:—I have just been reading an article in your paper of January 27, by Eva A. Cassell. She says that all rights and a few more like her might bring some of these OLD IDIOTS to their senses. I personally know an old man who attends these kind of seances often. He told a party he "never knew that the climate could affect a spirit, but on a very cold night, a spirit came from the cabinet to him and she had on an undervest." He was perfectly honest in his belief. I have acquaintances who go to seances and carry candy, flowers, etc., for the controls, and the medium has a fine time with the same. There is no wonder unbelievers ridicule us.

MRS. L. S. STONE.

Allston, Mass.

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REFLECTIONS FROM DIFFERENT MINDS.

In Which They Allude to the Man Jesus—"That Forged Passage"—"Man by Nature an Atheist."

The Man Jesus.

The hundreds of volumes that have been written designated as the "Life of Christ," do not throw as much light on the subject as the following short paragraph written by Prof. Goldwin Smith of Canada in the New York Sun and contained in Secular Thought, published in Toronto.

"The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace—this Jesus has down. To my mind this fact has no terror. I believe the Legend of Jesus was made by many minds working under a great moral impulse—one man adding a parable and another an exhortation, another a miracle story—and so Jesus represents to us not a man, but the aspirations of many hearts. If one can create a Jesus another can. Our age can. You and I can help in the creation. We can join in making, not a legend, but a new ideal of human nature, figures of a new man, a new message, a new prophecy. All our better thoughts, all our wiser speech, and all our truer deeds shall form parts of this creation, which shall be a gospel to those who come after us."

That Forged Passage.

"Can you give me the reason infidels have for saying that the paragraph in the works of Josephus referring to Christ was manufactured after Josephus' death, or put in to bolster up the creed?" F. D. C. Meyer.

We can give the reasons. Infidels have for rejecting the passage. They are the same reasons which have led learned and intelligent Christians to reject it. Gibbon stated that the passage "was inserted into the text of Josephus between the time of Origen and that of Eusebius," and "may furnish an example of vulgar forgery." Dr. Nathaniel Lardner supports the view of Gibbon. The Christian fathers, Justin Martyr, Clement of Alexandria, Tertullian, and Origen never cited this passage in their controversies, although they were well acquainted with the writings of Josephus and would not have overlooked such a favorable testimony to Jesus. The evidence against the passage is summed up by G. W. Foote in his "Crimes of Christianity" under the head of "Pious Forgeries." Mr. Foote says: "The inventive genius of Eusebius first lighted on the passage in the fourth century. He quotes it with an air of triumph, and says that those who doubt the Christian story of Jesus henceforth 'stand convicted of downright impudence.' Tanquill Faber maintained that Eusebius forged the passage himself. A little more care in the composition might have added to its plausibility. It is so foreign to the context that Eusebius was obliged to resort to the supposition that Josephus inserted it after he had finished the work. As a zealous and orthodox Jew, Josephus could not speak of Jesus as 'the Christ,' nor doubt whether it was 'lawful to call him a man,' for the Jews did not believe the Messiah to be God, and the statement that Jesus drew after him many Jews and 'gentiles' is inconsistent with the gospels. The passage is now generally abandoned. Bishop Warburton called it a 'rank forgery,' and a very stupid one too." Dr. Giles also condemns it as a 'forgery interpolated in the text during the third century by some pious Christian who was scandalized that so famous a writer as Josephus should have taken notice of the gospels or of Christ, their subject. And De Quincey, in his essay on the 'Essenes' emphatically says that 'this passage has long since been given up as a forgery by all men not bigotted.' This is a case where infidels do not have to give reasons for rejection or formulate arguments against a pious fraud. They are found ready at hand from the writings of Christians.—People's Press.

Man by Nature is an Atheist.

"After all that has been so plausibly written concerning the 'innate idea of God,' after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any beast of the field. He has no knowledge of a God at all; neither is God in all his thoughts. Whatever change may afterwards be wrought (whether by the grace of God, or by his own reflection, or by education), he is, by nature, a mere atheist."—Wesley's Sermons, vol. 11, p. 309.

A SPIRIT VOICE.

It Saves the Life of a Little Child.

To the Editor:—I read your paper every week with interest. The many thoughts expressed therein give me new impressions and the glad assurance to delve deeper into that most beautiful of all religions, Spiritualism.

Years ago, before I ever knew anything of this beautiful work, my child lay dying of cholera infantum. The doctor said she could not live. After watching all night for some change, A VOICE bade me get up, and do as directed, and she would recover. I arose, and followed the instructions, against the direct opposition of my family and the physician. My child began to improve from that moment, and soon recovered, and to-day she lives, and joy fills my heart that I have a child who has spread so many beautiful things in my pathway, and who was saved by a spirit's voice.

I was in years past a strict Episcopalian. I lived as the church taught me. I feared a hell and dreaded death. There was a longing for something, I knew not what.

While strolling down the streets of Indianapolis one Sunday afternoon some few years ago, I was impressed to enter the First Church of Spiritualists in this city, and our good Sister Ropp (Amos now) gave messages. She called my daughter by name who had been in spirit life many years, and also the names of others. I was then convinced that spirits do return. My life, my home, my all, seems brighter and better for the thought. I now have no fear of death. I feel as if it will only be like beginning life anew, in a more beautiful and happier world.

Our Ladies Aid of the Progressive Spiritual Church doing nicely. We have a good membership and a few spare dollars in the treasury. On February 27 we will have a night-cap social, when we expect to net a few more dollars.

Brother Will J. Erwood will be with us next Sunday, and dispense the truth of Spiritualism in broadcast. Sister Frances Kuder, last evening gave many messages on slates, and Brother Kingsley a few remarks and messages that were well received. Both were gladly welcomed.

MRS. MARTHA WOOLSEY.

Indianapolis, Ind.

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INDUCE

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Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, 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 ascertained thereby. Many of the statements uttered in an article, however, are diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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

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

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

R. Mitchell writes: "The Spiritualistic Society, Society of Nature, on February 11, 461 North Avenue, held its Sunday services. The Auxiliary Order, Hephzibah, in Oriental Customs, magnetized articles from the audience for healing purposes. The pastor in charge gave psychometric readings. The assistant pastor, Dr. L. C. Koehler, delivered the lecture for the evening. Friends, do not miss the meeting March 11th. Dr. Geo. B. Warrne will be with this society."

Gustav Williams writes: "Sunday evening services, February 11, at the North Star Spiritual Union Hall, 1546 Milwaukee Avenue, was given to a large audience. Visiting mediums, Sister Hauke and Sister Gertelmann, speakers, and Sister Dean, test medium, and with Sister Letzer we were given a rare and rare spiritual food. We extend our usual invitation to strangers and co-workers."

W. J. Elmo writes: "The Spiritual Alliance Society at 3514 Vincennes Avenue, is having large audiences at all the services. Lectures and messages given by Professor H. S. Fraser are highly appreciated. Excellent musical program at all services. All welcome."

Mrs. M. Schumacher writes: "Feb. 9, there were flower messages, valentine readings and spirit messages given by Sister McIntyre at her parlors. The receipts of the circle were turned over to the Students of Nature Society, of which the sister is an honorary member. In behalf of said society, I extend her many thanks."

Marguerite Mac writes: "On Thursday evening, Feb. 22, Mrs. M. A. Burdall will hold her regular monthly test social at her parlors, 3013 Vernon Avenue. Good test mediums, psychics and palmists will be present to give spirit messages and readings. Refreshments served."

The Onset Bay Grove Association held its annual meeting at Hotel Essex, Boston, Mass., Wednesday, Feb. 7, and the following officers were elected for the season of 1906: President, J. Q. A. Whitmore of Boston; vice-president, James B. Hatch of Boston; clerk, Geo. A. Fuller, M. D., of Onset; treasurer, Geo. A. Fuller, M. D., of Onset; directors, Maj. Chas. F. Howard, of Foxboro; Chas. Whitmore, of Newton; Joseph H. Burgess, of East Wareham; Walter C. Bessels, of Brookline; David L. Whitmore, of Newton; Loring Q. White of Brookline.

Alonso Coons writes as follows from the Pacific coast: "The weekly visits of The Progressive Thinker have become an indispensable educator for myself, and those who as friends to liberal thought desire to keep in touch with the advanced thought of the day."

Frank T. Ripley, speaker and test medium, has the Sundays of March, April and May open for engagement, and is also open for camp-meeting engagements. Address all letters to P. O. Box 543 Tipton, Ind. Terms reasonable.

Correspondent writes: "The attendance at the Sunday services given by the Spiritual Alliance are increasing, and all attend the services held at 3514 Vincennes Avenue, are of one opinion—that the tests and lectures are all of the highest order. Prof. H. S. Fraser, who is assisting Mrs. May Elmo, is in favor, both as a lecturer and test medium. Services start promptly at 3 and 8 p. m. All welcome."

Ferd C. Suhrer writes: "Sister E. Briggs, Brother Jones of the South Side, and Brother Thompson each gave a short talk to the congregation of the Rising Sun Mission, Sunday afternoon, Feb. 11. The attendance was large and appreciated the remarks of our speakers. Sister Weaver and Brother Thompson added to the interest of the meeting by giving messages. In the evening, Sister J. L. Traylor, a gifted inspirational speaker, occupied the rostrum and delighted our large audience. Sisters Weaver and Kirchner, Brothers Burgess, Jones and Thompson gave many wonderful demonstrations of the continuity of life and proved that communication between the two worlds was a fact. Brother J. V. Randall will speak for us on the evening of Sunday, Feb. 25. Services every Sunday at 3 and 8, at 373 So. Western Avenue."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

J. M. White writes: "Since sending in the route intended for a trip South, matters have arisen causing a delay, rendering it impossible to go South for quite a while, therefore all desiring my services in Rich Hill, Jasper, Carthage or Joplin, Mo., can reach me at Peculiar, Mo., until further notice. Address J. M. White, P. O. Box 66, Peculiar, Mo."

Mrs. L. A. Kilbuck writes: "The Golden Rule Spiritualist Society has been largely attended for the past three Sundays. January 28, Dr. C. A. Burgess gave a highly interesting talk, his subject being that everyone must stand on their own merits, for their own future life. Messages were given by Mrs. Susie Thompson and Mrs. Nora E. Hill, all of which were recognized. Sunday evening, Feb. 4, the speaker was our pastor, Mrs. Nora E. Hill, talking for her subject the first two verses of the Psalm of Life, which convinced the audience that life was an empty dream to read and earn. Owing to something unforeseen, Mrs. Alice Sexsmith, our assistant pastor, was detained at home on Feb. 11, and our pastor was compelled to fill the vacancy; and her subject was the 'Ship of Life,' and she held the closest attention of the audience. Convincing messages were given at the meeting, both afternoon and evening. The speaker for Feb. 18, will be the pastor, Mrs. Nora E. Hill, and on Feb. 25, will be the Hon. Charles Hughes. All are welcome to attend our meetings, at O'Donnell's College Hall, between Park Avenue and Washington Blvd. The society will also give a package party, Saturday evening, at Mrs. Nora E. Hill's, 705 W. Madison Street, March 3. No charge; only bring a package to be auctioned off. The society is steadily growing. The membership now reaches over sixty. All are invited to the package party."

On extending the right hand of fellowship to Rev. Mary Stein, recently ordained by the State Spiritual Association, Midwest Convention, at Detroit, Mich., Dr. C. W. Burrows said: "Dear beloved, only the angels in heaven can know with what anxious care and solicitude I have watched over your spiritual unfoldment these many long years, and rest assured that whatever has been my care, the joy of the present moment to me you have a thousand fold. The ancient custom now about to be observed and which has fallen to my lot, is replete with holy memories. I now, therefore, extend to you the right hand of fellowship, and greet you with a royal welcome into the holy ministry of the Gospel of Spiritualism. God bless you, and the word of the spirit, its light with unswerving virtue clad, its blade with justice tempered, and its point with love anointed. Go forth to light valiantly for the cause of truth and right. Defend, we beseech thee, Father of all mercies, this thy servant; guard, guide and protect her to her life's end. Amen."

Mrs. Lillie de Loux writes that the "First Spiritual Temple held its second meeting last Sunday evening, and it was very encouraging indeed. It is the desire of the management to make these meetings a grand success in every way. Visiting mediums are always welcome and invited. At our meeting last Sunday, two other mediums, and myself, presented what the spirits gave us and all of the tests were recognized. We shall endeavor to have some good speakers during the season, and always have good music. Sunday, February 25, we shall have with us a special feature, Miss Ella Carr, Hampton, Maine, who will read several classical selections, and Miss Shontes, who will give a reading fitting our cause. Both of these ladies are Spiritualists, and are a credit to the cause of Spiritualism. Everyone who comes to these meetings may expect that good evidence of the truth of the claims of Spiritualism will be given."

Harrison D. Barrett has been active at work in the West. He lately lectured in Kansas City. His address there is 1115 Cleveland Avenue, Kansas City, Mo., in care of F. D. Atkins.

Mrs. S. S. Rockhill writes: "I would not do without The Progressive Thinker for many times its price. How I wish that all Spiritualists would avail themselves of the benefit of it. It is a book that every Spiritualist should have. It would be educational and keep them in touch with the progress of the world in the realm of advanced thought."

Thos. S. Kizer writes from Decatur, Ill.: "Mrs. Lillie Bell who has been with us for a month returned to her home in Chicago the 10th inst. She is not only a gifted medium, but a devoted worker in the cause of Spiritualism. She will find a hearty welcome here at our city papers gave her that title in speaking of the funeral she conducted on the 8th inst. We feel that she has been a great help to our society. Her guides are certainly entertaining. We think any society will be greatly benefited by her ministrations. While here she endeavored herself to all with whom she came in contact. She will find a hearty welcome any time she may find it convenient to visit us again."

February 12, Harrison D. Barrett, President of the National Spiritualists Association, lectured at I. O. O. F. Hall, No. 938 Massachusetts Street, Kansas City, Mo.

The Davenport Times of late date, says: "Mrs. Sarah K. Henderson, 326 South Putnam Building, Davenport, desires to make the following statement regarding her recent arrest: 'The members of the Metaphysical Club, of which I am president, desire that I should publish this letter through your courtesy, in order to

The Ingersoll Edition.

The edition containing the celebrated address by Col. Ingersoll on "The Devil," has received widespread attention. Orders are still coming for it at the rate of about 2,000 each week. The lectures by Mrs. Longley, Judge North and Mrs. Cora L. V. Richmond, and the poems in the same paper will also be read by at least 200,000. Orders will still be received at one cent per copy. No order received for less than ten copies.

lift the stigma of my arrest by the police and forbidding taken before the mayor on the erroneous charge of fortune telling. My case was postponed, and evidently dropped. As a member of the Mississippi Valley Spiritual Association and a missionary of the Iowa State Association, both chartered societies, I say that my arrest was due to want of knowledge and false information; on that account I cast no reflection on the mayor, but humbly suggest that the police authorities make themselves better acquainted with the state charged against them, and the mistakes. I hope your readers will be pleased to know my position, and see clearly that I am innocent of any wrongdoing."

Charles Dawburn, the California philosopher, is rapidly recovering from his sickness, we are glad to learn. We now expect he will attain the age of one hundred, and continue to write articles to the Spiritualist press.

Mrs. E. M. Hull writes from Marvin, Kansas: "I would like to correspond with societies that need a speaker. I am also ready to make engagements for camp work for the ensuing season. Am at liberty after May 6."

Dr. Dobson-Barker writes: "The Spiritualists of San Jose, Cal., had a genuine treat last week, a seven-day visit from the veteran worker, Moses Hull, president of the Morris Pratt Institute, Whitewater, Wis. He was accompanied by his ever faithful and loving companion, Mattie Hull, who has given to the world many beautiful songs. Her life is full of inspiration and psychic work. The First Spiritual Union of San Jose held an all-day meeting at Hale's Hall, Feb. 11, in honor of Moses and Mattie Hull. The lyceum at 10 a. m., was very interesting, many of the children giving quotations from 'Wayside Jottings,' of which Mrs. Hull is the author, during the 11 a. m. conference. There were many short speeches in which worthy tributes were given to the two Ms. A banquet was served in the dining-room at 12:30 p. m. Then two hours were spent in social visit. At 2:30 p. m. the hall was filled to hear the world-famed Biblical scholar, Moses Hull. Again at 7:30 p. m. he spoke to a large audience. On Monday evening he gave an address at the parlors of the Unitarian church of this city in the interest of the Morris Pratt Institute. February 14, at 8 a. m., the above parties took their leave of San Jose, destination Portland, Oregon. They leave behind many friends who wish them a safe and speedy journey. Mrs. S. Cowell of Oakland, will fill the platform of the First Spiritual Union, Feb. 18."

BEAUTIFUL TRUTHS.

Rev. Minot J. Savage in a Late Sermon Gives Utterance to Truths in Harmony With the Teachings of Spiritualism.

To the Editor:—I have just read your editorial in a late issue of The Progressive Thinker, referring to a Chicago weekly paper on the quotation from a recent sermon of Rev. Minot J. Savage. A number of New York daily papers on Monday, the day after the discourse was given, made the same quotation, and in some cases transposed words so the wrong sense was given in each case.

The sermon was "The Companionship of Friends," the third in the present series of "Things Worth Living For."

I had the great pleasure of hearing that grand sermon, and I remember it well, for that Sunday it was very hard to get a seat, and camp chairs had to be used in the aisles. I will give the last few sentences of this sermon, and in Dr. Savage's own words: "A man can work better because he has a friend. If I know somebody expects me to do good work, I can do it. I will do it for his sake, for her sake. I will be worthy of my energy. I will be patient. I will toil. I will seek to the very utmost of my ability for the sake of the person who loves me, to do the best I can."

"Then it makes it easier to believe in the spiritual facts and forces of the world."

"Friendship—what is it? It is not money, it is not a house, it is not a horse, it is not a carriage, it is not a social position; it is none of these material things. It is invisible, it is spiritual, it is divine, and yet, it is the mightiest thing in the world. It is more than all these things. It is at the top. Spirit dominates, spirit shapes and controls the material. Spirit is, and spirit is divine. And then it makes it easier to believe in immortality."

"I cannot think that God would guide and lead this universe through millions of years until man appeared, and then take all the pains to lift him from the brute to where he has come to be today, give him all these fine and high qualities of love and pity, and then let us all go."

"I believe that friendship has the power in it to leap over the GULF OF DEATH and start out on endless paths, and then take all the pains to lift him from the brute to where he has come to be today, give him all these fine and high qualities of love and pity, and then let us all go."

"I believe that when set free in the hereafter that people who belong together, will be together; and if this is what heaven means I agree with it."

"Heaven does not mean getting inside of certain walls or past certain boundaries. Heaven to me means the people I love. Heaven means waiting for the companionship of the soul—waiting for a friend, and so, it seems to me that that alone is heaven."

I WOULD CHOOSE ANY WALL THAT THE WORLD HAD NEVER DREAMED OF WITH THE COMPANIONSHIP OF ONE I LOVE, TO BE SAFE WITH HER AT LAST I WOULD TURN MY BACK ON ANY HEAVEN OF WHICH I HAVE EVER READ COULD I NOT FIND HER THERE.

These would wander through the spaces between the stars for millions and millions of years, endure any sorrow, any trouble, any pain so I might feel at her feet at last and feel her hand touching my hand."

This was one of the most spiritual sermons I have ever heard from a churchman. It was a beautiful, orthodox busy-body can preach a spiritual discourse then it will be time for them to retire."

J. OSBORNE LUNT.
New York City.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, February 25, 1906: "Let Eph. Do His Part."

Gem of Thought:—No more burdens are ever imposed, Than strength we have to bear; If only will gladly take, Upon himself his share.

In patience take the things that come, If they be painful fruit; To fill thy place, to bear thy load, Leads on the upward route.

J. W. R.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

THE PROGRESSIVE THINKER.

This number of The Progressive Thinker is especially interesting, and will hold the attention of the reader from beginning to end. It abounds with grand soul-elevating thoughts that will do you good to introduce to your BRAIN for further consideration.

OCEANIDES.

Oceanides is a psychological narrative by Carlyle Peterslee, author of "The Discovers Country." This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Price, paper cover, 50 cts.

ATTACKS LICENSE LAW FOR MEDIUMS.

Attorneys Robertson and Connor Say City Ordinance Is Invalid—Dictationaries Are Quoted—Call Spiritualism Learned Profession—Justice Hinkle Reserves Decision.

In their efforts to free Mrs. Lundeen her counsel were armed with large bound volumes, which proved to be the Universal dictionary, law dictionary, and a formidable array of legal tomes.

"I will show that this city has absolutely no right to charge a license fee for any learned profession, and that its ordinance for such charge is invalid," said Attorney Connor when he gained the floor.

"I contend that this lady," pointing to Mrs. Lundeen, "is a professional person. There is no authority under our state law to license a profession. A profession, dictionary says, is a knowledge of the learned arts. The supreme court of this state has decided two cases ruling against such effort to collect license fees. One of these cases was that of a Christian Science nurse, who tried to compel a horse-shoer to take out a license and pass an examination, and the other case was where an effort was made to have a man running a dentist's business to take out a license, although the man running the business was employing men who had licenses. You cannot have a Christian Science nurse, cannot interfere with liberty of conscience, and therefore why should you try to interfere with this lady?"

"We contend that this woman is doing an illegitimate business," replied Mr. Edge. "This law is merely to protect the people against impostors."

Mr. Robertson Discourses.

"If this woman is an illegal institution the city can not tax her and take a profit from the illegal business she is alleged to be carrying on," declared Mr. Robertson. "My discourse, which is an answer to the one matter, will be both philosophical and legal."

"There is no such thing as witchcraft, and there being no such thing, witchcraft has no place before this court. If the business of this client is a profession the city has no right to collect a license from it, and if the business is not a profession and is unlawful, every one has a right to impose a license and profit by such unlawful acts."

"If this medium lady client possesses the God-given right of second sight no law can be passed to take away from her those faculties or to deny her the right of that higher intellectuality. I will not remember that I am a lawyer, but I will remember that I am a human being, and I will defend her as I would myself."

"Reading from the Universal dictionary, which I hold in my hand, under the head of spirit rappings, I find that there is such a thing as circulating mediums. The dictionary says: 'A person who claims to be a medium, and who does the complaining say whether this lady is a circulating medium. I guess she is a circulating spirit, if she sends back and forth messages between the dead and the living.'

Spiritualists Are Feeding.

"In the past centuries Spiritualists were punished severely, and I find by Anderson's law dictionary that James L., in 1603, caused a law to be passed that Spiritualists should not be fed. We have advanced from those days, however, and our Spiritualists are now feeding."

"It is not pleasant to say that this city has no right to pass a law licensing the job of communicating with the dead, and I say, from the days of the blue laws, such cases as this have been laughed out of court. What right has this city to fine this lady \$5 every quarter for passing on the power of second sight. I am told that if a child is born with a veil over its eyes it is sure to have this power, and it should be respected; and I wish to say to this court that if a law like this were in vogue Dowd and 'Doc' McIntyre could be taxed out of business for their wonderful vision, and then come to them Joseph Smith told the United States senate that he had a vision that polygamy must cease, and you never heard of the senate fining him for having the vision. Some people of course, would believe women like my client a fake, but there is no more right for this belief than the belief of the allopah that the homoeopathy is a fake. This woman says she can aid persons by communicating with the dead. It would be absurd and wrong to make her pay a license for this wonderful ability."

The court, reserved decision until Monday. The Spiritualists packed around the courtroom with tracts and other documents at the end of the proceedings. Mr. Robertson asked the court to file the documents. Everybody looked happy but Major Gwydir. The Spokesman-Review, Spokane, Wash.

"Talmagean Inanities, Incongruities, Incoherencies and Blasphemies: A Review of Rev. T. De Witt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. L. Lockwood, lecturer on the psychological and psychical science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

MARY ANN CAREW.

Wife, Mother, Spirit and Angel.

By Carlyle Peterslee.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way that the one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

WORK AT BUFFALO, N. Y.

A Worker Expresses Her Appreciation of Kindly Attention.

Being at home again for a short time preparatory to beginning missionary work in Wisconsin, I have a little leisure that is filled with reflections of the past two months in Buffalo, N. Y., where my stay was made as one long holiday through the many kindnesses bestowed upon me by every member of the society I served.

I was entertained at the hospitable home of Mr. and Mrs. August Ey, where no means of comfort are lacking, but where to me could one know every comfort was doubled in value through their insisting that I send for my son from whom I had been separated since the first of October, 1905. Nor can I forget how my friends were welcomed, among whom were people from Watertown who visited me during this time. When I say that my entertainment there afforded me as much as I could have enjoyed in my own home, I do the matter but faint justice.

But all was kindness though shown in various ways. Presents, flowers, letters of congratulation and appreciation, among which was one from President R. A. Hoyt that I prize very highly because of its sincerity.

During the fair, many chances on different articles were taken by my friends in my name, and in one instance I drew a large bust of Hiawatha, the lucky number having been taken by Mrs. Nellie Whitcomb for my benefit. I was even spared the trouble of shipping to my home, by Mrs. Dr. J. R. Matteson, who had it crated to insure safe shipment.

The banquet at Mrs. Dr. Matteson's given in my honor and to which were present the entire official board and some friends of the society, with all its attending labor seemed no effort at all for our happy hosts, Mrs. Matteson, and her daughter, Mrs. Nellie Whitcomb.

At nearly every meeting in the temple, I was made to feel grateful to some one for special musical, literary or numbers of mediumistic ability, added to the regular form of service, while, flowers were always in evidence and to them attached cards on which were written the kind sentiment of the writer.

About the nicest thing I ever saw in flowers was a basket that was brought me to the temple the last Sunday night of my engagement, by friends of the society. Every touch of its design simply beggared description, and in this one matter alone I can draw from the memory of it fragrance for a lifetime.

I wish I could find language to express even a portion of the strength I derived from these forms of thought for if I could, the world at large would know how truly earnest are the people of Buffalo and how it all others could do likewise, they would be equally successful in keeping the banner of our noble cause pure and unstained.

AMANDA L. COFFMAN.
Grand Rapids, Mich.

IMPORTANT NOTICE.

To the Spiritualists of Texas.

I am making a tour of Texas in the interest of Spiritualism, and especially in the interest of a State Camp-meeting next summer. I will lecture, organize societies, etc., and will be pleased to hear from Spiritualists all over the state. My present route includes Houston, Galveston, San Antonio, Austin and Waco, with several smaller cities, and I will answer calls to go anywhere within a reasonable distance of the cities mentioned any time within the next two months, to lecture, etc.

I want to hear from every place where there are Spiritualists. I am an ordained minister and can perform marriage ceremony, officiate at funerals, or christening services. Terms, railroad fare and entertainment.

MRS. CARRIE M. HINSDALE,
President Texas State Association,
547 Franklin street, Beaumont, Texas.

THE INGERSOLL EDITION.

The Grand Work The Progressive Thinker Is Doing Is Fully Appreciated—The Interest Is Great.

To the Editor:—I beg to acknowledge, with thanks, receipt of the 100 copies of your paper containing Ingersoll's lecture on "The Devil." As promised you, also, enclosed herewith, please find an order for four dollars to pay four yearly subscriptions. I shall continue to do some missionary work for you, and I hope to be able to send you some more names in the near future.

Those 100 copies went like hot cakes, and request was made with each one given, and how it is passed on to some one else good. One man walked four miles to see me in the evening, after his day's work, to ask if I could let him have two or three copies to distribute among his neighbors. He said that he lived in a Free Methodist district, practically hemmed in by people to whom he was a free Methodist, and he was a veritable revelation. I gave him four copies and he assured me he would do good work with them. I hope soon to add his name to your list of subscribers also.

I am pleased to watch the healthy GROWTH OF YOUR PAPER, to see it opening up new roads and liberating thought, exposing the cause of right and liberty; and while I am not blessed with an abundance of this world's goods, I wish to be counted among your earnest supporters and well wishers. If I may not be able to help as some others do, I can be like the girls had a foot-race and his sweatshirt entered the contest. He said: "Go it, Sal; I'll hold you back." I can cheer.

S. M. DEGOLIER.

Bradford, Pa.

"The Present Age and Finer Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer, cloth, \$1.50.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. Price, by mail \$1.50.

Books by Carlyle Peterslee.

Owing to the great demand for these books, we have republished a new edition of Mary Ann Carew and Oceanides. We can now supply the friends that have long wanted these books. Price of "Oceanides," 50 cents; "Mary Ann Carew," \$1.

MORE FAKE MATERIALIZATION.

As Given in San Francisco, Cal.

To the Editor:—While people in many other parts of the country are being uncoined by bogus materializations, it is well to mention the possibility of there being one of that kind in the city of San Francisco, Cal., judging by what a friend of mine and one who is a staunch and old-time Spiritualist, has just been telling me. He and wife, at the earnest solicitations of a friend of theirs, attended a materialization seance lately in the above named city. This gentleman and his wife declare that what they saw under the name of materialization was nothing more or less than the alleged medium, "logged" up to suit the occasion, and that, too, in such a clumsy manner that most anyone could not help but see that it was fraud, pure and simple, and one of the darkest sorts of abuses upon our philosophy.

I am writing this communication with the hope that some interested Spiritualists in San Francisco may go and see for themselves, and try if possible to put a stop to such deceptive work. I will furnish anyone who writes, the street number, where and by whom they are being held. Address me at General Delivery, Oakland, Cal. D. SIBERT.

NOTES FROM A WORKER.

Who Is Now Lecturing in Hamilton, Ontario.

Several months have rolled around since I have written anything regarding my spiritual work. During January I lectured in Toledo, Ohio, to very good audiences indeed, which increased in numbers from start to finish, and with a "God bless you and come again," I left them for Hamilton, Ont., where I am now serving a two months' engagement. The society here is very active and convenient hall, centrally located, the best of officers, and the president is a gentleman who thoroughly understands his business, making it very pleasant for the speaker, as he assists in giving best conditions for good work, as do all connected with the organization.

Last evening I was agreeably surprised when the president of the First Spiritual Philosophical Society of Detroit, Mich., of which I was pastor for ten years, put in his appearance. He and his faithful wife were with me nearly two weeks in my own home before his departure for this part of the spiritual vineyard. I was more than delighted to meet them here among strangers, still working in his own way to aid and advance the cause of the higher spiritualism.

Yesterday I was reading Brother Hudson Tuttle's article regarding the transition of his daughter, and he will never know how that article cheered me in my loneliness since the departure of our daughter-in-law, who had taken the place of a daughter in my affections, and without doubt thousands of others were comforted in like manner.

God bless Hudson Tuttle in his efforts to enlighten humanity regarding Spiritualism.

Another thing I regret is that so few Spiritualists realize what they are losing by not subscribing for the best Spiritualist paper published in the United States, which gives the cream of everything to feed the soul upon. We may differ in opinion regarding certain things, but at last we know the agitation of the right is the beginning of wisdom, and we will agree to disagree; but one thing I am determined to do and that is to place in every home possible The Progressive Thinker.

I shall endeavor to do my spiritual work here as elsewhere with a view of co-operating with the forces for the uplifting of humanity.

From present indications we expect to celebrate the anniversary of Modern Spiritualism in Hamilton this year, so as to convince all that Spiritualism as a truth has come to stay, and with the aid of the best talent procurable in the society and the co-operation of the spiritual forces, I will succeed.

From here I go to Washington, D. C., for April, which completes my engagements for the season. Anyone desiring my services for future engagements will kindly write me during February and March, at 7 Nightingale street, Hamilton, Ont., or my permanent address, 411 Vermont Avenue, Detroit, Mich.

NELLIE S. BAADÉ.

NEW ERA CAMP, OREGON.

An Announcement by President G. C. Love.

The First Spiritual Religious Association of Clackamas county, Oregon, will hold its camp-meeting at New Era, Oregon, from July 7 to July 28, inclusive.

The managers of the camp-meeting will do everything possible to make the meeting one long to be remembered as a grand, good camp-meeting in which lofty ideas of Truth will find utterance, and good proofs of spirit return will be given.

Come and visit our meetings during its session, and realize what true brotherhood means. You may catch the love message of some one dear to you in the realm of spirit.

We are in correspondence with the H. S. D. Barrett, president of the N. S. D. and hope to have him with us as our lecturer. He was with us during a part of the camp-meeting of the year 1905. We refer any inquirers concerning our camp work of last year to Brother Barrett, and feel sure the coming camp-meeting will be as good, and maybe better than the last one.

As president of the association, I shall do all in my power to make the meeting a success, for my soul is in the work. I shall have full charge of the hotel, and plenty to eat, and served in good style, will be my motto.

We will be in better condition to accommodate the people this year than we were last, and as it takes crowds to make a big meeting of any kind, we want them at our camp-meeting in July coming.

Surely no lover of camp ground is found anywhere than ours at New Era. The water is pure and healthy, shade—well, it can't be beat.

REV. G. C. LOVE,
Portland, Oregon, President.

"The New Life." By Leroy Berrier. Eminent suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, \$1.

lecture delivered to ladies only, by Mrs. Dr. Halburst, on
status of woman, physically, mentally, morally and spirit-
and divorce. Price 10 cents.

Parts I and II: The Pentateuch. A galaxy of
ents by many of our brightest minds regarding much of
ent, and the slight given the women.

YOU CANNOT AFFORD to miss an issue of this paper, with its wealth of SPIRITUAL LITERATURE.

The Progressive Thinker.

Do you know Spiritualism is supported by Truth? Then are you aiding in its advancement???

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

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NO. 849

THOUGHTS FROM THE ROCKIES.

Does the Spirit Make the Body, or the Body Make the Spirit?

Metaphysics, in the treatise of Aristotle, is considered as a science which investigates the first principles of nature and thought; and as the question, whether the spirit is the maker of the body or vice versa, which was sent by J. T. Dow, and answered by our Brother Hudson Tuttle in the Progressive Thinker, is a vital question, although rather indefinitely stated by the questioner, as he presupposes that either must be the case, I will endeavor to state what spirits for the last thirty-nine years have taught me to the contrary.

In the answer of our worthy brother he states that "the spirit was and is an eternal entity, and is not a part of flesh," which is conceded by most able thinkers. The first definition of entity is "being," and the next, "a real substance." The definition of eternity is "throughout all times, everlasting, without beginning or end of existence." Now, a being without end of existence, and a substance without end of existence, cannot be a physical body in its changeable nature, which on an average does not reach the age of a third of a century. Investigation has also taught that whatever physical body a spirit has been clothed in affects the spirit for a time after passing on to spirit life, like the color of a fruit in a fruit tree, although nearly true to kind, still partakes more or less of the mother tree.

Next, we have tame as well as wild and vicious animals of the same species, so there are also spirits of all degrees engrafted into the physical forms. There are indeed spirits in strong physical bodies, and at times with grit and perseverance inhabiting ignorant or untutored bodies, whom earlier conditions have deprived of learning, but which spurs them on to study in later years; and often the noblest of statesmen have surprised the world with their knowledge and astuteness, which they have been deprived of early training.

Digressing for a moment, and taking a cursory view into phrenology, as an illustration: It is often said that certain organs rule the body, which is entirely a misstatement; but the spirit rules through what organs are most highly developed, like one would view surrounding scenery through a window, and through a clear pane of glass one naturally sees clearer than through an adjoining soiled one; and thus it is with the spirit—it acts out as best it may.

I have in years gone by made use of the expression that there are old, young and middle-aged spirits inhabiting the physical bodies; but I acknowledge was misleading; which I am unlearned as well as more advanced spirits inhabiting physical forms. Age in spirit does not necessarily make the untutored wise, nor the indolent energetic, any more than it does in the human body. The same conditions often cause seeming retrogression in the nature of man. The noble-hearted herder on the plains, the free-hearted sailor and miner, all may live in a country where the elements of war arise and where internal strife in a restless age pervades, and by continued soundings of martial music the gentle nature may be husked and the warlike and discontented element given control.

The dormant animal instinct inherited from ancestors of the remote past may become a ruling passion; and thus we find that age does not necessarily add to human or spirit advancement. As an outgrowth from a lower, by evolution, neither spirit nor man has ceased to be human, nor have we heard of importation of lesser gods from other planets ruling our destiny. Our physical body is but an earth production and ever changing in form and matter, and the spirit is the immortal which I will call soul.

In its spirit body is sometimes within, sometimes standing apart, and at other times surrounding our physical forms, but magnetically linked to said forms while earth-life lasts.

When we consider that neither time nor space is necessarily couched in the spirit world, and that aged spirits after leaving the physical body, even lose form to the clairvoyant eye, and that the same individuality that acts through the physical form here must have had a continuous individuality; and which also brings us face to face with the theory that pre-existence in former earth forms is a possibility.

Simply progressive changes in the destiny of the soul. The life of a tree is its soul or propelling power, which is clothed by cosmic elements. The life could not be clothed without matter, and matter could not grow into form without life; thus we find that the spirit or soul can make the body, although it may be force; and that the body does not make the spirit, but it may be earthly conditions and environments either warp it or add to its advancement.

Man may think himself "master of all he surveys," while in a tornado or seismic convulsion he counts no more than a feather or grain of sand, as the indwelling spirit cannot staunch physical cataclysms. Man is controlled at the present age more by vibratory thoughts from the spirit side of life and by the same force from the earth plane, than by any other surrounding conditions. Earthly conditions inimical to man's best interest can in a majority of cases be avoided, while the subtle unknown forces of vibratory thoughts, which may be felt but not seen, sway the trend of thought in mortal man to-day to a greater extent than understood or generally acknowledged.

G. J. JOHNSON.
Pocatello, Idaho.

By education most have been misled; We so believe because we are so bred; The priest continues what the nurse began.

And thus the boy imposes on the man.—Dryden.

The institutions of a country depend in great measure on the nature of its soil and situation. Many of the wants of men are awakened or supplied by these circumstances. To these wants, manners, laws and religion must accommodate themselves.—Julius Moser.

Vice is waste of life. Poverty, obedience and celibacy are the canonical vice.—A. B. Shaw.

Few persons have enough strength of character to suffer to tell the truth.—Vauvenargues.

There are three things difficult: To keep a secret, to suffer an injury, to use leisure.—Voltaire.

A LAWYER'S OUTLOOK.

He Writes From the Wills of Idaho, on the Spiritualist Situation.

To the Editor:—I am still on a lonely island on the banks of the Snake River, and it reminds me of John on the Isle of Patmos, when he received those weird visions that have been so mysterious to our orthodox friends. I can easily imagine him sitting alone on some lone rock, looking out the future some two thousand years, reading the issues of The Progressive Thinker of 1906.

If he had so much pleasure in the anticipation as I have in the participation, he certainly was not only a very happy individual, but a very much amused one as well. It certainly is very amusing to one in "solitude," whose closest friends are the sweet singing birds, the plaintive howling of the coyote, the music of the surging waters of the Snake, to read some of the effusions from the pens of your many contributors.

How hard it is for some of us to get away from a materialistic mode of thinking. It amuses me, and no doubt yourself, to see grown-up people drawing the old apron string closely around them still. I see whole societies of people supposed to be Spiritualists, take a large number of articles from the old clothes or rags of their ancestors, and wearing them into what they call a creed or rule to guide them.

Let me suggest that if they are relic hunters and must have something to worship, that they take a whole chapter and not a verse or part of a verse here and there, a little is good, the whole must be better. Say they take the 38th chapter of Genesis. It is good from first to last, especially the last. Then this man Judah is the ancestor of their much worshiped idol Jesus, and no doubt that the natural law holds good in this as well as in all things in the universe, that like produces like.

Then for a second article in their creed I would suggest the 19th chapter of Judges. It is fine reading for a refined nature, and I would ask all Spiritualists to store up in their minds the last words of said chapter and use them when they read the book called the Bible, viz., "Consider of it, take advice and speak your minds."

I venture to say that not one in a thousand who call themselves Bible Spiritualists or Christian Spiritualists ever read the Bible through. If they did they have never considered of it, or taken advice, and have never spoken their minds, for at the last, you can see by his Satanic Majesty in a fiery pit. For it is certain if they did we would not have such a God as they maintain.

I would like to ask for my own enlightenment, for a definition of their God. I would also like to ask them, is not all worship idolatry? In order to worship must we create by ignorance and superstition in our imagination a being to be worshiped before we can worship? That being may be flesh, brass, wood, stone, or God, it is nevertheless an idol. No kind and loving father or mother wants or wishes their children to bow down and worship them. None but tyrants wish this, and if this is true of the finite, how much more so of the infinite Love. Do you find anywhere in the universe, such a thing as worship, outside of man? Yet everything in the universe moves in perfect harmony, save worshiping man. He and he alone, in various forms of worship, creates discords that are opposites of harmony.

I would like to ask mediums and so-called mediums, in whom do they put their trust? Is it in what they call God, or is it in their spirit guides and the eternal principle that is within themselves?

I add, Clara Watson, Channing Severance, etc., and most of all the editor of The Progressive Thinker. Bless their souls. Long may they live. Spiritualism has a noble, fearless friend in it, a true friend, and it has no adjectives to qualify Spiritualism by. Every adjective detracts.

Spiritualism is philosophy—not a philosophy, but philosophy from which all other supposed philosophies spring. It is the great fountain of truth from which all isms have come clothed in their adjectival garbs of error, ignorance and superstition. Spiritualism needs no clothing. It is truth. Adjectives degrade and enervate.

Let's have the definition of the Spiritualist God. R. GILRAY.
Parma, Idaho.

THINE OWN SHALL COME TO THEE

Wearily, so sad and lonely,
On life's dark and tolling way;
Though the path be strewn with sorrows,
And o'er head no sunlight ray;
Though the cheering hope you see,
Yet be sure there's light above you,
And thine own shall come to thee.

Is the sky overcast with shadows?
Dost thou seem to walk alone?
Are the waves of sorrow breaking
At thy feet, with dismal moan?
Is the darkness round thee closing,
Hiding mountain, vale and lea?
There is light beyond the shadows,
And thine own shall come to thee.

Is the heart well nigh to breaking,
With its load of grief and care?
Has the light of day faded,
Leaving nothing but despair?
Are the hours so sad and lonely,
That there's naught of joy to see?
Then a sweet voice says "look upward,
For thine own shall come to thee."

Yes, dear one, the day is breaking,
Shining o'er you distant hills;
Heaven's light the earth is flooding;
How the heart with rapture thrills.
Life's dark shadows fade before it,
As it falls on land and sea;
All thy griefs and sorrows vanish,
When thine own shall come to thee.

A. D. CHAMPNEY.
Rockport, Maine.

CLAIRVOYANT VISIONS.

Interesting Account of Mediumistic Experiences.

To the Editor:—I fortunately am a subscriber to and reader of your valuable paper, The Progressive Thinker, and being a Spiritualist as well, and experiencing at times somewhat strange and not fully understood clairvoyant visions, I believe a brief mention of some of those visions might be of interest to some of the readers of The Progressive Thinker. I will ask you for space in which to have them recorded.

As a preface to my experiences I will say, I am now 32 years of age; was born in Lithuania, coming to this country seventeen years ago, and seeing nothing particularly interesting or inviting in the doctrines of Christianity, and from childhood being a freethinker, as was my father before me, who died when I was six years of age, I naturally could not accept the faith of the Catholic church, a church in which my mother held a membership.

About five years ago I was, through a friend, induced to attend a trumpet seance held in Canton, Ohio. The experience had at this seance put me to thinking more deeply along spiritual lines. Later I visited a trance medium and got some useful information—the names of departed loved ones were given me to be followed with messages from them. Remember, these friends died in my native country and the medium had no means of knowing any of them.

Within two weeks after this sitting some of my spirit friends came to me about the hour of midnight and made their presence known by trying to control me. A little later I began to hear raps in my room and occasionally a voice, also saw forms at times. These manifestations usually took place about midnight. The manifestations were not nightly but periodically.

After a period of a few months I frequently saw spirit friends of a female, but I gave no name. Within a short time thereafter, and usually after midnight, I was shaken in my bed and told to sit up. I began to hear raps in my room and occasionally a voice, also saw forms at times. These manifestations usually took place about midnight. The manifestations were not nightly but periodically.

On one occasion my father and sister, also two others whom I did not recognize, came; my father to the left of the bed, my sister at the foot, and the two strangers at the right side of the bed. I have had many other visits from denizens of the spirit world but it would require too much space to make mention of them. However, I will speak of one more very strange manifestation.

On the night of March 17, 1905, and about 1:30 a. m., I was awakened from a deep sleep through a magnetic thrill or shock that went from my head to my feet. I then appeared to go into a hypnotic or clairvoyant trance seeing as plainly and distinctly as I ever saw an object. I saw a large, round, white object resembling a large spool or reel and was winding thereon a material that resembled white floss. After watching these visitors a short time, each instantly vanished. Then appeared a medium-sized white dog with a few brown spots and with collar and chain, but this, too, soon vanished as did the others. These mysterious manifestations, visions, or whatever you may call them, may have some significance, but as to an explanation of their meaning I am certainly in the dark.

SYLVESTER BUNGARD.
Canton, Ohio.

TO THE PSYCHIC CIRCLE.

An Explanation From Dr. Alex Caird.

This effort to bring ourselves and others in closer touch with the spirit world and with each other has been greatly prospered and has accomplished much good. This circle has been established with the intention of publishing all matter pertaining to it in the Cadet Hall Messenger, a quarterly magazine issued by the Lynn Spiritualists Association, but it is evident that such was not the intention of its originators on the spirit side, as within six months it had spread from the Atlantic to the Pacific, and more applications for membership, having been received from Europe, Africa, Turkey, and many other foreign countries.

So many requests for help through thought concentration were sent in that it seemed desirable that some method be devised whereby the members could be informed of cases in particular need of mental assistance, and Brother Francis kindly offered space in The Progressive Thinker for that purpose, but the requests became so numerous that to publish them all was out of the question; it must be very evident to all that some plan must be provided whereby the members can make their wants known and thereby receive spiritual help.

To throw out thoughts in a general way as we are doing, will be tantamount to what O. V. LaBoyteaux has by the power of will we may direct a thought wave with renewed energy in any of all directions, but it is most forcible when directed to a given point, and as it is the mission of the circle to help its members, we wish to adopt some plan whereby our concentrated thought may be directed to those members most in need of its helping power.

As we are preparing to remove to our new home, the next best thing, the circle as at present until that time, when we hope to provide some way to meet all requirements. Please send all applications for membership (which is free, and every one welcome) to the writer.

DR. ALEX CAIRD.
44 Commercial street, West Lynn, Mass.

SOME CRITICAL OBSERVATIONS.

On the Subject of Commercial Mediumship and Theism.

The Progressive Thinker of February 3 contained a most interesting article from Brother H. D. Barrett. I appreciate his kind references to myself, and this article is, first, to explain my position upon commercial mediumship, and second, to briefly review Brother Barrett's position upon Theism.

I take the broad ground that whenever there is a materialistic consideration passed from one person to another for services rendered, or for something of value received, there is commerce in the strictest sense of the word. Therefore, the preacher, lecturer and the medium, receiving compensation for their services are commercialists. And that commerce is perfectly legitimate, provided it is not for the purpose of injury to some one else. Hence, if the money, or any other valuable thing, was for the purpose of procuring a yard or other crime, though it would still be commerce it would be criminally wrong. Hence, mediumship can be perverted into a form of action utterly wrong, which should receive no sort of sanction or countenance from any truth and justice-loving person.

But when mediumship is used in promoting the temporal welfare of the seeker, without injury to any other person, the pointing out of a gold mine, or how to work it, is just as legitimate to true Spiritualism as to describe the glories of the spirit life and world.

But what I most wished to notice in Brother Barrett's article is his very extraordinary positions upon "Theism." He writes: "I think I can make my meaning clearer by contrasting it with Deism." Well, if he has made his "meaning clearer" to anyone, he certainly has not to me. Indeed, I am astonished that a man of his ability and learning should make such a statement as he does. I don't know but I have been an ignoramus all my life, but I don't think so. I have always supposed that I know that the Latin Deum and the Greek Theos meant precisely the same. They are the same. The only difference is the different mode of spelling the word. We use the Latin Deum instead of the Greek Theos, and hence our words Deity and Deism, and unless Brother Barrett is wiser than all the Lexicons, I shall insist upon the identity of their meaning.

The introduction of the names of some distinguished divines is especially inapplicable. Why did he not connect Jefferson, Franklin and Adams with Thomas Paine, their intimate friend and fellow worker, who was a Deist, and contrary to Brother Barrett's statement believed in personal immortality for man, and also that in the future we shall have the fruits of his conduct in this life. His idea of the future was substantially the same as that of the Spiritualists. He did not deny a revelation, but rejected the Bible as that revelation, and pointed to nature as the ample revelation of the Divine character. Impressionism is the Jefferson, Franklin and Adams agreed with him; and Lincoln most certainly did not go beyond him in those particular. To me, Brother Barrett's statement is a distinction where there is no difference.

Theism is not "an all-inclusive term," but one which includes only the belief in one, personal Deity, and has no relation whatever to "an Infinite Principle." What does he mean by an "Infinite Principle?" How can he define principle so as to apply the term "Infinite" to it as an adjective? Is a Principle a Being? If so, how does it "recognize revelation as demonstrated fact?" Is "recognition" possible to anything but a person? If so, how so?

Again, how does it "involve Infinite Intelligence?" Is a Principle intelligent? Intelligence means knowledge, or a being possessing or capable of acquiring knowledge. Does Brother Barrett's Theos "Infinite Intelligence" possess any knowledge? How did they acquire it? Did they know of things and events before they existed? Knowledge is, in itself, finite—limited. There are a great variety of items entering into a knowledge of any one thing or individuality. Are all these distinct items added up to constitute his "Infinite Intelligence?" Are the hairs of our heads all numbered? Can "Infinite Intelligence" number without counting?

Knowledge presupposes some form of sensation, perception and memory. And these are attributes of consciousness, and include a personal center. Has "Infinite Intelligence" these attributes? Does it feel? Does it will or possess volition?

But I must pause in these queries. They, and many more in the same line, show the extreme absurdity of all the pretensions of an "Infinite Intelligence" and of J. S. LOVELAND.
Los Angeles, Cal.

ANOTHER STRANGE OCCURRENCE

Illustrating in a Vivid Manner Spirit Power.

While reading the article in No. 846 of The Progressive Thinker, by Jos. P. Peffer, I was impressed to relate a strange occurrence that I experienced not more than a year ago.

One hot day in the summer I sat outside in a nice, cool shade, reading my favorite newspaper, (The Progressive Thinker). I got drowsy and dozed. I had put my spectacles on when I was seated, and dropped the old case on my side on the grass. In the closed end of the case was a bank check which was folded into a small square and put in there by myself as a safe and secret place, until I would need to cash it. It had been in its hiding place about three weeks prior to this date.

The first I noticed was that I did not doze long. When I awoke I was impressed to look for my check. I peered into the old case but could not see it. I began to feel fidgety, and opened my pocket-knife and split the old scabbard open from end to end.

The check was gone! I called my wife, and told her of my dilemma. She said do nothing for me. The party who gave me the paper was sought out immediately to learn just how the check fared. I had just turned to the phone, when my wife started to the well, saw the check almost directly in front of her, picked it up off the muddy ground—not rolled nor unfolded, but as clean and

IMPORTANT LETTER.

To the Spiritualists of Michigan.

As formerly noticed through the columns of this paper, the M. S. S. A. is now supplied with official missionaries whose time is devoted to the extension of the organization and the cause generally throughout our state. The wisdom of this action was made evident by the sentiment expressed at the mid-winter meeting of the M. S. S. A., just closed at Detroit.

We as Spiritualists cannot afford to lose any opportunity to advance the interests of our cause by placing its beautiful truths, both by precept and demonstration, before the bar of the good judgment of all thinking men and women. There has been too much lethargy among us in the past. We have been too content with the self-satisfaction gained from a knowledge of immortality, a knowledge developed from that hope which springs up in the breast of every child born of woman, a hope that death does not end all.

Every church in the land, the Roman not excepted, is honey-combed with doubt. The majority of those who patiently sit from day to day, and who contribute freely toward their support, are simply tolerant of the teachings of the church, they do not accept them. Where do these belong? What field of all affords the greatest play for these outreaching minds? What religion or science among all the systems in the world offers the greatest return for time, money and efforts expended? From those who are in a position to answer there can be but one response—Spiritualism!

The clergy are fully aware of all the growing doubt, and of the increasing demand for something more than dogma, and which will transcend a vague hope, and they are catering to that demand.

Why don't we Spiritualists respond more readily to this demand? We have been too self-centered. In a word we have been too selfish, gratifying our own demands and hiding our lights. Let us awake and grasp the opportunity that offers itself. If we cannot afford to employ the best talent, let us employ the best we can afford. The nobles of the earth and the churches afford for demonstrating immortality.

We have been employed by the M. S. S. A. for the object of aiding in carrying the message of immortality into the homes and hearts of your neighbors. We are at your service. We will hold public meetings, and also give seances for your friends who are loth to attend public meetings. We will help you to get upon your feet again as an organization; if you are not already so, we will help you to organize a society. We will interest your neighbors. We will go to their homes and ask them to come and see you, and attend your meetings, and they will appreciate it; they will receive us well, and many of them will come. If you want us, send for us and do it now, that we may arrange our dates to accommodate you. All mail addressed to our home will reach us wherever we may be. Don't ask us to stay more than one month, as others need us too. We prefer shorter engagements for the sake of others. Finally, will you co-operate with us in our efforts to advance the grand cause we all love so much?

MRS. E. W. WHITE.
292 Harrison avenue, Detroit, Mich.

bright as when I folded and put it away.

Take notice: The girl help we then said, while we were worrying, was innocently scrubbing off the porch, and had just finished when Mrs. C. picked the precious morsel from the wet and muddy clay where the dirty suds had been swept not ten minutes before.

The next communication we had from our unseen friends explained all. A dear aunt and two cousins of mine who had been on the other side many years, told me they had visited me as I snoozed, knew I enjoyed a friendly joke, and extracted the check, and had dropped it only a few seconds before it was found.

A critic may say it could easily have been drawn out of the case when I pulled out my glasses, and have been tossed by the wind to where it was found, and to have just lit there as my wife passed and saw it. Not so. To have got there in that way it must traverse from where I sat reading and dozing, 26 feet west, turn at right angle the corner of the house, then go 30 feet south, and turn another right angle at that corner, and proceed at least 15 feet further to where it was picked up off the wet ground.

Cultivate the Home Circle. There is where your reliable communications are to be found. Rely on the truthfulness by the most rigid tests. While making tests, keep your thoughts away from the truthful answers; place your mind on a false one, and if your friends prove to be impostors you will soon find it. To most spirits your mind is an open book.

The earth sphere has so many more inhabitants than higher up, they are continually passing and re-passing, and if they come by and find you sitting for a talk, they are only too anxious to deceive, and you can soon be in a lively conversation with Washington, Lincoln, Ingersoll, and I've read glowing reports from new beginners that Christ himself comes and gives them a chat. Study the phenomena. Post yourself on Spiritual literature, of far the best The Progressive Thinker is by far the best.

F. M. CHAMPION, SR.
Cattlin, Illinois.

FROM THE TALMUD.

When the ox is down many are the butchers.

He paid his money on the horns of a deer.

The camel wanted to have horns and they took away his ears.

One bird tied is better than a hundred flying.

The egg of to-day is better than the hen of to-morrow.

Better eat onions all thy life than dine upon geese and chickens and then long in vain for more ever after.

He that hires one garden will eat birds; he that hires many gardens the birds will eat him.

If thy friend is honey do not lick him up altogether.

When the calf kicks it is time to thresh the cow.

Rather be thou the tail among lions than the head among foxes.

When he was a puppy I fed him, and when he became a dog he bit me.

A SPIRIT VISITS HIM.

Had Vision of a Relative at Time Latter Died in Germany—Frederick Wendt's Story—While Asleep, His Mother Seemed to Sit at His Bed-side at a Time Which a Letter From His Fatherland States She Died, in Preussen Pommern.

As related by a Utica (N. Y.) paper, early in a morning of the latter part of January, Frederick Wendt of 60 Hicks street had a dream. At least he now concludes it was a dream, although at first he believed that he had been awake and that the form of his mother came before him, and it talked to him as she did when he was a child, and back in his native home in Preussen Pommern, Germany.

He says he remarked to what seemed to be his mother how natural she looked, and that she didn't seem to have changed any since he had left his fatherland. Then he heard his mother say that she felt good, and that it was right that she should look well. He said to her, "What are you doing?" and she said, "I am doing nothing, but I am waiting for you to come." He said, "What field of all affords the greatest play for these outreaching minds? What religion or science among all the systems in the world offers the greatest return for time, money and efforts expended? From those who are in a position to answer there can be but one response—Spiritualism!"

The following day he told his wife and family of the strange vision of his sleep, and that he was sure that his mother's statement that she would never see him again, meant that out in Preussen Pommern, her death had occurred at the time he had the vision. Since then he has anxiously waited for mail which would bring him some news of his mother. Yesterday morning the news came from Germany. His mother had died early in the morning of January 24, the day on which Mr. Wendt is sure he had the vision.

Mrs. Wendt's maiden name was Helena Voll, and in this city she has a brother, Ferdinand Voll, who is the ticket agent at the West Union station of the Lackawanna Railroad. Just as soon as Mr. Wendt received the letter he went to notify his uncle, Mr. Voll, of the death. Mr. Voll did not seem especially surprised, and then Mr. Wendt told him of the strange vision. When he was told that on the night of about the time the death took place in Germany, he had a dream similar to that of his nephew, Mr. Wendt. He also said that he was visited by his sister and that she told him she was going to die. They compared the experience of their dream, and they were just alike. While both men claim not to be the least superstitious, they related their stories of their dreams to others.

THE OLD MAN DREAMS.

I wonder if my spirit, since my locks have grown gray,
Is now growing more impatient with this waiting day by day?
And I wonder if the worry and monotony of toil,
Is inclining me to curdle and my kindliness to spoil!

I call back those pleasant faces of my happy boyhood days,
When the whole world seemed to echo with the shouts of boyish play;
When the very sun seemed shining to greet me, and the clouds to smile,
And those days return to haunt me—days when I was but a boy.

I still climb those dear old hillsides, and play, grow old in a brook;
I still play in that old meadow and the same secluded nook;
I still "whistle up" my comrades, for a swim or game of ball;
But somehow I get responses only in a death-like pall.

I still hear the distant rumble of the mill-wheel going round,
As again I tread the furrow in the plowing of the ground;
I can hear the cow-bells tinkle out upon the grassy hill,
And I seem to catch faint glimpses of sweet faces round me still.

I oft hear again the murmur of the voices in the school,
And I see myself still sitting by the teacher on a stool;
I can hear the children reading and the "spelling down" as then,
And the visions close my eyelids, and I AM A CHILD AGAIN.

I am with my dear old mother, and can see the gentle care
Now, with which she mends my trousers and prepares my curly hair;
I can feel her gentle touches and can sense her motherly pride,
And somehow I feel her presence in the spirit at my side.

Is this seeming but a dreaming, or a part of one whole life,
When the pleasures of our treasures overshadow all the strife?
Is it but an empty vision or a meaningless array,
Or a mental panorama of the long-passed yesterday?

Am I dreaming, or just living over all the bygone years?
Oh, the pleasure in re-living, when the present disappears,
All the happy days of childhood in the golden long ago,
Makes my spirit lighter, better, while it lingers here below.

I know not the hidden future, but the past returns to me,
And I present all too plainly and too sternly I can see,
And I somehow feel down in me that the loved ones gone before,
Are still living and still loving, on some brighter, fairer shore.

And at night when gentle zephyrs fan my eyelids down to sleep,
All around me in the silence of the mighty spirit deep,
Loving faces, bright and smiling, float like sunbeams through the air,
Then I seem to be uplifted, as if floating with the there.

DR. T. WILKINS.

Those who have finished by making all others think with them have usually been those who began by daring to think for themselves.—Colton.

He sought for others the goods he desired for himself. Let him pass on.—Bryant.

SOME TRENDANT THOUGHTS.

The Influence of Women Needed in Every Problem of Life.

Rev. J. S. Thomas pastor of the Howard Presbyterian Church in San Francisco, recently preached strong sermon on the rights of women in which he said:

"Man and woman should work together in every department of life, in the home, in the church and in the state. The influence of woman is needed in every problem of life. Commercial and social life in this city need the woman. If there was ever a city that needed a mother it is San Francisco. The truth is the home is not circumscribed by the four walls of the kitchen and the living room. The children are not in the house all the day. They are in the schools and in the streets. We need the woman, the mother, to aid in the management of the schools and the government of the streets. They are a part of the home in the larger sense. What right have they to say that she shall remain within the four walls?"

"If it is woman's duty to see that beautiful pictures are hung on the walls of the parlor, why is it not her duty to see that the pictures on bill boards and in the store windows of this city shall be sweet and uplifting, too? If children have to look at them. If it is a woman's duty to keep the children and the home clean, why is it not her duty to see that the streets are clean? San Francisco needs a mother to keep it clean. Life in all its undertakings is a problem for the solution of men and women working together. There is too much separation. We have separated the mission work in the church and given a special part of it to the women, and we have made a mistake. The men and the women in the church should work together. Dowry said lately that the curse of the temperance question in the United States was that it had been made a woman's question. There is no sex in the problems of life.

"For some time my own work about the way members of my own sex talk about the sphere of woman. If home is the place for woman, then home is the place for man. They are co-partners for life to work together."

CO-OPERATIVE SERMONS.

Why Not Have Co-operation Among All the Religions?

The Chicago Tribune of late date sets forth the following:

The Rev. E. P. Tuller, Baptist; the Rev. W. B. Thorne, Congregationalist; the Rev. H. H. H. H. H.

A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter II.—Continued.

The Pilgrim would have liked to pause at every moment to see one lovely thing or another; but the painter walked on steadily till he came to a room which was full of sketches, some of them like pictures in little, with many sketches, some of them only a representation of a flower, or the wing of a bird. "These are all the master's," he said; "sometimes the sight of them will be enough to put something great into the mind of another. In this corner are the sketches I told you of."

There were two of them hanging together upon the wall, and at first it seemed to the little Pilgrim as if they represented the flames and fire of which she had read, and this made her shudder for the moment. But then she saw that it was a red light like a stormy sunset, with masses of clouds in the sky, and a low sun very fiery and dazzling, which no doubt to a hasty glance must have looked, with its dark shadows and high-lit lights, like the fires of the bottomless pit. But when you looked down you saw the reality that it was.

The country that lay beneath was full of tropical foliage, but with many stretches of sand and dry plains, and in the foreground was a town, that looked very prosperous and crowded, though the figures were very minute, the subject being so great; but no one to see it would have taken it for anything but a busy and wealthy place, in a thunderous atmosphere, with a storm coming on. In the next there was a section of a street with a great basqueting hall open to the view, and many people sitting about the table. You could see that there was a great deal of laughter and conversation going on, some very noisy groups, but others that sat more quietly in corners and conversed, and some who sang, and every kind of entertainment.

The little Pilgrim was very much astonished to see this, and turned to the painter, who answered her directly, though she had not spoken. "We used to think differently once. There are some who are there and do not know it. They think only it is the old life over again, but always worse, and they are led on in the ways of evil; but they do not feel the punishment until they begin to find out where they are and to struggle, and wish for other things."

The little Pilgrim felt her heart beat very wildly while she looked at this, and she thought upon the rich man in the parable, who, though he was himself in torment, prayed that his brother might be saved, and she said to herself, "Our dear Lord would never leave him there who could think of his brother when he was himself in such a strait." And when she looked at the painter he smiled upon her, and nodded his head. Then he led her to the other corner of the room where there were other pictures.

One of them was of a party seated round a table and an angel looking on. The angel had the aspect of a traveler, as if he were passing quickly by and had but paused a moment to look, and one of the men glancing up suddenly saw him. The picture was dim, but the startled look upon this man's face, and the sorrow on the angel's, appeared out of the misty background with such truth that the tears came into the little Pilgrim's eyes, and she said in her heart, "Oh, that I could go to him and help him!"

The other sketches were dimmer and dimmer. You seemed to see out of the darkness, gleaming lights, and companies of revelers, out of which here and there was one trying to escape. And then the wide plains in the night, and the white vision of the angel in the distance, and here and there by different paths a fugitive striving to follow. "Oh, sir," said the little Pilgrim, "how did you learn to do it? You have never been there."

"It was the master, not I; and I can not tell you if he has ever been there. When the Father has given you that gift, you can go to many places, without leaving the one where you are. And then he has heard what the angels say."

"And will they all get safe at the last? and even that great spirit, he that fell from heaven—"

The painter shook his head and said, "It is not permitted to you and me to know such great things. Perhaps the wise will tell you if you ask them; but for me I ask the Father in my heart and listen to what he says."

"That is best!" the little Pilgrim said; and she asked the Father in her heart; and there came over her such a glow of warmth and happiness that her soul was satisfied. She looked in the painter's face and laughed for joy. And he put out his hands as if welcoming some one, and his countenance shone; and he said: "My son had a great gift. He was a master born, though it was not given to me. He shall paint it all for us so that the heart shall rejoice; and you will come again and see."

After that it happened to the little Pilgrim to enter into another great place where there were many people reading, and some sitting at their desks and writing, and some consult-

ing together, with many great volumes stretched out open upon the tables. One of these who was seated alone looked up as she paused wondering at him, and smiled as every one did, and greeted her with such a friendly tone that the Pilgrim, who always had a great desire to know, came nearer to him and looked at the book, then begged his pardon, and said she did not know that books were needed here. And then he told her that he was one of the historians of the city where all the records of the world were kept, and that it was his business to work upon the great history, and to show what the meaning of the Father in everything that had happened, and how each event came in its right place.

"And do you get it out of books?" she asked; for she was not learned, nor wise, and knew but little, though she always loved to know.

"The books are the records," he said; "and there are many here that were never known to us in the old days; for the angels love to look into these things, and they can tell us much, for they saw it; and in the great books they have kept there is much put down that was never in the books we wrote, for then we did not know. We found out about the kings and the state, and tried to understand what great purposes they were serving; but even these we did not know, for those purposes were too great for us, not knowing the end from the beginning, and the hearts of men were too great for us. We comprehended the evil sometimes, but never fathomed the good. And how could we know the lesser things which were working out God's way? For some of these even the angels did not know; and it has happened to me that our Lord himself has come in sometimes to tell me of one that none of us had discovered."

"Oh," said the little Pilgrim, with tears in her eyes, "I should like to have been that one!—that was not known even to the angels, but only to Himself!"

"The historian smiled. "It was my brother," he said.

The Pilgrim looked at him with great wonder. "Your brother, and you did not know him!"

And then he turned over the pages and showed her where the story was.

"You know," he said, "that we who live here are not of your time, but have lived and lived here till the old life is far away and like a dream. There were great tumults and fightings in our time, and it was settled by the prince of the place that our town was to be abandoned, and all the people left to the mercy of an enemy who had no mercy. But every day as he rode out he saw at one door a child, a little fair boy, who sat on the steps, and sang his little song like a bird. This child was never afraid of anything,—when the horses pranced past him, and the troopers pushed him aside, he looked up into their faces and smiled. And when he had anything, a piece of bread, or an apple, or a plaything, he shared it with his playmates; and his little face, and his pretty voice, and all his pleasant ways, made that corner bright. He was like a flower growing there; everybody smiled that saw him."

"I have seen such a child," the little Pilgrim said.

"But we made no account of him," said the historian. "The Lord of the place came past him every day, and always saw him singing in the sun by his father's door. And it was a wonder then, and it has been a wonder ever since, why, having resolved upon it, that prince did not abandon the town, which would have changed all his fortune after. Much had been made clear to me since I began to study, but not this; till the Lord himself came to me and told me. The prince looked at the child till he loved him, and he reflected how many children there were like this that would be murdered, or starved to death, and he could not give up the little singing boy to the sword. So he remained; and the town was saved, and he became a great king. It was so secret that even the angels did not know it. But without that child the history would not have been complete."

"And is he here?" the little Pilgrim said.

"Ah," said the historian, "that is more strange still; for that which saved him was also his harm. He is not here. He is elsewhere."

The little Pilgrim's face grew sad; but then she remembered what she had been told.

"But you know," she said, "that he is coming?"

"I know that our Father will never forsake him, and that everything that is being accomplished in him is well."

"Is it well to suffer? Is it well to live in that dark stormy country? Oh, that they were all here, and happy like you!"

He shook his head a little and said: "It was a long time before I got here; and as for suffering that matters little. You get experience by it. You are more accomplished and fit for

greater work in the end. It is not for nothing that we are permitted to wander; and sometimes one goes to the edge of despair."

"She looked at him with such wondering eyes that he answered her without a word.

"Yes," he said, "I have been there."

And then it seemed to her that there was something in his eyes which she had not remarked before. Not only the great content that was everywhere, but a deeper light, and the air of a judge who knew both good and evil, and could see both sides, and understand all, both to love and to hate.

"Little sister," he said, "you have never wandered far; it is not needful for such as you. Love teaches you, and you need no more; but when we have to be trained for an office like this, to make the way of the Lord clear through all the generations, reason is that we should see everything, and learn all that man is and can be. These things are too deep for us; we stumble on, and know not till after. But now to me it is all clear."

She looked at him again and again while he spoke, and it seemed to her that she saw in him such great knowledge and tenderness as made her glad; and how he could understand the follies that men had done, and fathom what real meaning was in them, and disentangle all the threads. He smiled as she gazed at him, and answered as if she had spoken.

"What was evil perishes, and what was good remains; almost everywhere there is a little good. We could not understand all if we had not seen all and shared all."

"And the punishment too," she said, wondering more and more.

He smiled so joyfully that it was like laughter.

"Pain is a great angel," he said. "The reason we hated him in the old days was because he tended to death and decay; but when it is towards life he leads, we fear him no more. The welcome thing of all in the land of darkness is when you see him first and know who he is; for by this you are aware that you have found the way."

The little Pilgrim did nothing but question with her anxious eyes, for this was such a wonder to her, and she could not understand. But he only sat musing with a smile over the things he remembered. And at last he said:

"If this is so interesting to you, you shall read it all in another place, in the room where we have laid up our own experiences, in order to serve for the history afterwards. But we are still busy upon the work of the earth. There is always something new to be discovered. And it is essential for the whole world that the chronicle should be full. I am in great joy because it was but just now that our Lord told me about that child. Everything was imperfect without him, but now it is complete."

"You mean your brother? And you are happy though you are not sure if he is happy?" the little Pilgrim said.

"It is not to be happy that we live," said he; and then, "We are all happy so soon as we have found the way."

She would have asked him more, but that he was called to a consultation with some others of his kind, and had to leave her, waving his hand to her with a tender kindness which went to her heart. She looked after him with great respect, scarcely knowing why; but, it seemed to her that a man who had been in the land of darkness, and made his way out of it, must be more wonderful than any other.

She looked round for a little upon the great library, full of all the books that had ever been written, and where people were doing their work, examining and reading and making extracts, every one with looks of so much interest, that she almost envied them,—though it was a generous delight in seeing people so happy in their occupation, and a desire to associate herself somehow in it, rather than any grudging of their satisfaction, that was in her mind.

She went about all the courts of this palace alone, and everywhere saw the same work going on, and everywhere met the same kind looks. Even when the greatest of all looked up from his work and saw her, he would give her a friendly greeting and a smile; and nobody was too wise to lend an ear to the little visitor, or to answer her questions. And this was how it was that she began to talk to another, who was seated at a great table with many more, and who drew her to him by something that was in his looks, though she could not have told what it was.

It was not that he was kinder than the rest, for they were all kind. She stood by him a little, and saw how he worked and would take something from another, putting them ready for use. And it did not seem any trouble to do this work, but only pleasure, and the very pen in his hand was like a winged thing, as if it loved to write.

When he saw her watching him, he looked up and showed her the beautiful book out of which he was copying, which was all illuminated with lovely pictures.

"This is one of the great volumes of the great history," he said. "There are some things in it which are needed for another, and it is a pleasure to work at it. If you will come here you will be able to see the page while I write."

Then the little Pilgrim asked him some questions about the pictures, and he answered her, describing and explaining them; for they were in the middle of the history, and she did not understand what it was. When she

said, "I ought not to trouble you, for you are busy," he laughed so kindly that she laughed, too, for pleasure. And he said:

"There is no trouble here. When we are not allowed to work, as sometimes happens, that makes us not quite so happy, but it is very seldom that it happens so."

"Is it for punishment?" she said.

And then he laughed out with a sound which made all the others look up smiling, and if they had not all looked so tenderly at her, as at a child who has made such a mistake as it is pretty for the child to make, she would have feared she had said something wrong; but she only laughed at herself too, and blushed a little, knowing that she was not wise; and to put her at her ease again, he turned the leaf and showed her other pictures, and the story which went with them, from which he was copying something. And he said:

"This is for another book, to show how the grace of the Father was beautiful in some homes and families. It is not the great history, but connected with it; and there are many who love that better than the story which is more great."

Then the Pilgrim looked in his face and said:

"What I want most is, to know about your homes here."

"It is all home here," he said, and smiled; and then, as he met her wistful looks, he went on to tell her that he and his brothers were not always there. "We have all our occupations," he said, "and sometimes I am sent to inquire into facts that have happened, of which the record is not clear; for we must omit nothing; and sometimes we are told to rest and take in new strength; and sometimes—"

"But, oh, forgive me," cried the little Pilgrim, "you had some who were more dear to you than all the world in the old time?"

And the others all looked up again at the question, and looked at her with tender eyes, and said to the man whom she questioned: "Speak!"

He made a little pause before he spoke, and he looked at one here and there, and called to them:

"Patience, brother," and "Courage, brother." And then he said, "Those whom we loved best are nearly all with us; but some have not yet come."

"Oh," said the little Pilgrim, "but how then do you bear it, to be parted so long—so long?"

Then one of those to whom the first speaker had called out, "Patience," rose, and came to her smiling; and he said:

"I think every hour that perhaps she will come, and the joy will be so great, that thinking of that makes the waiting short; and nothing here is long, for it never ends; and it will be so wonderful, to hear her tell how the Father has guided her, that it will be a delight to us all; and she will be able to explain many things, not only for us, but for all; and we love each other so that this separation is as nothing in comparison with what is to come."

It was beautiful to hear this, but it was not what the little Pilgrim expected, for she thought they would have told her of the homes to which they all returned when their work was over, and a life which was like the life of the old time; but of this they said nothing, only looking at her with smiling eyes, as at the curious questions of a child. And there were many other things she would have asked, but refrained when she looked at them, feeling as if she did not yet understand; when one of them broke forth suddenly in a louder voice, and said:

"The little sister knows only the little language and the beginning of days. She has not learned the mysteries, and what Love is, and what Life is."

And another cried, "It is sweet to hear it again; and they all gathered round her with tender looks, and began to talk to each other, and tell her, as men will tell of the games of their childhood, of things that happened, which were half-forgotten, in the old time.

(To be continued.)

THE GRAND LEDGE CAMP.

Its Favorite Features Pointed Out.

The Grand Ledge Spiritualist camp, Grand Ledge, Mich., opens up July 22, and invites the Spiritualists and their friends to the finest in the country. The camp is situated on the beautiful Grand Ledge, one mile from the city of Grand Ledge, and is an ideal resort. The auditorium is one of the largest and best appointed in the United States. The water is unexcelled, and the campers have always been noted for their hospitality and friendly place to all strangers. Here is one place you can call home.

The very best speakers are engaged this season, and the grounds are being put into the best shape. The dining-room will be under splendid management and the very best meals furnished. The hotel has been furnished with fine beds and clean linens, and will be under the management of a good matron.

The amusements this season will be better than ever—good music, dancing, and almost nightly entertainments of some kind, such as circles, speaking, musical entertainments, etc.

Those who have attended the camps before, all speak of Grand Ledge Camp as one of the pleasantest camps they have ever visited. This is one camp that strictly believes in brotherly love.

Friends, make your arrangements to attend the Grand Ledge, Mich., Spiritualist Camp, July 22 to Aug. 21, and you will say you have never attended a finer camp in your life. Write J. W. Evans, Grand Ledge, Mich., for the name of the camp, and for programs, and he will be pleased to send them.

Remember, the Grand Ledge, Mich., Camp. X Y Z.

A GRAND MID-WINTER MEETING.

Michigan Steps to the Front and Maintains Her Position Nobly in the Ranks of Spiritualism. The President of the State Association Showed Marked Genius in Conducting the Meeting and Making It a Success.—Dr. G. B. Warner's Address Captured the Audience.

The Michigan State Spiritualist Association has just closed the most successful and enthusiastic annual convention, commonly known as the mid-winter meeting. Its history as a state organization. The convention was held in Colonial Hall in Detroit, Feb. 9, 10 and 11. Central Spiritual Union and the Earnest Workers combined their efforts in the capacity of host of the convention, and right royally were their guests welcomed and entertained.

The meeting opened at 10:30 a. m. Feb. 9, and in the absence of President Walton, was called to order by the state secretary, Miss Rena D. Chapman. Mrs. Dr. Fish of Detroit, headed an invocation, after which the prayer of the association was read by the visitors from outside the city, and the glad hand was extended to all. A very active reception committee consisting so far as your scribe could see of every member of the two societies who acted as hosts, soon made every stranger within their gates forget that he was a stranger, for every heart and every house was opened, and no effort was spared to make each guest feel at ease.

At 2 p. m. the meeting was formally opened by the state president, Dr. Julia M. Walton of Jackson. Dr. Burrows of the Central Spiritual Union welcomed the guests in a very eloquent ten-minute speech. Our worthy president responded in one of her characteristic bursts of eloquence.

After President Walton's address, resolutions of sympathy and condolence for the widow of our arisen brother, G. M. Stanley, formerly of Jackson, but late of Detroit, were adopted. This was followed by a short address by E. Dent of Vicksburg, one of the wheel horses in Michigan, and one of the founders of the M. S. S. A., who gave us some very interesting scraps of the early history of the association and the early work.

E. W. White, state missionary, followed with some suggestions as to how best to reach our neighbors with our truth, and called attention to the fact that the younger element had been left to the teachings of the orthodox church, while we labored to convert their parents.

Mrs. E. W. White, state missionary, followed with messages.

The evening session opened at 7:30 with beautiful music and an invocation by Rev. Laura Crawford, pastor of the Church of the Soul. Following came the real treat of the day, an address by E. W. Sprague, subject, "After Death, What?"

Mrs. Marion Crowell followed with a beautiful recitation from Longfellow, "Phantom Ship." The evening session was closed with messages from Mrs. E. W. Sprague, Mrs. Nellie Metcalf followed with some beautiful readings, and the large audience dispersed amid smiles and congratulations.

Saturday, February 10, at 10:30 a. m., the meeting was called to order by President Walton. At the suggestion of the president the regular program was suspended and a symposium followed, led by E. W. White, Dr. Burrows, Mrs. Marian Crowell, and Dr. Geo. B. Warner, vice-president of the N. S. A., followed with very edifying remarks.

Mrs. Crowell, speaking upon "True Spiritualism," said "True Spiritualism is to be true, to be good, to be honest, to be pure, to be thorough and systematic purging of our ranks of all that would not bear the light of critical investigation. 'The public will not purify us, we must do that ourselves.' He also advocated the further recognition of the value of the family circle and of prior meetings as means of advancing the interests of the state organization and the cause in general, and gave us much needed advice.

Dr. Burrows said that he believed the time was near at hand for communion between the earth and spirit realms; that he himself was going to produce (he knew not how) an instrument to argue with the table, pepper shaker, that one could set upon their table and hear in it, or through it, an intelligible message ticked off, the same as in telegraphy. Session closed with benediction.

At 2 p. m., the meeting was called to order by President Walton. A beautiful solo by Miss Mammie Stein, daughter of Mrs. May Stein, "If You Only Knew." Mrs. Walton followed with a beautiful inspirational poem. Subject from the audience. "In dreams we dream, and dreaming know we dream," thus was the way paved for an excellent address by Mrs. May Stein. Among other good things she said, "It matters not whether a medium comes from the ranks of wealth or poverty, whether they have graduated from a college or from the street. If the angel world sees fit to use them, and the truth comes through them, we should receive it with gladness."

Mrs. E. W. White, Mrs. Lou Abby of Fenton, and Mrs. Laura Crawford followed with messages, which were well received.

Saturday evening, 7:30, the meeting opened with invocation by President Walton, after a vocal duet by Miss Mack and Mr. Metcalf, "Oh! Angel, Tell Mother 'I'll Be There'."

President Walton introduced Judge Calkins of the Jackson county Juvenile Court, who gave a very interesting and instructive address upon the theme, "Suggestion and Crime."

At the close of Judge Calkins' address, Brother Sprague and Dr. Warner, by a very earnest appeal, raised about \$50 for the Goff well case fund.

At the close of the service President Walton announced that all the officers of the State and National Associations present, also all local and visiting mediums and workers and friends were requested to remain after the dismissal of the meeting, as some very important business of interest to all was to be transacted. They waited until the audience had dispersed. All who had remained were asked to arise to their feet and form in couples in the aisles in marching order, the company being headed by President Walton leaning upon the arm of Vice-president Geo. B. Warner.

The worthy officers left in a circuit of the hall, followed in good order by the smiling but much-bewildered company. As the second circuit of the great hall was completed, a sudden transformation occurred. By the portal of the annex opened as if by magic and a company, well led into the annex, where a delicious repast of surprise and delight they were lined up around a banquet table some one hundred feet in length, with covers laid for about one hundred and fifty, and groaning under such a repast of good things as would have made the angels themselves of Gounod's, to extend himself beyond his usual capacity. In a happy and ap-

preciative manner, Dr. Warner, acting as spokesman for the Central Spiritual Union and Earnest Workers, made everyone feel welcome to this surprise party. Dr. Walton in her apt and pleasing way, responded, accepting the proffered hospitality on behalf of the guests, and so all were seated and enjoying a feast of things good for the physical man. And I opine that a more pleasurable and joyous hour will never be spent by that company.

February 11, at 10:30 a. m., the meeting was called to order by President Walton, who introduced Bro. J. White, who addressed the meeting upon the necessity of organization among the youths. His address was well received, and his views seemed to meet the hearty approval of the audience.

Miss Genevieve Spaulding of Lansing followed with a thrilling recitation of Will Carleton's famous poem, "The Bridge of the Ties." So perfectly was the thought of the great old man depicted in every gesture, and so clearly did it ring from every sentence, that ere she had ceased there were few dry eyes in the house. This young lady is a graduate of the Morris Pratt Institute, and continues in her finished work, an honor to the school and its able corps of teachers.

E. W. Sprague followed with a stirring address upon the education of Spiritualists.

Mrs. Lou Abby of Fenton, Mich., followed with messages which were well received. Session closed with benediction by Dr. Walton.

The afternoon session opened at 2 o'clock. The beautiful ceremony of floral christening of children was conducted by Rev. Laura Crawford, during which Mrs. Nellie Metcalf rendered a beautiful solo, "Take These." This service was followed by an address by E. W. Sprague, subject, "The Sweetness of Death." Mrs. Sprague followed with messages.

Sunday evening, 7:30, Fred J. White gave an address along the same lines of those followed in the morning, and arrangements were made for the perfection of an organization of young people representing every Spiritualist society in Detroit.

President Walton then introduced Dr. Geo. B. Warner, and the address which he delivered was one long to be remembered by those privileged to listen to it. Not less than seven hundred people listened with rapt attention, to one of the most scholarly and able addresses ever delivered in Michigan. Oratory, logic and rhetoric, backed by earnestness and an enthusiastic belief in the justice of his cause combined to make a profound impression upon his audience. An attempt to carry to the readers of this paper any idea of the force and power of this address would be futile, and I shall content myself with quoting from one passage. The speaker called attention to the fact that some years past all railroad companies united in adopting what is known as the standard gauge, so that in the remote sections of the West you may see cars from the Atlantic seaboard that have been run to their destination without transferring their loads, and the much vaunted reform teachings of the churches are but proof that today they are simply running their cars over the gauge of Spiritualism, and at the time in which they must adopt it as standard, and so in a burst of splendid effort, with enthusiasm at high tide, with new determination and new inspiration to nobler efforts, with old pledges renewed, with old loves closer cemented, with new loves formed, born of closer association, in a new courage developed from knowledge of the cooperation of all workers, with health, cheered by loving messages from loved ones, the convention passed into history, marking an epoch in the growth and advancement of the Michigan State Spiritualist Association.

Detroit, Mich. E. W. WHITE.

HONOR TO THE FAITHFUL.

Mr. and Mrs. T. M. Locke Gratefully Remembered by Friends.

Mr. and Mrs. Thos. M. Locke, of the Philadelphia Spiritual Society, were made the recipients of a beautiful loving cup by the members and friends of the society, on Sunday evening, Feb. 11, 1906. The presentation speeches were made by Mr. and Mrs. Geo. W. Kates, who conducted the affair in a very unique manner.

Mr. Kates after a few introductory remarks, invited Mr. and Mrs. Locke to the platform, stating that he would like to see them occupy seats on the rostrum as an honor which he thought they deserved for their long and faithful services in the behalf of the society as president and secretary.

He requested Mr. Samuel Wheeler, president of the society, and Mr. Harry Shope, secretary, to escort them to the platform. Mr. Kates then produced the loving cup (which had been hidden from view) and passed it to Mr. and Mrs. Locke. They were both surprised and overwhelmed, and it was with great effort that Mr. Locke could master his feelings before he could respond, which he did with much appreciation and gratitude, and thanked the members and friends, and wished the society prosperity under its new management. It being Mr. Kates' birthday also added interest to the occasion.

The loving cup is of solid sterling silver and rests upon a beautiful ebony base, and was made by J. E. Caldwell & Co., Philadelphia, Pa., and bears this inscription:

Presented to MR. AND MRS. THOMAS M. LOCKE by the friends and members of the Philadelphia Spiritual Society, as an expression of appreciation for their long service in its behalf. Sunday evening, February 11, 1906.

The occasion will long be remembered as a very pleasant affair. Mr. and Mrs. Kates are trying very earnestly to build up the society during their engagement, and quite a number have enrolled their names. The meetings have been very well attended. They will return in March of 1907, to serve us again.

M. HENDRICKS.

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

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifteen of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents. Cloth, \$1.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Spiritualism that has appeared of late years. It is a scientific method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

"The Jesuits." By Rev. B. P. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

EYE SIGHT RESTORED FREE 80 PAGE BOOK

TELLS HOW TO CURE YOURSELF of Blindness, Falling Sight, Stammer, Coughs, Catarrhs, Lids, Gravel, Red or Sore Eyes, Pannus, Scars, Weak Eyes, Wild Hairs, Ulcers, or Swellings on Eyes, and all other eye diseases at your own home, by a safe and certain method, and at very little expense.

BOOK TELLS ALL ABOUT EYE DISEASES and how to cure them with the Absorption Treatment. Describes all the various forms, shows colored pictures of how various diseases affect the eyes, and how they destroy the sight. Book contains eye testing chart and tells how to test your eyes for Cataracts, as well as for any weakness of the eyes.

Tells all about spectacles and why they should not be worn, especially by children. Book gives all the causes of eye diseases and what they indicate. Tells how to keep eyes healthy and prevent diseases of the eyes, and how to cure them with the Absorption Treatment. Write for one of these books today, I will gladly send it to you free of charge. Dr. W. O. COFFE

A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter II.—Continued.

The Pilgrim would have liked to pause at every moment to see one lovely thing or another; but the painter walked on steadily till he came to a room which was full of sketches, some of them like pictures in little, with many sketches—some of them only a representation of a flower, or the wing of a bird. "These are all the master's," he said; "sometimes the sight of them will be enough to put something great into the mind of another. In this corner are the sketches I told you of."

There were two of them hanging together upon the wall, and at first it seemed to the little Pilgrim as if they represented the flames and fire of which she had read, and this made her shudder for the moment. But then she saw that it was a red light like a stormy sunset, with masses of clouds in the sky, and a low sun very fiery and dazzling, which no doubt to a hasty glance must have looked, with its dark shadows and high-lit lights, like the fires of the bottomless pit. But when you looked down you saw the reality what it was.

The country that lay beneath was full of tropical foliage, but with many stretches of sand and dry plains, and in the foreground was a town, that looked very prosperous and crowded, though the figures were very minute, the subject being so great; but no one to see it would have taken it for anything but a busy and wealthy place, in a thunderous atmosphere, with a storm coming on. In the next there was a section of a street with a great banquet hall open to the view, and many people sitting about the table. You could see that there was a great deal of laughter and conversation going on, some very noisy groups, but others that sat more quietly in corners and conversed, and some who sang, and every kind of entertainment.

The little Pilgrim was very much astonished to see this, and turned to the painter, who answered her directly, though she had not spoken. "We used to think differently once. There are some who are there and do not know it. They think only it is the old life over again, but always worse, and they are led on in the ways of evil; but they do not feel the punishment until they begin to find out where they are and to struggle, and wish for other things."

The little Pilgrim felt her heart beat very wildly while she looked at this, and she thought upon the rich man in the parable, who, though he was himself in torment, prayed that his brother might be saved, and she said to herself, "Our dear Lord would never leave him there who could think of his brother when he was himself in such a strait." And when she looked at the painter he smiled upon her, and nodded his head. Then he led her to the other corner of the room where there were other pictures.

One of them was of a party seated round a table and an angel looking on. The angel had the aspect of a traveler, as if he were passing quickly by and had paused a moment to look, and one of the men glancing suddenly saw him. The picture was dim, but the startled look upon this man's face, and the sorrow on the angel's, appeared out of the misty background with such truth that the tears came into the little Pilgrim's eyes, and she said in her heart, "Oh, that I could go to him and help him!"

The other sketches were dimmer and dimmer. You seemed to see out of the darkness, gleaming lights, and companies of revelers, out of which here and there was one trying to escape. And then the wide plains in the night, and the white vision of the angel in the distance, and here and there by different paths a fugitive striving to follow. "Oh, sir," said the little Pilgrim, "how did you learn to do it? You have never been there."

"It was the master, not I; and I can not tell you if he has ever been there. When the Father has given you that gift, you can go to many places, without leaving the one where you are. And then he has heard what the angels say."

"And will they all get safe at the last? and even that great spirit, he that fell from heaven—"

The painter shook his head and said, "It is not permitted to you and me to know such great things. Perhaps the wise will tell you if you ask them; but for me I ask the Father in my heart and listen to what he says."

"That is best!" the little Pilgrim said; and she asked the Father in her heart; and there came all over her such a glow of warmth and happiness that her soul was satisfied. She looked in the painter's face and laughed for joy. And he put out his hands as if welcoming some one, and his countenance shone; and he said: "My son had a great gift. He was a master born, though it was not given to me. He shall paint it all for us so that the heart shall rejoice; and you will come again and see."

After that it happened to the little Pilgrim to enter into another great palace where there were many people reading, and some sitting at their desks and writing, and some consult-

ing together, with many great volumes stretched out open upon the tables. One of these was seated alone looked up as she paused wondering at him, and smiled as every one did, and greeted her with such a friendly tone that the Pilgrim, who always had a great desire to know, came nearer to him and looked at the book, then begged his pardon, and said she did not know that books were needed here. And then he told her that he was one of the historians of the city where all the records of the world were kept, and that it was his business to work upon the great history, and to show what was the meaning of the Father in everything that had happened, and how each event came in its right place.

"And do you get it out of books?" she asked; for she was not learned, nor wise, and knew but little, though she always loved to know.

"The books are the records," he said; "and there are many here that were never known to us in the old days; for the angels love to look into these things, and they can tell us much, for they saw it; and in the great books they have kept there is much put down that was never in the books we wrote, for then we did not know. We found out about the kings and the state, and tried to understand what great purposes they were serving; but even these we did not know, for those purposes were too great for us, not knowing the end from the beginning, and the hearts of men were too great for us. We comprehended the evil sometimes, but never fathomed the good. And how could we know the lesser things which were working out God's way? for some of these even the angels did not know; and it has happened to me that our Lord himself has come in sometimes to tell me of one that none of us had discovered."

"Oh," said the little Pilgrim, with tears in her eyes, "I should like to have been that one!—that was not known even to the angels, but only to Himself!"

The historian smiled. "It was my brother," he said.

The Pilgrim looked at him with great wonder. "Your brother, and you did not know him?"

And then he turned over the pages and showed her where the story was. "You know," he said, "that we who live here are not of your time, but have lived and lived here till the old life is far away and like a dream. There were great tumults and fightings in our time, and it was settled by the prince of the place that our town was to be abandoned, and all the people left to the mercy of an enemy who had no mercy. But every day as he rode out he saw at one door a child, a little fair boy, who sat on the steps, and sang his little song like a bird. This child was never afraid of anything, when the horses pranced past him; and the troopers pushed him aside, he looked up into their faces and smiled. And when he had anything, a piece of bread, or an apple, or a plaything, he shared it with his playmates; and his little face, and his pretty voice, and all his pleasant ways, made that corner bright. He was like a flower growing there; everybody smiled that saw him."

"I have seen such a child," the little Pilgrim said.

"But we made no account of him," said the historian. "The Lord of the place came past him every day, and always saw him singing in the sun by his father's door. And it was a wonder then, and it has been a wonder ever since, why, having resolved upon it, that prince did not abandon the town, which would have changed all his fortune after. Much had been made clear to me since I began to study, but not this; till the Lord himself came to me and told me. The prince looked at the child till he loved him, and he reflected how many children there were like this that would be murdered, or starved to death, and he could not give up the little singing boy to the sword. So he remained; and the town was saved, and he became a great king. It was so secret that even the angels did not know it. But without that child the history would not have been complete."

"And is he here?" the little Pilgrim said.

"Ah," said the historian, "that is more strange still; for that which saved him was also his harm. He is not here. He is elsewhere."

The little Pilgrim's face grew sad; but then she remembered what she had been told.

"But you know," she said, "that he is coming?"

"I know that our Father will never forsake him, and that everything that is being accomplished in him is well," he said. "Is it well to suffer? Is it well to live in that dark stormy country? Oh, that they were all here, and happy like you!"

He shook his head a little and said:

"It was a long time before I got here; and as for suffering that matters little. You got experience by it. You are more accomplished and fit for

greater work in the end. It is not for nothing that we are permitted to wander; and sometimes one goes to the edge of despair."

She looked at him with such wondering eyes that he answered her without a word.

"Yes," he said, "I have been there."

And then it seemed to her that there was something in his eyes which she had not remarked before. Not only the great content that was everywhere, but a deeper light, and the air of a judge who knew both good and evil, and could see both sides, and understand all, both to love and to hate.

"Little sister," he said, "you have never wandered far; it is not needful for such as you. Love teaches you, and you need no more; but when we have to be trained for an office like this, to make the way of the Lord clear through all the generations, reason is that we should see everything, and learn all that man is and can be. These things are too deep for us; we stumble on, and know not till after. But now to me it is all clear."

She looked at him again and again while he spoke, and it seemed to her that she saw in him such great knowledge and tenderness as made her glad; and how he could understand the follies that men had done, and fathom what real meaning was in them, and disentangle all the threads.

He smiled as she gazed at him, and answered as if she had spoken.

"What was evil perishes, and what was good remains; almost everywhere there is a little good. We could not understand all if we had not seen all and shared all."

"And the punishment, too," she said, wondering more and more.

He smiled so joyfully that it was like laughter.

"Pain is a great angel," he said. "The reason we hated him in the old days was because he tended to death and decay; but when it is towards life he leads, we fear him no more. The welcome thing of all in the land of darkness is when you see him first and know who he is; for by this you are aware that you have found the way."

The little Pilgrim did nothing but question with her anxious eyes, for this was such a wonder to her, and she could not understand. But he only sat musing with a smile over the things he remembered. And at last he said:

"If this is so interesting to you, you shall read it all in another place, in the room where we have laid up our own experiences, in order to serve for the history afterwards. But we are still busy upon the work of the earth. There is always something new to be discovered. And it is essential for the whole world that the chronicle should be full. I am in great joy because it was but just now that our Lord told me about that child. Everything was imperfect without him, but now it is clear."

"You mean your brother? And you are happy though you are not sure if he is happy?" the little Pilgrim said.

"It is not to be happy that we live," he said; and then, "We are all happy so soon as we have found the way."

She would have asked him more, but that he was called to a consultation with some others of his kind, and had to leave her, waving his hand to her with a tender kindness which went to her heart. She looked after him with great respect, scarcely knowing why; but it seemed to her that a man who had been in the land of darkness, and made his way out of it, must be more wonderful than any other.

She looked round for a little upon the great library, full of all the books that had ever been written, and where people were doing their work, examining and reading and making extracts, every one with looks of so much interest, that she almost envied them, though it was a generous delight in seeing people so happy in their occupation, and a desire to associate herself somehow in it, rather than any grudging of their satisfaction, that was in her mind.

She went about all the courts of this palace alone, and everywhere saw the same work going on, and everywhere met the same kind looks. Even when the greatest of all looked up from his work and saw her, he would give her a friendly greeting and a smile; and nobody was too wise to lend an ear to the little visitor, or to answer her questions. And this was how it was that she began to talk to another, who was seated at a great table with many more, and who drew her to him by something that was in his looks, though she could not have told what it was.

It was not that he was kinder than the rest, for they were all kind. She stood by him a little, and saw how he worked, and would take something from one book and something from another, putting them ready for use. And it did not seem any trouble to do this work, but only pleasure, and the very pen in his hand was like a winged thing, as if it loved to write.

When he saw her watching him, he looked up and showed her the beautiful book out of which he was copying, which was all illuminated with lovely pictures.

"This is one of the great volumes of the great history," he said. "There are some things in it which are needed for another, and it is a pleasure to work at it. If you will come here you will be able to see the page while I write."

Then the little Pilgrim asked him some questions about the pictures, and he answered her, describing and explaining them; for they were in the middle of the history, and she did not understand what it was. When she

said, "I ought not to trouble you, for you are busy," he laughed so kindly that she laughed, too, for pleasure. And he said:

"There is no trouble here. When we are not allowed to work, as sometimes happens, that makes us not quite so happy, but it is very seldom that it happens so."

"Is it for punishment?" she said. And then he laughed out with a sound which made all the others look up smiling; and if they had not looked so tenderly at her, as at a child who has made such a mistake as it is pretty for the child to make, she would have feared she had said something wrong; but she only laughed at herself, and blushed a little, knowing that she was not wise; and to put her at her ease again, he turned the leaf and showed her other pictures, and the story which went with them, from which he was copying something. And he said:

"This is for another book, to show how the grace of the Father was beautiful in some homes and families. It is not the great history, but connected with it; and there are many who love that better than the story which is more great."

Then the Pilgrim looked in his face and said:

"What I want most is, to know about your homes here."

"It is all home here," he said, and smiled; and then, as he met her wistful looks, he went on to tell her that he and his brothers were not always there. "We have all our occupations," he said, "and sometimes I am sent to 'inquire' into facts that have happened, of which the record is not clear; for we must omit nothing; and sometimes we are told to rest and take in new strength; and sometimes—"

"But, oh, forgive me," cried the little Pilgrim, "you had some who were more dear to you than all the world in the old time?"

And the others all looked up again at the question, and looked at her with tender eyes; and said to the man whom she questioned: "Speak!"

He made a little pause before he spoke, and he looked at one here and there, and called to them:

"Patience, brother," and "Courage, brother." And then he said, "Those whom we loved best are nearly all with us; but some have not yet come."

"Oh," said the little Pilgrim, "but how then do you bear it, to be parted so long—so long?"

Then one of those to whom the first speaker had called out, "Patience," rose, and came to her smiling; and he said:

"I think every hour that perhaps she will come, and the joy will be so great, that thinking of that makes the waiting short; and nothing here is long, for it never ends; and it will be so wonderful to hear her tell how the Father has guided her, that it will be a delight to us all; and she will be able to explain many things, not only for us, but for all; and we love each other so that this separation is as nothing in comparison with what is to come."

It was beautiful to hear this, but it was not what the little Pilgrim expected, for she thought they would have told her of the homes to which they all returned when their work was over, and a life which was like the life of the old time; but of this she said nothing, only looking at her with smiling eyes, as at the curious questions of a child. And there were many other things she would have asked, but refrained when she looked at them, feeling as if she did not yet understand; when one of them broke forth suddenly in a louder voice, and said:

"The little sister knows only the little language and the beginning of days. She has not learned the mysteries, and what Love is, and what Life is."

And another cried, "It is sweet to hear it again; and they all gathered round her with tender looks, and began to talk to each other, and tell her, as men will tell of the games of their childhood, of things that happened, which were half-forgotten, in the old time.

(To be continued.)

THE GRAND LEDGE CAMP.

Its Favorite Features Pointed Out.

The Grand Ledge Spiritualist camp, Grand Ledge, Mich., opens up July 22, and invites the Spiritualists and their friends to attend and make this camp one of the finest in the country. The camp is situated on the beautiful Grand River, and is an ideal resort. The auditorium is one of the largest and best appointed in the United States. The water is unexcelled, and the campers have always been noted for their hospitality and friendliness to all strangers. Here is one place you can call home.

The very best speakers are engaged each season, and the grounds are being put into the best shape. The dining-room will be under splendid management and the very best meals furnished. The hotel has been furnished with fine beds and clean linens, and will be under the management of a good matron.

The amusements this season will be better than ever. Good music, dancing, and almost nightly entertainments of some kind, such as circuses, speaking, musical entertainments, etc.

Those who have attended the camps before, all speak of Grand Ledge Camp as one of the pleasantest camps they have ever visited. This is one camp that strictly believes in brotherly love.

Friends, make your arrangements to attend the Grand Ledge Spiritualist Camp, July 22 to Aug. 24, and you will say you have never attended a finer camp in your life.

Write J. W. Ewing, Grand Ledge, Mich., president of the camp association, for programs, and he will be pleased to send them.

Remember, the Grand Ledge, Mich., Camp. X Y Z.

A GRAND MID-WINTER MEETING.

Michigan Steps to the Front and Maintains Her Position Nobly in the Ranks of Spiritualism. The President of the State Association Showed Marked Genius in Conducting the Meeting and Making It a Success.—Dr. G. B. Warner's Address Captured the Audience.

The Michigan State Spiritualist Association has just closed the most successful and enthusiastic annual convention, (commonly known as the mid-winter meeting) in its history as a state organization. The convention was held in Colonial Hall in Detroit, Feb. 9, 19 and 21. Central Spiritual Union and the Barnet Workers combined their efforts in the capacity of host of the convention, and right royally were their guests welcomed and entertained.

The meeting opened at 10:30 a. m. Feb. 9, and in the absence of President Walton, was called to order by the state secretary, Miss Rena D. Chapman. Mrs. Dr. Fish of Detroit, delivered an invocation, after which the visitors from outside the city, and the glad hand was extended to all. A very active reception committee consisting so far as your scribe could see of every member of the two societies who acted as hosts, soon made every stranger within their gates forget that he was a stranger, for every heart and every house was opened, and no effort was spared to make each guest feel at ease.

At 2 p. m. the meeting was formally opened by the state president, Dr. Julia M. Walton of Jackson. Dr. Burrows of the Central Spiritualist Union welcomed the guests in a very eloquent and inspiring address. Our worthy president responded in one of her characteristic bursts of eloquence.

After President Walton's address, resolutions of sympathy and condolence for the widow of our ardent brother, G. M. Stanley, formerly of Jackson, but late of Detroit, were passed. This was followed by a short address by Dr. Dent, of Jackson, one of the "white" horses in Michigan, and one of the founders of the M. S. A., who gave us some very interesting scraps of the early history of the association and the early work.

E. W. White, state missionary, followed with some suggestions as to how best to reach our neighbors with our truth, and called attention to the fact that the younger element had been left to the teachings of the orthodox church, while we labored to convert their parents.

Mrs. E. W. White, state missionary, followed with messages. The evening session opened at 7:30 with beautiful music and an invocation by Rev. Laura Crawford, pastor of the Church of the Soul. Following came the real treat of the day, an address by E. W. Sprague, subject, "After Death, What?"

Mrs. Marion Crowell followed with a beautiful recitation from Longfellow, "The Psalmist." Then came messages from Mrs. E. W. Sprague, Mrs. Nellie Metcalf followed with some beautiful readings, and the large audience dispersed amid smiles and congratulations.

Saturday, February 10, at 10:30 a. m., the meeting was called to order by President Walton. At the suggestion of the president the regular program was suspended and a symposium followed, headed by E. W. White, Dr. Burrows, Mrs. Marion Crowell, and Mrs. E. W. Warner, vice-president of the N. S. A., followed with very edifying remarks. Mrs. Crowell, speaking upon True Spiritualism, said "True Spiritualism is to be true, to be good," and systematically purging of our ranks of all that would weaken the light of critical investigation. "The public will not purify us, we must do that ourselves." He also advocated the further recognition of the value of the family circle and of parlor meetings as means of advancing the interests of the state organization and the cause in general, and gave us much needed advice.

Dr. Burrows said that he believed the time was near at hand for communication between the earth and spirit realms; that he himself was going to produce (he knew not how) an instrument no larger than a table top shaker, that one could set upon the table and hear in it, or through it, an intelligible message ticked off, the same as in telegraphy. Session closed with benediction.

At 2 p. m., the meeting was called to order by President Walton. A beautiful solo by Miss Maile Stein, daughter of Mrs. May Stein. If you know Mrs. Walton followed with a beautiful inspirational poem. Subject from the Bible, "In Dreams we dream, and dreaming know we dream," this was the way paved for an excellent address by Mrs. May Stein. Among other good things she said, it matters not whether a medium comes from the ranks of wealth or poverty, whether they have graduated from a college, or from the street. If the angel world sees fit to use them, and the truth comes through them, we should receive it with gladness.

Mrs. E. W. White, Mrs. Lou Abby of Fenton, and Mrs. Laura Crawford followed with messages, which were well received.

Saturday evening, 7:30, the meeting opened with invocation by President Walton, after which Miss Mack and Mr. Metcalf, "Oh, Angel, Tell Mother I'll Be There." President Walton introduced Judge Calkins of the Jackson county Juvenile Court, who gave us a very interesting and instructive address upon the theme, "Suggestion and Crime."

At the close of Judge Calkins' address, Brother Sprague and Dr. Warner, by a very earnest appeal, raised about \$50 for the Goff work case fund.

At the close of the service President Walton announced that all the officers of the State and National Association, present, also all local and visiting mediums and writers, and friends were requested to remain after the dismissal of the meeting, as some very important business of interest to all was to be transacted. They waited until the audience had dispersed. All who had remained were asked to arise to their feet and form in couples in the aisles for the marching order, the company being headed by President Walton leaning upon the arm of Vice-president Geo. B. Warner, the orchestra struck up a march and the worthy officers led off in a circuit of the hall, followed in good order by the smiling but much-bewildered company. A second circuit of the great hall was completed, and a sudden transformation, occurred, a sudden change of the inner opened as if by magic and the company were led into the annex, where amid exclamations of surprise and delight they were seated around a banquet table some of which reached in length, with coverings, and groaning under a load of good things as would have caused Porphyria, the Prince of Gourmands, to extend himself beyond his usual capacity. In a happy and ap-

preciative manner, Dr. Warner, acting as spokesman for the Central Spiritual Union and Barnet Workers, made everyone feel welcome to this surprise party. Dr. Walton in her apt and pleasing way, responded, accepting the proffered hospitality on behalf of the guests, and with a good word for the physical man. And in spite of a more pleasurable and joyous hour will never be spent by that company.

February 11, at 10:30 a. m., the meeting was called to order by President Walton, who introduced Fred J. White, who addressed the meeting upon the necessity of organization among the youths. His address was well received, and his views seemed to meet the hearty approval of the audience.

Miss Geneva Spaulding of Lansing followed with a thrilling recitation of Will O'Connell's famous poem, "The Bridge of the Gods." So perfectly was the thought of the grand old man depicted in every gesture, and so clearly did it ring from every sentence, that ere she had ceased there were few dry eyes in the house. This young lady is a graduate of the Morris Pratt Institute, and continues in her finished work, an honor to the school and its able corps of teachers.

E. W. Sprague followed with a stirring address upon the education of Spiritualists.

Mrs. Lou Abby of Fenton, Mich., followed with messages which were well received. Session closed with benediction by Dr. Walton.

The afternoon session opened at 2 o'clock. The beautiful ceremony of floral christening of children was conducted by Rev. Laura Crawford, during which Mrs. Nellie Metcalf rendered a beautiful solo, "Take These." This service was followed by an address by E. W. Sprague, subject, "The Sweetness of Death." Mrs. Sprague followed with messages.

Sunday evening, 7:30, Fred J. White gave an address along the same lines of those followed in the morning, and arrangements were made for perfection of an organization of Spiritualists in Detroit.

President Walton then introduced Dr. Geo. B. Warner, and the address which he delivered was one long to be remembered by those privileged to listen to it. Not less than seven hundred people listened with rapt attention to one of the most scholarly and able addresses ever delivered in Michigan. Oratory, logic, and music, backed by earnestness and an enthusiastic belief in the justice of his cause combined to make a profound impression upon his audience. An attempt to carry to the readers of this paper any idea of the force and power of this address would be futile, and I shall content myself with quoting from one passage. The speaker called attention to the fact that some years past all railroad companies united in adopting what is known as the standard gauge, so that in the remote sections of the West you may see cars from the Atlantic seaboard that have been run to their destination without transferring their loads, and the much vaunted reform teachings of the churches are but proof that today they are simply running their cars over the gauge of Spiritualism, and the time is at hand when they must adopt it as standard, and so in a burst of splendid effort, with enthusiasm at the high tide, with new determination and with the higher efforts, with old pledges renewed, with old loves closer cemented, with new loves formed, born of closer association, with a new courage developed from knowledge of the co-operation of all workers, with health, cheered by conviction, passing into history, marking an epoch in the growth and advancement of the Michigan State Spiritualist Association.

Detroit, Mich. E. W. WHITE.

HONOR TO THE FAITHFUL.

Mr. and Mrs. T. M. Locke Gratefully Remembered by Friends.

Mr. and Mrs. Thos. M. Locke, of the Philadelphia Spiritual Society, were made the recipients of a beautiful loving cup by the members and friends of the society, on Sunday evening, Feb. 11, 1936. The presentation speeches were made by Mr. and Mrs. Geo. W. Kates, who conducted the affair in a very unique manner.

Mr. Kates after a few introductory remarks, invited Mr. and Mrs. Locke to the platform, stating that he would like to see them occupy seats on the rostrum as an honor which he thought they deserved for their long and faithful services in the behalf of the society as president and secretary. He requested Mr. Samuel Wheeler, president of the society, and Mr. Harry Shope, secretary, to escort them to the platform. Mr. Kates then produced the loving cup (which had been hidden from view) and passed it to Mr. and Mrs. Locke. They were both surprised and overwhelmed, and it was with great effort that Mr. Locke could master his feelings before he could respond, which he did with much appreciation and gratitude, and thanked the members and friends, and wished the society prosperity under its new management. It being Mr. Kates' birthday also added interest to the occasion.

The loving cup is of solid sterling silver and rests upon a beautiful ebony base, and was made by J. E. Caldwell & Co., Philadelphia, Pa., and bears this inscription:

Presented to MR. AND MRS. THOMAS M. LOCKE by the Friends and members of the Philadelphia Spiritual Society, as an expression of appreciation for their long services in its behalf, Sunday evening, February 11, 1936.

The occasion will long be remembered as a very pleasant affair.

Mr. and Mrs. Kates are trying very earnestly to build up the society during their engagement, and quite a number have enrolled their names. The meetings have been very well attended. They will return in March of 1937, to serve us again.

M. HENDRICKS.

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

"Spirit Ecology," By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents.

"Science and the Future Life," By James H. Hyslop. Is one of the most valuable books to the literature of Modern Spiritualism. It has appeared of late years. It is a book of its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cent postage extra.

"The Testaments," By Rev. B. F. Austin. A M. B. D. An excellent pamphlet. Price, 15 cents.

EYE SIGHT RESTORED FREE 80 PAGE BOOK

TELLS HOW TO CURE YOURSELF OF Blindness, Falling Sight, Cataracts, Graeco, etc. All eye diseases, Red or sore Eyes, Pains, Stains, Weak Eyes, Wild Halls, Ocular or Scarce on Eyes and all other eye diseases at your own home, by means of certain methods and at very little expense.

BOOK TELLS ALL ABOUT EYE DISEASES and how to cure them with the Absorption Treatment, a great and simple method, shows colored pictures of how various diseases affect the eyes, and how they destroy the sight. Book contains testing chart and tells how to test your eyes for Cataracts, as well as for any weakness or disease.

Book gives all symptoms of eye diseases and what they indicate, by means of which they should not be worn, especially by children.

Tells how to keep eyes healthy and prevent disease, and how to cure these diseases with the Absorption Treatment.

Write for one of these books today. I will gladly send it to you free of charge. DR. W. D. COFFEY, 912 Century Bldg., Des Moines, Ia.

What All the World's a-Seeking.

Each of us builds his world from within; thought is the builder; for thoughts are forces—subtle, vital, irresistible, omnipotent, and according as used they bring power or ignorance, peace or pain, success or failure

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,
J. R. FRANCIS, Editor and Proprietor
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Whenever you desire the address of your
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change cannot be made.

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The price of *The Progressive Thinker*
per year to foreign countries is \$2.

SATURDAY, MARCH 3, 1906.

WORDS OF CAUTION.

You should not send money in a let-
ter. You may do so a dozen times safe-
ly, and then the next remittance may be
lost or stolen. Secure a postal order
for five cents, and then you are per-
fectly safe, and will save yourself an-
noyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last
N. S. A. Convention are for sale at 600
Pennsylvania Avenue S. E., Washington,
D. C., at four cents each, postpaid, or
thirty-five cents per dozen. Every Spirit-
ualist should send for one. Address
Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in *The Pro-
gressive Thinker* can be obtained at this
office. Express charges or postage
prepaid at the price named unless other-
wise stated.

STATE OF MASSACHUSETTS.

It Has Come to the Front With an Act
Which, If Passed, Will Prove of
Great Injury to Every Honest Medi-
um.

Said Act Is the Direct Out-
growth of the Fraud Which Has Be-
come Such a Prominent Factor in
Our Ranks.

Section 1. The mayor and alder-
men of any city except Boston, and in
Boston the board of police, and the se-
lectionmen of any town, may license suit-
able persons to carry on the business of
clairvoyants, mediums, palmists, card
readers, fortune tellers, and persons who
claim to tell, give readings of, or reveal
the past, present or future, and shall charge
for said license a fee of fifty dollars annually.

Section 2. Every such license shall
specify the street and number of the
building, or give some other particular
description thereof, where the licensee
shall carry on said business, and said
license shall not permit such licensee
to carry on said business in any other
place than so specified.

Section 3. Said license shall expire
on the first day of February in each
year.

Section 4. If in the opinion of said
licensing board said licensee ceases to
carry on the business which he is li-
censed to pursue, or if in the opinion of
said licensing board it is not for the
public good that said licensee should
carry on his said business as
aforesaid, it shall immediately revoke
his said license.

Section 5. No person shall adver-
tise or carry on the business of a clair-
voyant, medium, palmist, card reader,
astrologer, fortune-teller, or person
who claims to tell, give readings of, or
reveal the past, present or future, un-
til he shall have first obtained a li-
cense from said licensing board.

Section 6. Whoever violates any of
the provisions or any of the sections of
this act shall be fined by a fine of not
exceeding one hundred dollars for
each offense.

Section 7. This act shall take ef-
fect upon its passage.

The above bill is the direct out-
growth of the fraud practiced under the
name of Spiritualism. In Boston the
fraudulent element is prominent;
so it is in New York, Chicago and St.
Louis and other large cities, and the
HONEST MEDIUMS, THE EVAN-
GELISTS OF LIGHT, OF LOVE, OF AB-
SOLUTE TRUTH, have to suffer in
consequence. Some method must be
adopted to protect them from having
to pay a license. They are nearer to
God and the angel world than any of
the orthodox divines.

A United States Court Said It Is
Obscene.

There seems to be a constant strug-
gle on the part of churchmen, to re-
place the Bible in schools, from which
it has been removed, and to retain it
where it is already in use. Do such
persons know that a party in Kansas
a few years ago was heavily fined in a
United States court for having done
nothing save making extracts from
the Bible, copying them on a postal
card, and mailing that card to a
churchman who insisted the Bible is
not an obscene book? The court de-
cided to the contrary, and amerced
the party in heavy costs additional to
the fine.

And yet, with these well-established
facts in their possession, there are
Christians who labor in gossamer and
out of season to place obscenity in
the hands of youth, and wish a book
filled with it used as a text-book in
our common schools. Is not that in-
sultation run mad?

They Disregard the Teachings of
Jesus.

Now comes the report from South-
ern Illinois that there is an exodus of
Methodist ministers from that region,
to an extent that is really alarming.
And all this because of the meager
salaries paid them.

We are apprehensive our clerical
friends have not read their inerrant
Bible as carefully as they should.
Jesus is reported, Luke 3:14, as say-
ing: "Be content with your wages."
With this gospel ringing in their ears,
no minister should enter on a strike,
or abandon his pulpit because the sal-
ary paid is too small.

Why will not the "cloth" observe
the teachings of their divine master?

Economy Demanded in Use of Bitter
Epithets.

In a prominent editorial of Febru-
ary 2, under the head of "Buddhism—
Was It the Parent of Christianity?
Striking Parallels," we added some
additional facts to the lengthy article
of two weeks before by Baron Hickey,
and gave it as our opinion, in closing,
that with "The press, free and un-
trammelled the truth must come to the
front, and falsehood will retire from
the field, crushed by its own exagger-
ated fabrications."

A correspondent in our issue of two
weeks ago seems to have taken us to
task, and while admitting a "Striking
Similarity Exists between Buddhism
and Christianity," yet, after pointing
out peculiar features in Christianity,
makes the discourteous remark:

"We can show Christianity was de-
rived from Buddhism without resort-
ing to untruths."

The writer clearly conveys the idea
that the "critics," in the plural, which
must embrace Baron Hickey and this
editor, were guilty of "untruths." We
do not propose to be captious, nor
allow a controversy in these columns;
but we must urge correspondents to
be more economical of such expres-
sions, as they do not become *The Pro-
gressive Thinker*.

With regard to the discrepancies
pointed out between the two systems,
learned scholars who have written vo-
luminously on Buddhism, and have
commented on the marvelous coinci-
dences between the two systems have
declared: "They could not have been
accidental." The late lamented Max
Muller, whose Oriental scholarship
was unequalled in his "Science of Re-
ligion," p. 353, wrote:

"Between the language of Buddha
and his disciples, and the language of
Christ and his apostles, there are
strange coincidences. Even some of
the Buddhist legends and parables
as if taken from the New Testam-
ent, though we know that many
of them existed before the beginning
of the Christian era."

This statement of Prof. Muller
agrees with the quotation made by us
from Eusebius, who claimed that the
Essenes and Therapeutae had writings
which "are the very gospels and writ-
ings of the apostles," such as are
contained in the Epistles to the He-
brews, and many other of St. Paul's
Epistles."

Next we open to "Bunsen's Angel-
Messiah," page 50, and read:
"The most ancient of the Buddhist
records known to us contain state-
ments about the life and the doctrines
of Gautama Buddha which correspond
in a remarkable manner and in POS-
SIBLE BY MERE CHANCE, with the
traditions recorded in the gospels
about the life and doctrines of Jesus
Christ. It is still more strange that
these Buddhist legends about Gauda-
tama, as the Angel-Messiah, refer to
a doctrine which we find only in the
Epistles of Paul and the fourth Gos-
pel."

That learned American scholar,
Rev. J. Freeman Clarke, author of
"The Ten Great Religions," in his first
edition, p. 139, says:

"So numerous are the resem-
blances between the customs of Bud-
dism and the Roman church, the
first Catholic missionaries who en-
countered the priests of Buddha were
confounded, and thought Satan had
been mocking their sacred rites.
Father Bury, a Portuguese mission-
ary, when he beheld the Chinese
bonzes tonsured, using rosaries, pray-
ing in an unknown tongue, and kneel-
ing before images, exclaimed, 'as-
tonishment.' There is not a piece of
dress, not a sacerdotal function, not
a ceremony of the court of Rome,
which the Devil has not copied in this
country." (Transactions of the
Royal Asiatic Society II, 421)

Speaks of the "cellary of the Bud-
dhist clergy, and the monastic life of
the societies of both sexes; to which
might be added their string of beads,
their manner of chanting, prayers,
their incense and their candles." Mr.
Medhurst ("China," London, 1857,
mentions the image of a virgin, called
the "queen of heaven," having an in-
fant in her arms, and holding a cross.
Confession of sins is regularly prac-
tised."

Thus we might continue at great
length, confirming the statement that
these parallels could not have been
accidental. And as Buddha is a his-
torical character, died 543 years before
our era, confirmed by more than 900
monuments which still remain in the
Bombay district, and more than 500
years older than the Christian era,
the reader shall be the judge which
was the plagiarist, and copied from
the other.

It is the opinion of many scholars
that the founders of Christianity col-
lated the teachings of the various re-
ligious systems in vogue at Alexan-
dria, Egypt, and formed out of
them an eclectic system, which was
later developed into Christianity, with
a hero located in obscure Galilee.

It is the TRUTH we all want, and
he who suggests the facts as last
stated, is guilty of no "untruth" in
giving his opinion on the subject.

The Oldest Human Skeleton.

A cavern at Metone, France, re-
vealed to modern man the bony skele-
ton of an ancient man, in March of
1872. It was nearly perfect, and all
that remains of a tall, well propor-
tioned man, with an average skull and
facial angle of 5 degrees of doubtless
a cave-dweller in Europe while yet in
its semi-savage condition. His bones
are associated with those of the cave
lion, cave bear and other extinct ani-
mals of the pre-historic age. All the
bones were in place, surrounded by
flint implements and the remains of
animals. Twenty-two perforated
teeth, which may have been worn as
necklaces, lay by the head. These
bones, as well as the skull found in a
cave at Engis, are believed the oldest hu-
man remains now extant. The cor-
roding hand of Time, with the world,
the animals, and the elements shut
out, was inoperative in their case,
only revealing a great antiquity, and
evidence that in the very remote past
humanity had brain power capable of
unlimited development.

If human remains had been buried
in the earth as now it is very prob-
able fossil bones of man, as is the
case with other animals caught in
landslides, would be abundant.

It is probable the center races went
down with the continents they occu-
pied, while the Indian ocean, and that
vast region, of which the Polynesian
islands are remnants, were possibly
the home of primitive man.

"Materialization." By Mme. E.
d-Esperance and Rev. B. F. Austin.
Excellent. Price 10 cents.

Really Interesting.

Prof. Geo. B. Foster, of the Chicago
University, has published a handsome
volume entitled "The Finality of the
Christian Religion." We have not
seen the book, but judge it a produc-
tion of real merit from the severe crit-
icisms it received from Rev. John B.
Straton, a Baptist clergyman, as re-
lated in the Record-Herald of Feb. 12.
Rev. Straton is reported to have said
in a discourse on Sunday, the 11th:

"If Prof. Foster's views were im-
mediately accepted they would close ev-
ery church in Christendom."

Rev. Straton says:
"This author [Prof. Foster] who
protests so loudly against 'dogma'
makes the dogmatic statement: 'No
man with common sense can believe in
the miraculous stories portrayed in
the Bible.' * * An intelligent man who
now affirms his faith in such stories as
actual facts can hardly know what in-
tellectual honesty means." This is to
say, any man who professes faith in
the Bible narrative, or the church, or a
rascal. * * I believe the Bible rather
than Professor Foster and all of the
infidel philosophers of the old world
who he marshals to his aid."

The attorney always believes his
client innocent, however pointed and
positive the evidence may be to the
contrary. The preacher is only an at-
torney of the church. Bishop Graf-
ton, of Fond du Lac, Wis., said, as
heretofore cited in these columns:

"We of the clergy have been made
by the church her ministers to teach
NOT WHAT WE THINK IS TRUE,
BUT WHAT SHE PUTS INTO OUR MOUTHS
TO SPEAK."

The reader should always keep that
declaration in mind when he hears
sermons, or reads the Bible, or the
Bible or dogma of the church, or a
rascal. * * I believe the Bible rather
than Professor Foster and all of the
infidel philosophers of the old world
who he marshals to his aid."

Prof. Foster, interviewed in regard
to the attacks of his critics is report-
ed as saying:
"The Chicago University is one of
the greatest in the world. It encour-
ages free thought and free speech. I
have uttered those things which I be-
lieve to be so. In my mind I have
spoken only downright truth."

And so say all independent think-
ers.

The Latest Hypothesis.

A new statement of the old and
ever recurring question of the origin
of life, is that set forth by Dr. H.
Charlton Bastian, in an article in *The
World Today*. The Chicago Tribune
in an editorial article under the cap-
tion, "Is Life Still Being Created?"
says:

"There is perhaps no question an au-
thoritative answer to which would
interest more people, learned and un-
learned, than the old question as to
whence came the living beings on the
earth, and especially the human be-
ings. The belief once held univer-
sally was that every species was the
result of a special act of creation by
supernatural agency. Darwin thought
that 'all the organic beings that have
ever lived on this earth may be de-
scended from some one primordial
form.' Dr. H. Charlton Bastian com-
bines something from each of these
theories with ideas of his own and
produces an interesting hypothesis.
He believes living creatures are con-
stantly going through a process of cre-
ation, but he denies they are all de-
scended from one primordial form.
He thinks they are descended from
many forms and that the creation of
new forms—'archeoblasts,' he calls it
—is still going on around us all the
time."

No one ever saw a new plant or a
new animal created. The reason is,
Dr. Bastian explains, that the crea-
tion can only be covered with a thin
gray fog. My guide informed me
that this is pertaining to the
Christian church, that war will be all
over Europe.

On the night of the last day in Feb-
ruary last I saw the most remarkable
vision I ever saw. I saw written in
the heavens, with letters made of
stars, the following: "Caution: The
destroyed Mar. 25/1905." Now, as we
know, the governor of the province
Caucasus was blown up the night
from the 25th to 26th of May last
spring. Right in succession to the
first vision, I saw the heavens in
bloody red, and in the center I saw
a white smoke, and a "shout" from
his right hand and a burning torch in
his left. This was before the revolu-
tion broke out in Russia.

JOHN J. SCHANZ.
Ann Arbor, Mich.

THOMAS PAINE, THE PATRIOT.

His name is Highly Honored in This
Twentieth Century.

Thomas Paine has many admirers
among the Spiritualists, and some of
his ablest defenders are to be found
upon the platform of the Spiritual-
ists, and some of them are members
of the Paine Memorial Association of
the United States. It was through a
series of articles in *The Progressive
Thinker*, that Miss Harlow, of Columbus, Ohio,
became acquainted with the work of
Miss Jones, who has been constant in
attendance at Independence Hall on
Decoration Day, with her Laurel
Wreath to decorate the portrait of
Thomas Paine, placed there through
his association in 1875, at a cost of
\$350, and sixteen years' constant at-
tention, with many defeats, and suc-
cess crowning our final efforts. We
also presented the original editions of
Common Sense, and The Crisis, pub-
lished in 1776 and 1777, where they
are now on exhibition, flattered and
honored as they now appear after hav-
ing done service by the camp fires at
Valley Forge during that dreadful
cold and dreary winter of 1777,
when The Crisis was read to every
corpsal guard, by General Wash-
ington's special orders.

JAMES B. ELLIOT.
Sec. Paine Mem. Ass'n.
Philadelphia, Pa.

"The Universe" Dee thought on
Cosmic and Psychic Subjects. Price
25 cents. \$1.00.

"The New Light" By Leroy Berrier.
Emphatically suggestive along the lines
of "new thought." Excellent in tone
and tendencies. Price, cloth, \$1.

"Beyond the Veil." A Sequel to
"Rending the Veil." Being a compila-
tion of the author's explanations of the
phenomena, spoken, written and made by
full-time materializations; setting up a
scientific and personal verification of
"What We Shall Be," and a code of
ethics requisite to the most speedy re-
alization of the highest and purest re-
flectivity attainable in the future life. A
very remarkable book. Large, octavo,
500 pages. Price, \$1.75

Marvelously Strange.

He who enters a court of justice
and attempts to sustain his case by
forged evidence, perjured witnesses,
violence, or other unlawful means, the
facts being shown, is usually amerced
in a heavy fine with bill of costs, is
frequently chided by the judge, and is
dismissed with dishonor.

The burden of Catholicism through-
out all of the centuries has been to com-
pel belief in the character Jesus, com-
mencing with believe or be damned,
promising heavenly rewards to a thief
for believing, and then, installed in
power, instituting the Inquisition, with
all its barbarities, to enforce belief.

If Jesus was the divine character
they allege, and if the miracles cred-
ited to him were true, it would be
supposed he left sufficient evidence of
his divinity to not need extraneous
aids to force that knowledge on the
people.

The character Buddha: His-
tory tells us when, and where, he was
born, and relates much of his doings.
This information is independent of
those of his own faith, and is related
by those who were contemporary with
him, as by the immediate generations
which followed; and, remarkable, is
it not? his devotees twenty-five hun-
dred years after his death, are found
scattered all over those regions near
where he lived, and taught, and died.
Can the same be said with truth of
the reputed founder of Christianity?

A Prayer Which Will Be Answered.

Prof. Ernest D. Burton, of Hyde
Park Baptist Church, says Dr. Harper,
late president of the Chicago Univer-
sity, on his death bed, and among his
last utterances, prayed:

"And may there be for me a life be-
yond the grave, and in that life may
there be work still to do, tasks still
before me."

ANOTHER ANNOUNCEMENT.

Dr. G. B. Warrne to Be at Lily Dale.

Dr. Geo. B. Warrne will lecture at
Lily Dale on Sunday, July 15, sub-
ject, "ASPIRATION." July 17 he
will speak on "TELEPATHY," and
the 19th, on "THE VICTORY VAN-
QUISHED."

Dr. Warrne's lectures are Gems of
Thought. He is intensely in earnest
in his speaking, skillful in ap-
pealing to the feelings; a superb orator,
he gradually lifts his audience
onto high planes and holds them
there.

Saturday, July 21, will be National
Spiritualists Association Day, in
charge of Dr. Warrne and Mrs. Carrie
E. S. Tving, both members of the Na-
tional Board. L. G. F.

PROPHETIC VISIONS.

Striking Clairvoyant and Clairaudient
Experiences.

A have-before me a pamphlet in
German, the name of the author is
Benjamin, Germany, titled "Mein
Geistes-Schau," and I have also
read the article in *The Progressive
Thinker* about the same person. It is
very interesting to read all these in-
cidents, how they occurred and how
they were fulfilled, and the ability of
Miss Fernheim is very remarkable.

I was induced by Prof. John Geo-
rge of Jackson, Mich., to give some of
my own visions to be published in *The
Progressive Thinker*. The visions I
had in my early life I will omit, now
speaking of disasters as Miss Fern-
heim does.

The night before McKinley was as-
sassinated, I saw him lying under a
white sheet, and I heard the shot
when it was fired at him. I said to
my wife, "McKinley got shot." She
laughed at me. One-half hour later
we got the news.

Another time I saw myself up in the
air floating over Europe, and I saw
a black cross over each city and town,
and I saw a white cross over each
thin gray fog. My guide informed me
that this is pertaining to the
Christian church, that war will be all
over Europe.

On the night of the last day in Feb-
ruary last I saw the most remarkable
vision I ever saw. I saw written in
the heavens, with letters made of
stars, the following: "Caution: The
destroyed Mar. 25/1905." Now, as we
know, the governor of the province
Caucasus was blown up the night
from the 25th to 26th of May last
spring. Right in succession to the
first vision, I saw the heavens in
bloody red, and in the center I saw
a white smoke, and a "shout" from
his right hand and a burning torch in
his left. This was before the revolu-
tion broke out in Russia.

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among the Spiritualists, and some of
his ablest defenders are to be found
upon the platform of the Spiritual-
ists, and some of them are members
of the Paine Memorial Association of
the United States. It was through a
series of articles in *The Progressive
Thinker*, that Miss Harlow, of Columbus, Ohio,
became acquainted with the work of
Miss Jones, who has been constant in
attendance at Independence Hall on
Decoration Day, with her Laurel
Wreath to decorate the portrait of
Thomas Paine, placed there through
his association in 1875, at a cost of
\$350, and sixteen years' constant at-
tention, with many defeats, and suc-
cess crowning our final efforts. We
also presented the original editions of
Common Sense, and The Crisis, pub-
lished in 1776 and 1777, where they
are now on exhibition, flattered and
honored as they now appear after hav-
ing done service by the camp fires at
Valley Forge during that dreadful
cold and dreary winter of 1777,
when The Crisis was read to every
corpsal guard, by General Wash-
ington's special orders.

JAMES B. ELLIOT.
Sec. Paine Mem. Ass'n.
Philadelphia, Pa.

"The Universe" Dee thought on
Cosmic and Psychic Subjects. Price
25 cents. \$1.00.

"The New Light" By Leroy Berrier.
Emphatically suggestive along the lines
of "new thought." Excellent in tone
and tendencies. Price, cloth, \$1.

"Beyond the Veil." A Sequel to
"Rending the Veil." Being a compila-
tion of the author's explanations of the
phenomena, spoken, written and made by
full-time materializations; setting up a
scientific and personal verification of
"What We Shall Be," and a code of
ethics requisite to the most speedy re-
alization of the highest and purest re-
flectivity attainable in the future life. A
very remarkable book. Large, octavo,
500 pages. Price, \$1.75

An Important Lesson.

Which Spiritualists Everywhere Should Care-
fully Consider—One of Michigan's Favorite
Mediums Caught Posing as a Spirit while
Dressed in Artificial Toggery.

A SAD, SAD SPECTACLE.

As we have often said before, Spirit-
ualism is PASSING THROUGH A
CRISIS which is shaking it from the
very center to the circumference, and
causing a commotion that is creating
excitement among Spiritualists every-
where.

It has been found, we regret to say,
that in the ranks of Spiritualism, all
is not gold that glitters, and the fact
that all materializing mediums ex-
posed heretofore, were dressed in arti-
ficial toggery, some of it disgustingly
dirty, imposing in a most cruel and
heartless manner on their credulous
followers, palming off on them bogus
spirits for the genuine, and deceiving
them in various other ways too nu-
merous to mention, should set Spirit-
ualists to thinking as never before. If
anything can open their eyes to the
 enormity of the fraud being practiced
in our ranks, this should.

The process of opening the eyes of
Spiritualists to the GREAT WRONG
BEING PERPETRATED IN OUR
RANKS, has been long and tedious,
but has at last been partly accom-
plished through the unremitting exer-
tion of *The Progressive Thinker*.

To palm off bogus phenomena for
the genuine; to dress as a medium in
a wig and other artificial parapher-
nalia, and pose as a spirit before some
one whose heart has been lacerated by
the loss of a dear friend,—one who
does such work or aids in it should be
sent to the penitentiary. One of them
has already been placed BEHIND
THE BARS, in Michigan, and others
will follow. He was a great favorite
in that state, and to question his genu-
ineness at one time would have
brought down upon the head of the
person so doing the anathemas of the
host of insatiable gullibles who gazed
with distended eyes on his bogus
spirits. They would have hurled their
choicest epithet or weapon at him,
"Oh, you fraud hunter, you despi-
cable grabber of pure mediums!"

and they would have written at once
to their rotten fraud organ in Chicago,
extolling Maybee's many virtues, and
condemning the one who exposed him.
Read the following from a prominent
Spiritualist of Michigan:

ANOTHER BOGUS MEDIUM.

John F. Maybee, One of the Most
Prominent Materializing Mediums
Before the Public, at Last Caught at
His Tricks, Dressed in Artificial
Toggery, Posing as a Spirit—He Is
Arrested and Sentenced to the
House of Correction for Sixty-five
Days, Where the Whole Fraudulent
Gang Ought to Be.

Two years ago I denounced John
Maybee as an absolute fraud to the
management of Grand Lodge Camp
Mr. Divine, the manager of the
grounds, became very indignant at me
for daring to make a charge against
Mr. M. Mrs. Russell, the business
manager, admitted she knew he was
a fraud, but says, "What can we do?"
He bound to come here every year;
and then Mr. Divine swears by May-
bee!

Mr. Erving, the president of the as-
sociation, said he "always thought the
manifestations were genuine." I then
explained to them how I detected the
fraud. Maybee has a nervous, defiant
eye that an observer could pick out
among a thousand; a "stubbly" touch
to the hand that once felt always re-
membered. He is naturally thin in
structure, but he resembled a stuffed
toad at the opening of the séance I
attended. The voices of the "spirits"
were all the same, disguised husky
hollowness; but in spite of this dis-
gusting shallowness to his senses the
management of the camp continued to
book Maybee as their "materializing
medium" from year to year.

"What can we do?" Do without a
"materializer"—break up your camp,
if necessary, in preference to putting
before the investigating public, know-
ingly, such baseness as the juggling
with the only sacred thing we have in
life to give us hope of a future exist-
ence as a spirit, as on to better things
in this mundane sphere. My opinion
of John Maybee has at last been con-
firmed as will be seen by the follow-
ing special to the daily press:

Lansing, Mich

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the statements 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 articles.

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

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

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

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Maggie Henry writes: "Spiritual Mission Chapel (Old 77), our meetings are increasing in attendance. Conference meeting in the afternoon is very interesting. We were favored by some very convincing spirit messages from a visiting medium. In the evening as usual we had a crowded house, and the lecture by our speaker, F. M. Stoller, was especially interesting."

Emil T. Vaas writes: "The German-English society, Bund der Wahrheit No. 13, will give its second spiritual concert for the season on Sunday evening, March 4, 1906, at Brand's Hall, 152 E. North avenue, beginning at 8 o'clock sharp. A very interesting program has been arranged, with Mr. E. T. Vaas as lecturer in English, and Mr. Frank Joseph as message bearer in German and English. Our last concert in January was a grand success, as everybody was well pleased with the evening's entertainment, and a hall well filled, demonstrated the interest people take in Spiritualism, and the elucidation of its principles by the speakers, as well as the messages and tests as given by the mediums. Come, and welcome to all."

R. Haegs writes: "Sunday, Feb. 25, will be concert day at Temple Light and Truth, 370 Wabasha avenue, near Robey. We will have with us good speakers and mediums to give tests and messages. We hope to see all our friends for we know they will go home satisfied."

Dr. Beverly writes: "Wonderful manifestations of spirit power are attracting the people to visit Arlington Hall, Thirty-first street, and Indiana avenue, from 10 to 10 p. m. every Sunday. Last Sunday evening, Dr. Beverly sent a medium's astral body around the world inside of five minutes and made two stops, treating a patient in Benares, India, and one in San Diego, Cal."

L. S. Lowe writes from Clyde, Ohio: "On the evening of Feb. 18, our old friend and townsman, A. B. French, gave us one of the finest lectures we ever listened to. His subject was the 'Progress of Religious Ideas.' He did not confine himself to this thought alone, but followed the progress of man in all the walks of life. The only regret now is that this lecture could not have been reported so the world could have the benefit of it. A large audience listened, and marked attention from first to last."

Mrs. Grunwald writes from Lexington, Ky.: "The society, Church of the Soul, is progressing nicely. I am five years old in the work of Spiritualism, and from the start of my development have worked for the cause with no remuneration. When these spiritual gifts were revealed to me I realized that I had missed in the past, and the thought came to me, and thoughts are things—that all eternity is before me, and when the rapturous thought is ours, one should sing or speak it, and make it a part of the earth's atmosphere. How to reach the people was the question. It was not the spiritualist I wanted to reach; they were all right so far as I knew. It was the people who had never been made happy by the blessed spirit of truth. Well I went to work as pastor, organist and medium. The attendance was small at first but kept increasing. Miss Lizzie Harlow in a lecture delivered at Camp Chesterfield, said that nearly all the people who came into Spiritualism were church members once and brought with them souvenirs from the creeds. Spiritualism is as broad as the universe and each and every one can do a good work. I notice that every speaker and medium is different, but all are needed. Experience in my own city has taught me how to further the cause of Spiritualism and I am making good use of my time. During a discussion in one of the local papers as to what a minister of the gospel should teach, I was asked my opinion and what I taught. I answered that I mingled with the people and learned their needs and how to plead for them with a blessed assurance of everlasting life."

M. H. Terrill writes from Spokane, Wash.: "A fine of ten dollars was imposed on Mrs. Lundeen in last Friday's court. She appealed to the higher court. The arrest of Mrs. Lundeen was due from her not paying the license fee."

The Ingersoll Edition. The edition containing the celebrated address by Col. Ingersoll on "The Devil," has received widespread attention. Orders are still coming for it at the rate of about 2,000 each week. The lectures by Mrs. Longley, Judge North and Mrs. Cora L. V. Richmond, and the poems in the same paper will also be read by at least 200,000. Orders will still be received at one cent per copy. No order received for less than ten copies.

Mrs. G. Williams writes from Cleveland, Ohio: "The Ladies' Temple Fund Society of Fullerton street, Cleveland, Ohio, is progressing rapidly in their work for the fair to be held in March. Many beautiful articles are in evidence to be disposed of at nominal price. The proceeds are to go towards the temple fund. Prof. W. J. Colville will lecture for the last time this Sunday at the Temple. He will then go to Australia, by way of Cape Horn. His departure will be a source of great regret to the members of the Temple, for the reason that his earnestness, eloquence and erudition have greatly endeared him to them. He will be followed by Mr. and Mrs. Kates."

Ferd C. Suhrer writes: "Sister Martha Price, after a long absence, was welcomed by the congregation of the Rising Sun society, 878 S. Western avenue, Sunday afternoon, Feb. 18. The large audience enjoyed her remarks. Sister Lake added her services as message bearer. In the evening Dr. O. B. Miller occupied our platform again and had for his subject, 'Diet and its Relation to Character.' Our full choir was beautiful. Sisters Dill and Kirchener gave some wonderful evidences of spirit return. Sunday, March 4, will be Mediums' Night, and devoted to our message bearers and short talks. Mr. and Mrs. Webb of Philadelphia, and Sister Hart, Ind., were welcome visitors, and they praised our work. The Rising Sun Mission held their third annual package party, at 378 S. Western avenue, Saturday evening, Feb. 17. It was a success socially and financially. The beautiful baritone solo rendered by Mr. Mount was appreciated by all. The six salsas who engaged in the wood sawing contest worked hard, and the on-lookers laughed till the tears ran."

The Brockways have moved to 2962 Prairie avenue. On Sunday, March 4, at 7:45 p. m., will commence a series of parlor test sances and electrical demonstrations, the link between the material and spiritual.

Will C. Hodge writes good news from San Diego, Cal.: "I wish the friends to know that I am once more in San Diego, having made the trip steamer comfortably, and am glad to report improvement in my health, though by no means 'out of the woods.' My physician is of the opinion that another month will find me quite well again, provided no new complications arise to prevent. I wish to thank the many friends who have written me words of sympathy and good cheer, and hope to be in the city to be able to resume my work."

Correspondent writes from Galveston, Texas: "The Spiritualist Temple, of Galveston, Tex., stands a power of influence in the City by the Sea. Its regular services are always well attended; its reading room is visited by many to read and study of the occult, and when special meetings are announced the public freely responds with a full attendance, for they have learned to depend on the judgment of the society as to the reputable workers. From Feb. 14 to and including Sunday, Feb. 18, Max Hoffman of Des Moines, Iowa, held sances for the purpose of testing mediums. Two meetings were held, one on Wednesday, the 21st, the Temple was packed with a most appreciative audience for the last sance, which Mr. Hoffman gave as a benefit to the Temple fund. People of every denomination and line of thought flocked to these meetings, and one Catholic priest sent Mr. Hoffman that he was perfectly satisfied, although dumfounded. Feb. 25 Miss Rosa Baumann and Arthur Behrens were married in the Temple, and March has promise of two other weddings. There are being elaborate preparations for the Anniversary of the last of March. Any one who will be kind enough to send articles for the bazaar to be held, will assist in the worthy work of the Temple. Address in the care of Spiritualist Temple, Galveston, Texas, Mrs. K. McGraw. Mr. John W. Ring, regular speaker for the society, because of having been appointed National Superintendent of the work, has decided to accept a few camp meetings dates for the coming season, although the society very much objects to Mr. Ring's absence from Galveston. Those desiring to secure his services should address him at the Temple, the dates may be arranged."

James Mulligan of Iowa, Wis., narrowly escaped being buried alive today. The funeral procession was on its way to the church, when the driver of the hearse heard groans from within, followed by smashing of the glass in the coffin. The coffin was opened and Mulligan, fully restored to consciousness, sat up and began to inquire where he was. He had been in a trance for three days.

Secretary writes: "The First Spiritual Religious Association of Chickamauga County, Oregon, will hold its annual camp-meeting on its grounds at New Era, from July 7 to July 29 inclusive. As we have not yet procured our mediums we will be glad to communicate with a good platform medium who wishes an engagement for that time. We have good hotel accommodations, tents for rent and one of the most beautiful grounds in the United States, as nature has supplied us with natural shade of the mighty fir, and good water. The nights are always cool and one who needs rest and a change cannot do better than to join us during this camp. All who are interested in the spiritual work are invited to attend. Address all communications to Little Quint Irwin, secretary, or Rev. G. C. Love, president, 427 Sixth street, Portland, Ore."

Mrs. John Lindsey, in past years a well-known medium, is at the Soldiers' Home, Grand Rapids, Mich. She is ill, and desires all her friends to visit her, or write to her.

Mrs. Carrie H. Monr writes: "Please add to the notice of recent date regarding the second annual convention of the Indiana State Association of Spiritualists, that Mrs. Josephine Ropp-Amos of Indianapolis, will assist in giving messages."

"Child Culture," according to the Laws of Physiology, Psychology and Mental Suggestion. By Newton N. Riddell. A most excellent work for those who have the care or training of children. Price, 65 cents.

TOPIC FOR THE PROGRESSIVE THINKER.
Sunday, March 4, 1906: "Look for the Good."

Gem of Thought.
Think kindly, speak cheerfully and act helpfully; you will discover Good all along the way.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists' Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

OCEANIDES.
Oceanides is a physical narrative by Carlyle Petersilea, author of 'The Discovered Country.' This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Price, paper cover, 50 cts.

KANSAS CITY, MO.
Much Interest in Spiritualism Is Manifested.

To the Editor:—Spiritualism in Kansas City, Mo., is arousing much interest. We have some excellent general places of meeting here, and several places of interest.

Warwick Hall was crowded last Sunday evening. Mrs. Conolly gave a soul-inspiring trance lecture, followed by platform tests by Mrs. Inez Wagner, now of this city, being followed by a skeptic. Names of spiritualists were given with the platform names to the number of 40 at least, without a single failure. Then W. W. Avery was controlled by his guide, a lively and characterful German, in an inimitable style and idiom, gave about fifteen tests, giving names and accurate descriptions without a failure; followed by Mrs. Conolly, who was equally successful.

A lively interest was manifested and loud applause greeted all the tests. An article from the Kansas City Star was read from the platform in which it was stated that a private circle is being held in London attended by eminent scientists. Sir Oliver Lodge was the author of the article. The Queen of England in attending the sances persuaded the king to invite or rather command the medium to visit him. But orders were given for him to enter the palace by a secret door, and the medium flatly refused to do so.

The work in his possession a photograph of Prof. Crookes and the materialized form of Katie King, thus establishing the fact of materialization. It was presented by George P. Olmstead, 1024 Walnut street, Kansas City, Mo.

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

Passed to spirit life, from his home, Florence, Ohio, Marcus Cable, in the 79th year of his age. He was one of the early pioneers and had from his fifth year resided on the farm his parents selected, from his childhood. He was during his active life an exemplary neighbor and trusted friend. He was a man of high character and firm belief in himself, and firmly believed that this life is only the beginning of an immortal progress, and that from the spiritual realm the departed may come and manifest their presence. A large number of relatives and neighbors braved the storm to pay their last respects to one who had endeared himself to the circle in which he had passed his earthly life. The funeral services were held on the 14th, Emma Rood Tuttle reciting a poem written for the occasion, and Hudson Tuttle giving the address.

Passed to spirit life, Mrs. Garner Willette, aged 83. She had lived with her husband over sixty years, and was left to miss her gentle voice and tender care. The funeral was held at the Ridge Church, Fairfield, Mich., Mrs. G. B. Hoy of Morenci, officiating.

The infant son of Mr. and Mrs. John Miller passed away from the residence of his grandparents, Mr. and Mrs. Hiram Lott, in Jacksonport, Mo., on the 14th of January. The writer officiated at the funeral.

Hiram Skinner passed to spirit life from his home in Orion, Mich., Feb. 17, at the advanced age of 75 years. He was a staunch Spiritualist, a worthy citizen, happy, cheerful and kind to all. For some time before his departure he longed for the change, knowing that death had no sting and the grave no victory over the spirit. He leaves a loving wife and daughter. Services were conducted by Laura L. Crawford of Detroit, Mich.

Andrew Johnson, a prominent Spiritualist living near Muncie, Ind., passed to spirit life recently under very distressing circumstances, having been the victim of the wrath of an insanely infuriated man who inflicted fatal injuries upon our ardent friend. Brother Johnson was generally loved by all who knew him, and leaves a host of friends and several near relatives to mourn his departure. The services were conducted by the writer at Maple Grove Church, near Muncie, Ind., on the 19th. The church was crowded with sorrowing friends and neighbors.

WILL J. ERWOOD.
"The Infidelity of Ecclesiasticalism. A Menace to Civilization." By Prof. Wm. M. Lockwood. Lecturer upon physical, physiological and psychic science. A demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

"Heliocentric Astronomy or Essentials of Astronomy." By Wm. M. Lockwood. With Tables of Ephemeris from 1830 to 1910. By Yarnum Vedra. Price, about \$1.50.

"Success and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A.; D. D. The titles of some of the lectures are as follows: Self Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angel Help. Price, 25 cents.

"Mediumship and Its Development, and How to Measure It." By Wm. M. Lockwood. Especially useful to learners who seek to know the laws of the mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

MARY ANN CAREW, Wife, Mother, Spirit and Angel.
By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

WINTERING IN CUBA.
Mrs. Marian Carpenter Writes Notes of Travel and Enjoyment.

To the Editor:—It may be of interest to you to learn of our experiences since leaving home. Having spent two successive winters in Cuba, we find the desire to back in the balmy breezes of this most delightful climate too strong to be resisted. We thoroughly enjoyed the trip via St. Louis, Mobile, and the Munson Line to Havana, also the trip last year via Tampa, Fla., was very pleasant and interesting. However, we decided to try the New York route. Our party (consisting of thirteen persons) met in New York City at the office of the Munson Steamship line, on the morning of December 20, and completed the arrangements for sailing the same afternoon at 3 o'clock. Strange to relate, our good ship, the Olinda began to move slowly down East river promptly on time, presenting to those gathered on dock an interesting view of that section of the greater metropolis passing down along the battery past the statue of Liberty, and Staten Island, into the blue waters of the great Atlantic that was to bear us onward to our destination.

After the pilot had been taken off, we watched the shores of Uncle Sam's domain gradually fade into the fast gathering twilight. We were brought back to a realization of our immediate surroundings by the sound of the dinner bell, and we lost no time in making our way to the dining room, where we were quickly assigned our places. The festive board, for the time that we were to make the Olinda our abiding-place. We proceeded to do full justice to the good things set before us by our Spanish waiter, whose poor efforts to interpret our English, were lost sight of in his earnest endeavors to serve us bountifully.

After dinner we repaired to the upper deck, where we were better acquainted with our fellow-passengers, and incidentally got our sea-legs. All went well until about 9 p. m. The waves began to break about our good ship in a way that dispelled all hopes of a smooth voyage, and we land-lovers suddenly bethought ourselves of the fact that we were quite tired, and besides, we required the soothing influence of our berth to assist in retaining our equilibrium. However, notwithstanding all efforts, a large majority of us were forced to part with the sumptuous repast of which we had partaken.

After about thirty hours of this squally weather, interspersed with occasional upbreezings, we finally emerged into smoother waters, gradually the passengers began to appear on deck, all looking worse for the experience. The remainder of the voyage was delightful.

We saw a water-spout pass in the distance, and as we reached the more tropical waters of the Gulf Stream, and Bahama Islands, we watched the silvery flying fish, and schools of porpoises, as they leaped from wave to wave. On Christmas day, about 5 p. m., we steamed into Buena Vista Bay, where we were to remain for two days while the lighters came on from Port Cabaireen, to take off the freight, and allow the purser to go on to Cabaireen (about 17 miles distance) to obtain clearance papers, provisions, etc.

When leaving the cold North with its leafless trees, the slight of the green shores, the distant waving palms, and the delicately colored skies certainly go to make up a most beautiful and interesting picture.

After casting anchor we filed into the dining room to partake of our Christmas dinner, "naturally" turkey and cranberry sauce went to make up an important item on the menu card. While the ship was lying in the bay we were kept busy watching the sharks, that came to feed on the garbage thrown overboard. We saw some quite large specimens, among swiftness, sawfish, ray snapper, gray snapper, and many other varieties, that we failed to learn the names of.

On the evening of the 27th, we pulled up anchor and steamed down the coast for our destination, via Pt. Neuvitas. We arrived at the entrance of the channel the next morning, and under the guiding hand of the pilot soon came to anchor in Neuvitas bay, which is a land-locked harbor with an area of about 6,000 acres. It is one of the finest harbors on the island. There is deep water within 150 yards of the shore, allowing all boats to approach within this distance.

We lost no time in getting to shore, where after passing the rough customs inspection, we were fortunate enough to catch the train to Canet, situated 24 miles inland. The railroad passes by our very door, so that our transportation facilities are second to none on the island. The Puerto Principe and Neuvitas railroad (upon which we are located) connecting at Camaguey (a city of about 25,000 inhabitants, situated 21 miles further inland from Canet) with the Cuban Central railroad, the terminus of which is Santiago de Cuba, and Havana to the West end of the island.

We have twenty houses (American style of building) besides a two-story hotel, also a store where we can purchase almost everything we require in

Books by Carlyle Petersilea.
Owing to the great demand for these books, we have prepared a new edition of Mary Ann Carew and Oceanides. We can now supply the friends that have long wanted these books. Price of "Oceanides," 50 cents; "Mary Ann Carew," \$1.

the way of provisions, and general merchandise. We found our orange trees and other citrus fruits doing nicely. Some of the trees are in bloom. We set these trees out two years next March. We have fruit getting on the orange, lemon and tangerine trees, and we have had the pleasure of sampling some of the fruit, and must say that the flavor is unexcelled, the size large, color all that can be desired. The grape fruit here is delicious, and can scarcely be recognized as such, for we pay 15 to 25 cents for in the States. The grape fruit here is much larger, and more luscious. We pay 5 cents each for nice large, juicy ones.

We now have nine varieties of oranges, two varieties of lemons, one of the varieties (the American wonder) grows very large, will weigh from 2 to 3 pounds, and possesses all the good qualities of the ordinary lemon. They make excellent pies, which we frequently partake of. We also have growing and fruiting four varieties of bananas; we now have three bunches of as many varieties of fruit on the porch. We never saw some of these varieties in the States, as they are too delicate to stand shipment.

We have a number of grape fruit trees, also tangerines, satsuma, and kumquats, these are a species of oranges, and like coffee trees. The raspberry plants brought from home seem to be growing nicely. Besides all tropical fruits mentioned, we have potatoes, ready to eat, and some that we have recently planted, in fact we are daily partaking of all the green vegetables that we are accustomed to eat here in their season—onions, peas, beans, radishes, lettuce, tomatoes, cabbage, beets, turnips, cucumbers, etc.

You will see that we are enjoying the summer luxuries that we have in the North. Interspersed with social parties, and horseback rides, the time flies. We shall return home about April 1. My health is very much improved, and hope to be in a position to fill my eight weeks of continuous camp work. Our cause is recognized here, and is progressing slowly. We enjoy reading *The Progressive Thinker*, and wish you continued success.

MRS. MARIAN CARPENTER.
Las Minas, Cuba.

A MEMORIAL TRIBUTE
To an Earnest Friend and Worker Passed On.

At the regular monthly meeting of Parkland Heights Spiritualists Home and Camp-meeting Association, held in Parkland, on Saturday evening, Feb. 17, 1906, at the residence of Mrs. August C. Volk, the secretary offered the following resolutions, which were unanimously adopted by the society in recognition of the high esteem in which we held our friend:

In the passing to the higher life on the first day of February, 1906, of our dear friend and co-worker, William R. McGinnis, treasurer of Parkland Heights Spiritualists Home and Camp-meeting Association, the officers and members feel that the society has sustained a great loss, therefore, be it Resolved, That we unite in expressing our appreciation of the true worth of this good and noble man, who was so faithful in the discharge of his official duties.

Resolved, That we are deeply grieved that we shall no more have amongst us his mortal presence to help, sustain, and encourage in the great work we have undertaken of building up a camp-meeting at Parkland, Pa.—a work in which he was among the first to join with heart and hand.

Resolved, That we recognize the fact that he will be sadly missed in many ways in many places, we realize that the saddest loss of all is felt in his home. Therefore, be it Resolved, That our love and sympathy be tendered to his bereaved family, and may they be sustained by the higher influence through this trying ordeal; and have the best realization of his continued companionship.

Resolved, That we can honor the memory of our ardent friend and co-worker in no better way than by striving to exemplify in our own lives the principles of Spiritualism—the religion of Humanity—through the recognition of the Fatherhood of God, and the Brotherhood of Man; that we consecrate our lives to the upbuilding of Parkland, that it may become a center of high spiritual thought that shall radiate its light of truth far and near; that in this work we shall continue to have the co-operation of our dear brother, William R. McGinnis. Be it also

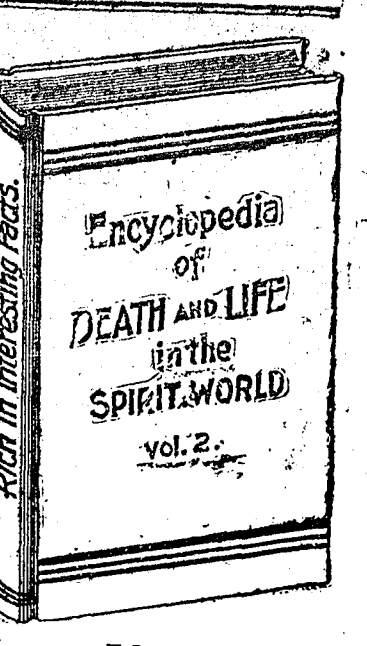
Resolved, That these resolutions be published in the *Spiritualist* press; also, that two copies be framed in oak, one to be given to his dear wife, Ida V. McGinnis, the other hung upon the wall at the place of our public services.

ELIZABETH M. FISH, Sec'y.
Floral Heights, Parkland, Eden, Pa.

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CONVENTION PROCEEDINGS.

The Mass Meeting of the Illinois State Spiritualists Association.

No true medium who attended the mass meeting can easily misconstrue the sense of the audiences regarding the difference in standing between the false and the true in mediumship, and the necessity for a general purging. The signs of the times point in that direction and the laws of spiritual growth demand it.

It makes one glad to see new faces, but there's something in the old that lends new life to social places. And brings warmth to hearts grown cold.

It is a noticeable fact that each year brings many new faces upon the scene of action at these meetings, until to-day the attendance from the world outside the ranks predominates at some of our meetings; but the staid and earnest workers of the state association still hold the reins.

President Warner, with his perfect familiarity with the affairs of the association, and his executive co-workers, are assurance of the success of the association, in all its undertakings.

Tuesday Evening, February 20.

In spite of the incessant downpour of rain up to the hour of meeting Tuesday evening, about 200 people gathered at Handel Hall to listen to the rendering of the excellent program arranged for the occasion, and which has been published in The Progressive Thinker, and the readers must consider it carried out, with the usual emergency changes, for we shall not refer to it often.

The music furnished by Prof. Jos. Singer was always rich and sweet—a poem of harmony—and it was appreciated by all who were in advance of any furnished on previous similar occasions.

Rev. B. F. Austin's address was a masterly production and carried great weight with the audience. Indeed, his presence on the spiritual rostrum has lent new impetus to the cause wherever he has been heard.

Mrs. Georgia G. Cooley did herself credit on this occasion in her work as message bearer, and received many appreciative demonstrations from the audience.

One of the musical selections that raised the vibrations of the poetic soul of the reporter to its highest pitch was the "cello solo by Paul Schoenling. It was simply sublime, and the thanks of the appreciative audience were due to Prof. Singer, the musical director, for the presentation of the same.

Wednesday, February 21.

Wednesday morning's brightness permitted a large attendance, the business session where many vital subjects were discussed, and reports of outside societies heard, and impressive words listened to. Mr. Willing spoke of the awful fight that the Iowa Spiritualists have recently been mixed up in with the charlatan element, and commended the position taken by The Progressive Thinker, also telling of how the false element is organizing to down this paper for standing up for truth. The applause given his remarks were plaudits for The Progressive Thinker, and the cleansing and purifying process should go on. He is vice-president of the M. V. S. A., and an able leader.

Mrs. Grimshaw said the St. Louis Spiritualists have troubles of their own and we all believe it, and extend sympathy.

The election of officers resulted as follows: Geo. B. Warner, president; Mrs. Ella J. Bloom, vice-president; Dr. H. A. Cross, secretary; A. M. Griffin, treasurer; Mrs. Carrie Francis, Chicago; W. E. Hammond, Rockford; Orrin Merritt, Genoa, trustees.

Wednesday afternoon, the address by Wm. V. Nicum was interesting and well received, as was that of Hugh S. Fraser.

Mrs. C. C. Pierce sang beautifully a soprano solo, "Sing Me to Sleep," accompanied by Jos. Singer with a violin obligato. Mrs. Burlingame, Mrs. Barbara Hilbert and H. S. Fraser, as message bearers, did good work.

In the evening, Rev. B. F. Austin's address upon "Can Any Good Come Out of Hydesville?" which he calls a quotation from the new bible—the spiritual bible—was an instructive, eloquent and forceful presentation of the many good things Spiritualism is doing and has done for the world. He wove in much of personal observation and experience.

Thos. Grimshaw started in slowly and deliberately, and rapidly and unqualifiedly denounced the fraud in the ranks and eulogized the truth. His subject, Weak and Strong Points in Spiritualism, gave him the license he accepted to crush many theological

strong-points and elevate Spiritualism. He said he had been accused of being against mediumship but it is the "pretenders" he would wipe out of existence. Here is a speaker Spiritualists never can get enough of. His wit is sparkling, and his common sense very much in evidence. He kept his audience in an uproar until his last words were spoken, with his pointed sarcasm and method of putting it.

The violin solo by Miss Lida Hatch and the songs by Mrs. Pierce were charming, and the messages by Dr. Burgess and Mrs. Kirchner were appreciated.

Thursday, February 22.

The morning conference, in which about twenty speakers and mediums took part, was interesting and the conclusion to be drawn is that there is still a brilliant array of oratory, a stupendous measure of grit and a constellation of sparkling wit in the ranks of Spiritualism. Mediumship was well discussed by mediums, speakers and laymen, and perhaps a better understanding as a result. Even Dr. Warner's position ought not to be longer misunderstood. The subject was upon mediumship.

At the afternoon session, Rev. B. F. Austin delivered an address upon "Thought Power and How to Use It." The harp solo by Walfrid Singer was exceptionally good.

The messages by Mrs. Lichtig and Mrs. Schwahn were received with appreciation and the cornet solo by Mr. Ray Moffatt, nephew of Mrs. J. R. Francis, was exceptionally fine.

A resolution was offered disapproving of the hanging of Johann Hoch. Spiritualism is not in favor of capital punishment, and upon that ground the resolution was adopted.

Messages of cheer and congratulation were received from the Wisconsin, the Indiana and the Missouri State Associations, and from Mrs. M. E. Cadwallader of Philadelphia, Pa.

At the evening session, Mrs. Cora L. V. Richmond delivered an address upon "The Spiritual Outlook and Foregleams for 1906." She reached out into the whole world with the outlook and foregleams for the present year, showing the undercurrent of spiritual manifestation in all that science is finding and in the progress of religions and nations.

The duet by Joseph Singer and Mr. E. Carlson upon the violin and cello, was sweet and beautiful.

Thomas Grimshaw's address upon "Spirit Communion and What It Implies" was delivered in trance.

A song by Mr. Arthur Hooper, a few tests by Mrs. Georgia G. Cooley and Mrs. Isa Cleveland, and one of the most successful and most harmonious sessions of the association since its inception, came to a close.

These notes would be very incomplete without comment upon the noticeable aid the Sunflower Club rendered the State Association during the entire session of the convention. It seems like trying to keep house without a woman in it to think of getting along without this club. Each one worked with untiring energy toward the success of the meetings. It is an important auxiliary to the Illinois State Association. And these thoughts and the activity of these ladies of this important auxiliary inspire these lines:

The Sunflower.

The sunflower speaks to the human heart
Its message of love and life;
It tells of a germ, light and heat—a start;
Eternal struggle and strife.

It speaks from the great and mighty deep,
Of a force not understood;
It speaks of labor and a trance-like sleep,
Of Nature's motherhood.

It speaks of a past and future time;
Of the bloom of days gone;
It speaks of a wealth of sweets sublimed;
It speaks of another dawn.

It speaks of this grand old earth—the roll
Through space of this wee ball;
It speaks of the great eternal whole.
"Sunflower Club" and all.

DR. T. WILKINS.

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master minds illustrating the NATURE OF DEATH and the grandeur of the SPIRIT REALMS. It will do any one good to read it. Its contents of 350 pages banish the STING OF DEATH and portray the beauty, the loveliness, the fascination of the LAND OF SOULS to which all are tending.

This book is elegantly and substantially bound in cloth, and externally will be an ornament to any center table, while its contents can not fail to benefit any reader, whatever his belief.

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Spiritualist Meetings.

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

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

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garfield Hall, corner Ashland avenue and W. 13th street.

The Light of Truth Church will hold services in Hopkins Hall 528 W. 63rd street, near Stewart avenue. Conference at 8 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdett, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 8 and 8 p. m.

The Kingdom of Spiritual Church will hold services every Sunday at 8 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace B. Atkin, pastor and test medium. Come and bring your friends.

Spiritualist services will be held every Sunday evening at 8:30 p. m. North avenue, corner Burlington street, commencing at 8 o'clock sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 181, 833 East 43d street. Conducted by Mrs. Isa Cleveland.

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

A Spiritualist Temple has been opened by Mrs. Schwahn, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualist Church of Students of Chicago will hold services at 8:30 p. m., Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue, North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated cars. Mrs. M. Schwahn, pastor, assisted by Dr. L. C. Koehler and others. Free will contribution on 25th and 30th.

The Christian Occult Church, United Brotherhood Hall, 3245 State street, every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 8 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabasha avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 8 and 8 p. m. by Mrs. T. Loh, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 56th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best and most available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 56th street. Entrance to hall, 319 E. 56th street.

The Spiritual Association of Sixty-third street and Wentworth avenue, meets every Sunday at Albert Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday at 8 and 8 p. m., at 8 o'clock, Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. P. M. Stoll, cured for all ailments. Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday, afternoon at 3 o'clock, at Wells Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited. Residence 510 N. Wells street.

Church of the New Star Spiritual Union, incorporated. Meetings Sunday at 8 p. m. sharp, at Peris Hall, 1546 Milwaukee avenue, near Western avenue. Lecture, Rev. Dr. P. M. Esser, 82 Willow street; president, W. Hassman, 340 Humboldt avenue; Mrs. Lettzer, speaker and medium. All welcome.

The Independent Church of Truth will hold meetings every Sunday evening at 7:30 sharp, in Grand Boulevard Hall, corner 47th and Grand Boulevard. Speaker and message bearer, Georgia Gladys Cooley. Hall can be reached by South Side Elevated, Indiana avenue electric and 47th street cross-line cars. Speaker's residence, 567 East 62nd street, Chicago, Ill.

The Englewood Spiritual Union meets every Sunday at 2:30 and 7:30 at the G. A. R. hall, 6236 Princeton avenue. Every Thursday at 2:30, Ladies' Aid.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock, in Brand's Hall, 153 North avenue, between Halsted and Clybourn. Also

every Thursday evening in Math. Jung's hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome. 220 Western avenue, near Van Buren. Mrs. Squires, minister.

Church of All Souls holds services every Sunday at 2:30 and 7:30. Everybody made welcome. 220 Western avenue, near Van Buren. Mrs. Squires, minister.

First Spiritual Temple, South Side Turner Hall, 3147 State street. Meetings every Sunday evening at 8 o'clock. All are welcome. Mrs. Lucille De Loux, pastor.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

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[Advertisement.] SPIRITUALISTS, ATTENTION! Something About the Tricks of Illusion and Legerdemain, That Are Worthy of Careful Consideration.

Tricks of Illusion and Legerdemain are all right in their place as diversions, but are entirely out of place in the spiritual sciences. Spiritualism is a grand and beautiful science, a celestial truth, and its followers should use every effort to prevent its name from being smeared by the tricks of illusion and Legerdemain. A bogus test or a fraudulent manifestation of any sort is of NO VALUE, whatever it is to the Spiritualist or investigator, but an insult to them and to THEIR ARISEN FRIENDS. The book, "Mysteries of the Seance," written by a life-long Spiritualist and investigator, and endorsed and heartily recommended by the most able of our leading Spiritualists, will put you as to the methods of tricksters in producing every phase of bogus manifestations, and will enable you to detect and expose the fraud. The author has received hundreds of grateful letters from those who have had their eyes opened to the truth and who have thus been able to expose and drive out of the work many who had been doing a flourishing business among the gullible. The marvelous disclosures made in this book are positively startling and seem incredible, but every statement can be proven. Price 25 cents, or 6 copies for \$1. postpaid. Special low rates for quantities. Address ED. LUNT, Station A, Boston, Mass.

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The new song book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; \$1.50 per dozen.

Materialization. What I Know of Materialization by Mrs. E. D. Esperanza. A new book, with 12 illustrations. Lillian Whiting's verse is like a bit of spirit land. Price, 25 cents.

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The Universe By L. F. Rose. 71 pages of explanation regarding force, the beginning of creation, what matter is, what life is; immortality; psychic science; the soul; of things, and ends with a poem entitled "Song of Peace," by Emma Nicholson-Warne. Price 25 cents.

After Her Death.—A Story of a Summer. Price, \$1.00. The ideas in the book are so full of life and so full of meaning, that it is a positive aid in sorrow to such as will read it. Price, \$1.00.

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THE WEEDS WILL CONTINUE TO GROW.

Ninety percent of humanity are unconsciously breeding and nursing germs of diseases in their systems, like neglected gardens growing weeds instead of flowers. Your system is like a garden. It is the natural bed for breeding millions of germs of disease. Did you ever see a garden where all the weeds were destroyed one year but that they also made their appearance again next year? If you could destroy the seed of every weed in that garden this year, the air if nothing else, will carry more seeds in it next year. Air is the agency that carries the germs of disease into the head and air passages and it must be the agency to remove them. Let the weeds grow in your garden and they will choke and ruin all that is good. Let the germs of disease continue to multiply in the air passages of your head, throat and lungs unattended and you are doing far worse. You are destroying the system of a noble human being worth more to you than all the gardens in the world. YOU MUST KEEP ON WEEDING. I am making a common sense offer to the readers of The Progressive Thinker. Carefully read it, ponder over it, then act quickly, confidently and be assured that you will be fairly, and honestly dealt with.

I CAN CURE YOUR CATARRH

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Because I KNOW What My New and Wonderful Discovery Has Already Done for Hundreds—will Do for You—I will cheerfully and willingly send a full Treatment to you, Prepaid, Absolutely FREE for TEN DAYS' TRIAL.

I offer what is really a blessing to sufferers from Catarrh—Head, Bronchial and Throat troubles. A new and wonderful medical discovery that cures by striking right at the root and cause of the disease—by KILLING THE GERMS.

A CURE FOR YOU, no matter what bad shape you are in. Now I do not ask you to take my word nor that of the cured hundreds. Instead I want you to try this treatment, entirely at my personal risk, at my expense. Just say the word, and I will send the treatment to you, without pay or promise on your part. If, at the end of ten days' trial, you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer? Your word decides it. I fully trust and believe you.

My afflicted friend, do not suffer longer from this cruel disease, Catarrh. Don't drag out a miserable existence, a curse to yourself, a nuisance to those around you. Don't let down the bars to your recovery and freedom. Write to me, and I will send you a full treatment, absolutely FREE for TEN DAYS' TRIAL.

Air was the agency that carried the germs of disease there, and it must be the agency to remove them. My treatment positively cures Catarrh, Asthma, Head Colds, Pains and Roaring in the head, Bronchitis, Sore Throat, Hoarseness, Partial Deafness, La Grippe, and all diseases of the air passages by a patented method of dry inhalation.

The treatment is easily carried with you; may be used anywhere, at any time. Read what grateful persons write: "Your treatment has done me more good in three days than all others I have used in a lifetime."—J. D. S. ATKINS, Durham, N. C.

"After using your treatment one week I have got my hearing back, which I thought was lost forever."—REV. ALBERT EGLI, Elgin, Ill.

"I have been using your Mediator three weeks and would not take \$1,000 for it if I could not get another. I can sing again, something I have not done for two years."—MINNIE COLLINS, Hayner, Ala.

My new treatment is applied direct. No drugs to swallow; its application is a pleasure. As if by magic, it stops the hacking, spitting, sniffling and sneezing, relieves the maddening head noises; does away with the nauseating drooping of mucus into the throat; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes, and leaves the head CLEAR AS A BELL. It is fully to take medicine into the

THE E. J. WORST CATARRH TREATMENT THE ONLY SUCCESSFUL TREATMENT FOR CATARRH ENDORSED BY THE UNITED STATES HEALTH REPORT.

Read What They Say. Washington, D. C., Oct. 13, 1900. We are constantly receiving letters from all over the country asking for information on the subject of Catarrh and the air passages of the head. We have been asked time and again to recommend some remedy which can be used with good results, for these diseases.

To benefit the public at large, and to answer their questions, we have recently commissioned our Board of Experts to investigate the subject of Catarrh and its cure, to find some remedy, which would successfully meet the conditions and be easy and simple of application. The report of the Board of Experts has been handed in, and as a result, we are pleased to recommend a treatment which was manufactured by the E. J. Worst Mfg. Co., Idea of Medicated Air treatment very successfully, and has designed the neat and efficient little instrument which is becoming so well known as the E. J. Worst Catarrh Mediator. It conveys the true principle of forcing medicated air as an agent into every cavity of the head.

As a result of this investigation, we are glad to certify to E. J. Worst's Catarrh Treatment the unqualified endorsement of the United States Health Reports. A. N. TALLEY, JR., M. D., Washington, D. C.

Do you have Catarrh in some form and should immediately send for a Mediator on trial free. See special trial offer.

Do you have watery eyes? Is there buzzing and roaring in your ears? Is there a dropping in the back part of throat? Does your nose feel full? Do you sneeze a good deal? Do crusts form in the nose? Do you have pains across front part of head? Do you have pains across the eyes? Is there a burning in the eyes? Is your hearing offensive? Are you losing your sense of smell? Do you have phlegm in the morning?

To Readers of The Progressive Thinker. I make my special free trial offer to the readers of this paper. 1st. Because they have proved to be an honest and upright people, in whose hands I can place my trial treatment with perfect safety, and whose word I can trust implicitly.

2nd. Because I believe that no reader will be disappointed in my treatment or in my motives in trying to serve them faithfully, honestly and satisfactorily. The world knows in part what I am doing.

MY SPECIAL TRIAL OFFER. If you will write me, even a mere postal card, mentioning The Progressive Thinker, I will mail you, my new Spray Mediator with full treatment, of Liquid Spray with complete directions for a quick home cure. If it gives perfect satisfaction, after ten days' trial, and you are pleased in every way, and wish to continue the treatment, send me \$2. If you are NOT satisfied, mail me back the treatment (cost only 12 cents postage) and you still have your money.

It costs me \$2.00 to place this treatment in your hands, and I have not one cent of profit except I receive future orders through your influence as an agent, for which I am willing to pay you. I will deal fairly with you, as I do not want your money unless benefited. Write THIS VERY DAY, Address, E. J. WORST, 56 Main Street, Ashland, Ohio.

Name, address or describe your case.

Symptoms of Catarrh of the Head and Throat. Have you any of the following symptoms?

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and homes, compiled by L. K. Ward. This volume meets a public want. It comprises 256 choice selections of poetry and music, embody

YOU CANNOT AFFORD to miss an issue of this paper, with its wealth of SPIRITUAL LITERATURE.

The Progressive Thinker.

Do you know Spiritualism is supported by Truth? Then are you adding in its advancement???

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

VOL. 33. CHICAGO, ILL., MARCH 10, 1906. NO. 850

HAD ARRANGED A TEST.

Hodgson Had Code to Send Spirit Signals—Dr. Funk Doubts 'Messages' Because It Was Not Followed.

A code of signals [says the Boston American] to be sent from the spirit world was arranged for by Dr. Richard Hodgson, one of the foremost students of the psychic phenomena, and Dr. I. K. Funk of New York, shortly before the death of the former.

Two alleged messages from the spirit of Dr. Hodgson to Dr. Funk have been received through the mediumship of the Rev. P. A. Wiggin of the Unit Church of this city, but because they do not contain any of the identifying messages agreed upon Dr. Funk refuses to believe them genuine.

Dr. Hodgson had been president of the Psychical Research Society of London, and at the time of his death he was secretary of the American branch. He had devoted years of his life to the investigation of psychical matters and was a close friend of the noted medium, Mrs. Piper, many of whose most famous experiments were made under his direct supervision.

Before his death he agreed with Dr. Funk, one of his most intimate friends, that, if possible, he would send messages from the spirit world. So that Dr. Funk would know that the messages came from Dr. Hodgson certain signals were agreed upon.

"Hodgson Must Try Again."

On the evening of January 26 Mr. Wiggin announced that he had received a message from Dr. Hodgson for Dr. Funk. It contained certain statements in regard to the death of Dr. Funk's wife. Dr. Funk repudiated it because the circumstances cited were true in connection with the death of his mother, not his wife.

Now another message, explaining the mistake in the first, has been received by Mr. Wiggin and transmitted to Dr. Funk. This, Dr. Funk refuses to believe genuine, because it does not contain any of the signals agreed upon by Dr. Hodgson and himself.

"It is up to Dr. Hodgson to try again," said Dr. Funk after he had received the message. "The explanation of the mistake is very good. The mistake certainly was made, but whether by Dr. Hodgson or Dr. Wiggin I cannot tell. I have received many messages which have mystified me greatly, but I am not yet convinced that any spirit message sent me was genuine."

Agreed on Messages.

"Neither of the alleged messages from Dr. Hodgson's spirit that I have received are satisfactory. In this second message Dr. Hodgson is made to say that the mistake in the previous message was due to the faulty mediumship of the medium. No new message of identification is sent, however."

Before Dr. Hodgson died he and I agreed upon certain messages of identification, and he was business man enough to know that we would not accept any other messages as authentic."

"If Dr. Wiggin is really in communication with Dr. Hodgson's spirit, why don't they get down to business and give us the necessary messages?" The alleged message was delivered before a large audience in Jordan Hall. Another message received was from the spirit of Joseph H. May of Maine to a friend named Reynolds, who had recently arisen in the audience and identified himself.

The message from Dr. Hodgson, according to Dr. Wiggin, the medium, was to be delivered to Dr. Funk. The substance of it was later telephoned to New York by Dr. Wiggin.

GIRL'S DREAM OF DEATH TRUE.

What Was It, if Not Spirits, That Induced this Little Girl to Have a Vision of Her Tragic Death?—Wise Ones in Spirit Life Foresaw the Accident.

Two hours before the fatal street car wreck at One Hundred and Sixty-third street, and the Pennsylvania railroad Sunday night, a child distinctly saw the accident in a dream. She described it accurately to her parents, and had not recovered from the terror inspired by the vision when the collision occurred.

The vision of death, in which she herself and two others were killed and buried, came to May Warfue, the 11-year-old daughter of Jesse Warfue, 4934 Princeton avenue, Chicago.

"My wife, my little girl and I," said the father yesterday, "had gone to the home of my brother, E. R. Warfue, in Hammond, to spend the day."

"The little girl became sleepy and lay down on a couch in the dining-room. We were in another part of the house. At 9 o'clock we were aroused by a scream from May. Running in, we found the child lying on the floor and crying with terror."

"O, I had such a horrible dream," she said. "I dreamed we were in a street car, and we were run over by a railroad train, and I was under a big, heavy thing and was killed. You and mamma were hurt, and everybody was trying to help. I don't want to go home in the street car."

"I held her close and tried to quiet her, but she was hysterical for the rest of the evening, and soon we started for home. The child begged to be left behind with her uncle, and she was so nervous that I could scarcely keep her in her seat on the way home, and I had my arm around her when the crash came. The poor little girl's back was broken, and she never knew what killed her."

A BEAUTIFUL VISION.

It Occurred at a Revival Meeting Where Spirits Are in Attendance Just as Much as at a Seance of Spiritualists.

Lapeer, Feb. 22.—Falling in what appeared to be a faint as she started forward to the altar at the revival services in the Methodist Protestant church, Mrs. George Wurgess, wife of a Lapeer (Mich.) county farmer, avers she did not faint, but lapsed into a sort of sleep, wherein she says she saw a vision some fifteen minutes in length. Speaking of her experiences, she said:

"I saw the Lord (a spirit, simply standing on a beautiful hillside, and around him were multitudes of little children. Among them was my little brother, who died some time ago. I also saw my dead father standing with

A PLEA FOR HIGHER AIMS.

An Ardent Spiritualist Makes an Earnest and Comprehensive Appeal to Have Advance Along Religious Lines.

To the Editor:—I have just been reading President Barrett's communication in your issue of February 3. I have been a close reader of your paper for the past year, and I must say I have been deeply impressed by the narrowness of mind of some of its contributors. I have only been a Spiritualist for the last five years, but have tried earnestly to expand, grow, and develop spiritually, and I must say, I understand the teachings and vital points of Spiritualism, and I certainly do teach us to be broad and liberal-minded.

President Barrett rightly, to my mind asserts that there is a wide difference between religion and theology. Taking the many definitions of the meaning of the word religion given in his article, I want to ask if Spiritualism is not a religion, what is it? If it is to be pure and clean physically, morally and mentally, is not to be religious, then I am at a loss for an interpretation of the word religion; and that is what my spiritual guides teach me is the great object of Spiritualism.

From the general tenor of communications I have come to the conclusion that we cannot expect Spiritualism to become a WORLD-POWER until Spiritualists as a whole lay aside, to some extent at least, their positive, that faculty of—I am right, and all others are wrong; in plain English, become broad-minded and liberal in the true sense of word; and when we do become so, we will be more united, and instead of a great many small societies run by different mediums as a means of advertisement, we will have fewer places in which to meet, and larger audiences, and we will have times set apart for the instruction of the children in this great philosophy and religion.

I have been to a great many spiritual societies, and have invariably been struck by the absence of children.

Let Spiritualists unite as the Baptists, Methodists and Catholics do, and instruct the children in this beautiful work, and in one generation our cause will leap forward far beyond anyone's expectations.

I have found by experience that to benefit by Spiritualism, one must not rest at any stage of advancement, but must strive continually to grow in Spirituality and expand morally and mentally, for that is to be our eternal work—to try and perfect ourselves.

As we become more perfect we will be more able to see our own faults, and more able to correct them, which should be our life work—the mastery of self. So I say in conclusion, let us all lay aside our little jealousies and petty findings, have more charity, and above all allow each and every one the right to their respective opinions, for no two minds have the same receptivity.

JOHN P. PATTON.

Chicago, Ill.

FROM MARSHALLTOWN, IOWA.

The Good Work Being Done There by Mrs. L. E. Wulf.

To the Editor:—We are having very interesting meetings every Sunday afternoon at 3 p. m., and a full attendance, in the parlour of the Wulf home, Mrs. L. E. Wulf being the medium. Her guide, Aristotle, the great philosopher, speaks through her, and his lectures are fine. His subject has been for the last three Sundays, "The Increasing Tide." Last Sunday, Mrs. Wulf being a trance medium, gave readings daily. No fraud with her, but good, truthful and spiritual messages.

I think the need of the hour is to work diligently with our heart, soul and truth combined. Seek out those who need the comfort and solace of the truth of immortality.

The need of the hour is to be encompassed about and within the love, "God given," for our brothers and sisters who are groping their way in darkness and unbelief of the happy way of Spiritualism, being engrossed with the material things of life, their eyes being blind and the whole being absorbed with the trifling things of life. The need of the hour is for us to work with the angel world for humanity, leading the mistaken out of the paths of error and injustice one to another, where they can see and feel the power of the gospel of love to God and man; living in the spirit, being kind, not nagging nor deceiving; not living for the things of this world, but for the things of the spirit where one can come in touch with his own divine power.

H. C. K. W.

Marshalltown, Iowa.

TO THE WORK! TO THE WORK!

Important Notice From the Illinois State Spiritualist Association.

The official board of the Illinois State Spiritualist Association is ready to lend a helping hand at all readily accessible points in the Prairie State, where an earnest effort is to be made to spread Spiritualism by holding Parlor, Hall, Grove, District Meetings.

It also aims to establish stable neighborhood circles, charter permanent societies and aid by counsel and visitation all regular local organizations now in existence. Write what and whom you want, and when you want it. The earlier the better, but it is hoped to reach all within a reasonable time.

Address your application to the secretary at 660 East 55th street, Chicago.

H. A. CROSS,

Secretary.

GEO. B. WARNE,

President.

the children. All of them were dressed in beautiful white and gold robes. Mrs. Wurgess fell again on the following night and this time her vision lasted thirty minutes.

"Conversion! Mysterious change from a religion about which one knows nothing,—Charles Narrey. I do not like weeping willows; they bear no fruits and they shade only graves.—Merrill.

Never to blend our pleasure or our pride with sorrow of the meanness thing that feels.—Wordsworth. Within one's self must be the source of strength, the basis of consolation.—Marcus Aurelius.

Happy are physicians! Their successors shine in the sunlight and the earth covers their failures.—Montaigne. The coward sneaks to death; the brave lives on.—Anon.

HONEST MEDIUMS.

Such and Only Such Should Be Sustained.

To My Many Friends:—After a long and painful illness, lasting about five months, I am again able to be at work, and I take this way of informing my many friends from whom I received so many encouraging letters during my illness. I will try to answer each one personally as soon as possible.

I received an anonymous letter the other day, charging me with being an enemy to all mediums. I was greatly surprised, and will say now, I am a friend to all honest mediums, and any such coming to our place will receive a warm welcome and will be royally entertained. But only those that will go under strict test conditions need come—no honest medium will object to that.

A noted materializing medium wrote me and wanted to come to our city and hold seances at my home. I wrote him that we would be glad to entertain him providing he was willing to go under test conditions, and willing to have two officers of the law at the first seance. He wrote back he had made other engagements—so draw your own conclusions.

I am glad indeed to see the way The Progressive Thinker is coming out and trying to rid our ranks of fraud. Of course it gives a true lover of Spiritualism great pain to hear the constant cry of "fraud" by its opponents, and when to this disgraced word "fraud" is added the still more opprobrious term "fith" it requires some nerve to say unflinchingly in the face of those who revile the name: "Yes, I am a Spiritualist."

One of the most pernicious doctrines that has ever been sustained by Spiritualists is that the moral character of the medium is of no consequence. I have heard that constantly sustained by Spiritualists of long standing, and I have never heard it without dissenting from it in my own soul. I believe in making a moral character more important than mediumship.

In the first place let us seek communications only from high and noble spirits whose teachings can ennoble and purify our own character; opening the door to undeveloped spirits only with a view to aiding them by our own moral strength. And in the second place let us have no private sittings, attend no seances, and patronize no public test medium unless they are willing to go under test conditions and are sure that they make their own personal purity and truth their first object in life. We have many such mediums in our ranks, and only such should be patronized both in public and private.

Kewanee seems to be a harbor for gypsy queens, fortune tellers, seventh daughters of the seventh daughters, etc., palming themselves off as clairvoyants, which has been detrimental to the cause here.

There is an excellent field for an honest worker here, and such will find plenty of friends, among the rest, Mrs. NELLIE DAVIS.

Kewanee, Ill.

SUCCESS OF A SPIRITUALIST.

A. P. Roberts, Clairvoyant, Told Where Body of Duncan McGregor Would Be Found.

The Milwaukee Free Press says that Mr. A. P. Roberts, the clairvoyant, has just achieved additional fame by the confirmation of his prophecy, given last August that the remains of Duncan McGregor, the Marinette capitalist, would be found under a log jam in the river near that city. Mr. Roberts made his prediction in face of persistent rumors that Mr. McGregor had been seen in different parts of the country. Mrs. McGregor came to Milwaukee in August last, consulted Mr. Roberts, who told her all the particulars of the death of her husband, where the remains would be found, and that while important papers would be missing from his person, that his pocket book, containing \$13 would be found on the remains. All these particulars were confirmed. The clairvoyant informed Mrs. McGregor that her husband had been killed by a buggy with two men that when they reached a spot marked by three trees, one of which overhung the river bank, they had thrown the unsuspecting man into the river, that his remains would be found under a certain group of logs, as soon as the log jam was removed.

During the present week the log jam was broken, and at the identical spot indicated by the clairvoyant the remains of the unfortunate man were found. One of the peculiar features of the case is that Mr. Roberts has never been within a hundred miles of Marinette, yet he described the spot accurately.

An attempt was made to recover the remains before the log jam broke, so firm was the faith of some of the people of Marinette that the clairvoyant had solved the mystery, and Roberts advised Mrs. McGregor to withdraw her offer of \$1,000 reward, and await the favorable opportunity for the recovery of the remains.

SPIRITS INDUCE A DREAM.

And the Result Is a Most Remarkable Invention.

A Pennsylvania woman, Mrs. Kate Dymond, has obtained a patent for a window curtain hanger, the idea of which came to her, as she says, in a dream.

Mrs. Dymond dreamed one night she was putting up curtains to her parlor windows. After the task was finished to the dream she suddenly noticed the hangers to which the curtains were fastened. They were little brackets at each side of the windows and were different from any curtain hangers she had ever seen. The dream had intense vividness, so that Mrs. Dymond remembered it perfectly on awaking.

She was so impressed that next day she took pieces of old stovepipe and reproduced with these the dream curtain fasteners. They were found to be an improvement and quite practical.

Mrs. Dymond obtained a patent on her invention and is manufacturing the fasteners.

Never to blend our pleasure or our pride with sorrow of the meanness thing that feels.—Wordsworth. Within one's self must be the source of strength, the basis of consolation.—Marcus Aurelius.

Happy are physicians! Their successors shine in the sunlight and the earth covers their failures.—Montaigne. The coward sneaks to death; the brave lives on.—Anon.

His Portrait Found Imbedded in a Rock.

I have made a great discovery. I can prove the existence of the Devil, for I found his picture on a limestone; also that of Christ looking up into the heavens, and one dozen angel faces. One of them is Moses, or an Egyptian king. If the Devil is a fact—exists—let it matter our souls and conditions? Can truth hurt us, or is it better to grope in darkness?

There came our grand Dr. Peebles. God bless him! He proved the existence of bad spirits and showed how they can influence and ruin us, and also how to protect ourselves. Clara Watson and others claimed he ruined the "happiness" of our beautiful religion, and poisoned our lives. Some wanted to burn him, his books and type. What will they say, if I can show them the picture of the very Prince of Darkness made by his majesty, the Devil himself; also the likeness of Christ made by the same authority. The Devil, a great big man, yes, his very eyes, for his nostrils, and surrounded by a dozen angels, also a lion and a bear—all shown on a small limestone 6 x 8 inches. The fact is, I do not see these pictures; he is only visible at a specific distance of seven feet. No camera, no human being on earth can produce or reproduce a picture like this of the Devil to be visible only at 7 feet. All the camera could catch was the picture of Christ, and only one other angel face. Now do all these pictures come on a small bit of limestone? Every one who can see them will declare that they are made by intelligences, and not washed together by the elements, and called fraud of nature.

This is a great time we are living in. Ingersoll tried to kill the devil, but he failed; but on the contrary he raised the Devil by denying his existence. See the murders in Chicago and New York; six murderers in the Helena jail or on trial. Our clergy are powerless—and religion is a mockery, and its priests hypocrites. It is high time to stop the ignorant on their road to hell and destruction. I alone with my stone can do more to stop crime than all the clergy combined. I set the murderers in jail crazy when they see there is a Devil. The law, and its promises of reward and punishment can stop crime. It is only the fear of the Devil which brings them to reason. What a terrible religion we are drifting into. Those terrible crimes have to be met with a horrible fact, the Devil, to awaken people from the delusion that crime is washed away by blood, and they are at for heaven the next day after committing a murder, if they feel sorry. C. A. H. LAUDON.

Helena, Mont.

THE DEVIL DISCOVERED.

His Portrait Found Imbedded in a Rock.

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Helena, Mont.

THE N. S. A. MISSIONARY.

He Rises in The Progressive Thinker to Make an Explanation.

To the Editor:—Brother George C. Day of Allegheny, Pa., in an article recently published in your splendid paper, called my attention to the seeming slight he and his society had received at our hands in our last missionary report, and I wish to explain the matter before it is too late. I am very thankful to Brother Day for calling my attention to it, as I had not discovered it before.

In hastily correcting my manuscript preparatory to sending it to the press, I inadvertently and unintentionally left out the good things that I had said about Brother Day and his society, and not a few of our friends kindly grant me space to rectify this miserable blunder.

I would not misrepresent any one intentionally, and certainly not one who is doing such excellent work as Brother Day is doing, nor a society of my own organizing, of which I was indeed proud. What was published in the article mentioned regarding it will prove this.

The following is what I supposed I had said, and what I am glad to say now:

Rev. Geo. C. Day has been the pastor of this society (the First Church of Spiritualists of Allegheny, Pa.) for several years. Under his ministrations the efficient labors of his board of officers with Brother S. B. Fetzner president, the members all supporting them, true Spiritualism in Allegheny is becoming better understood.

Mr. Day is not only a good speaker but he is also a good test medium. We witnessed some of his seances, and were glad to say that his psychometric readings, messages and tests, were of the best and in themselves were comforting to their recipients.

It is a pleasure to me to be able to say this and to correct the wrong impression my mistake caused.

Chassaning, Mich.

HONEST MEDIUMS WILL SUFFER.

All in Consequence of the False Afflicting Our Ranks—Spokane, Wash., Is the City.

Major R. D. Gwydir, city license inspector, was burning up his spectacles yesterday afternoon, preparatory to starting on a hunt for clairvoyants, soothsayers, fortune tellers, mediums who go into trances, and those who fall to go into trances, Spiritualists, and seventh sons of seventh sons.

After the decision rendered in my favor by Justice Hinkle, this afternoon I propose to make this fortune teller come up with \$50 a quarter license, said the Major. "I have about 30 on my private list and I believe others can be found. It is about time the town was getting some substantial revenue out of those of the forecasters who are telling about the future and the past for a monetary return. Business is exceptional good, and I judge by the number who bring it, and they can doubtless afford to give the city part of the profits." Spokane Review.

Happy are physicians! Their successors shine in the sunlight and the earth covers their failures.—Montaigne. The coward sneaks to death; the brave lives on.—Anon.

When Prof. Richard Hodgson, of the Psychological Research Society, fifteen or twenty years ago, commenced investigating the phenomena of Spiritualism, he wrote to me for any information I might be able to give on the matter. I at once sent him some genuine spirit photographs, which I deemed conclusive evidence of spirit return. He promptly wrote me that he considered them "of no evidential value." He sent the pictures to one S. W. Falls of Chicago, who, as he (Falls) admitted, was in the business of "initiating" spirit photographs, and of course was thoroughly versed and was an expert in the business. Prof. Hodgson was convinced that the photos were bogus and that settled the matter with him.

Now I see that Falls (the expert) has been arrested "for the production of false spirit pictures," a proceeding that should have been instituted fifteen or twenty years ago. Mrs. Cora L. V. Richmond truly says, January 20: "Mr. Falls ought to know that there are people who remember and know exactly how he set himself to produce false spirit pictures. He has been doing it, it is time for somebody to remember that he knew how." Your correspondent does not remember and remembers how he convicted Falls at the time.

"Oh what a tangled web we weave, When first we essay to deceive!" Mrs. Richmond deserves the gratitude of all Spiritualists.

If there were no genuine spirit photographs, why the necessity for the production of the counterfeit article? Perhaps this shrewd counterfeit could apply was fully proved nearly forty years ago, as I remember, when Mr. W. H. Mumler was arrested at the instigation of the New York World, and charged with obtaining money under false pretences, for producing that class of pictures. Mayor Hall of New York, was suitably vexed that the good Christian people should not be deceived. Judge Edmonds, one of the most distinguished lawyers in New York, and a Spiritualist, deposed that he had two photographs taken. He said: "I believe that the camera can take a photograph of a spirit, for about a week and Mumler was triumphantly acquitted. The journal that reported the trial, candidly stated: 'If there is a trick in Mr. Mumler's process, it has certainly not been detected as yet.'"

The Progressive Thinker is entitled to the thanks of all truth-lovers for exposing frauds and shams without stint.

Now that Prof. Hodgson is in "the summerland," I hope that he will enlighten us on this and cognate matters. CHARLES H. MATHEWS.

New Philadelphia, Ohio.

SPIRIT PHOTOGRAPHY.

Its Truth Was Fully Proven Forty Years Ago.

When Prof. Richard Hodgson, of the Psychological Research Society, fifteen or twenty years ago, commenced investigating the phenomena of Spiritualism, he wrote to me for any information I might be able to give on the matter. I at once sent him some genuine spirit photographs, which I deemed conclusive evidence of spirit return. He promptly wrote me that he considered them "of no evidential value." He sent the pictures to one S. W. Falls of Chicago, who, as he (Falls) admitted, was in the business of "initiating" spirit photographs, and of course was thoroughly versed and was an expert in the business. Prof. Hodgson was convinced that the photos were bogus and that settled the matter with him.

Now I see that Falls (the expert) has been arrested "for the production of false spirit pictures," a proceeding that should have been instituted fifteen or twenty years ago. Mrs. Cora L. V. Richmond truly says, January 20: "Mr. Falls ought to know that there are people who remember and know exactly how he set himself to produce false spirit pictures. He has been doing it, it is time for somebody to remember that he knew how." Your correspondent does not remember and remembers how he convicted Falls at the time.

"Oh what a tangled web we weave, When first we essay to deceive!" Mrs. Richmond deserves the gratitude of all Spiritualists.

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CREDIT TO WHOM CREDIT IS DUE.

Dr. G. B. Warne Pays a Glowing Tribute to the Sunflower Club.

Some months ago, while considering with President Dunakin of the Ohio S. S. A., the ridiculously inadequate financial equipment for the necessary work (furnished by Spiritualists) several states to the official book of their jurisdictions, I remarked that Illinois officers were very hopeful of reaching far better results because of its new ally and auxiliary, The Ladies Sunflower Club of Chicago.

That young and growing body is entitled to a generous share of credit for the success of the Handel Hall mass meeting, just held in Chicago. Its members were indefatigable in labor for its promotion during the entire preliminary stage of effort. Their own reception committee was on duty at every formal seance, greeting strangers and seating the audiences, they planned the platform decorations, and the treasury of their club not only paid for the very tasty floral display at the meetings, but also for the entire musical talent, whose programme was the finest ever presented to the public in the name of Illinois Spiritualism. They further assumed the entire expense of Miss Harlow's services for the occasion, but were called upon with many others to mourn that lady's detention by sickness. The club voluntarily bore fully forty dollars of the expense of the rally. It is not an easy proposition to hold a mass meeting for financial profit in a hall that rent alone is one hundred and fifty dollars, to which must be added advertising, music, expenses of foreign talent and incidentals.

Loyal Illinois Spiritualists can all join with a will in wishing that the Sunflower Club may live long and prosper in its good work. Its income is derived from the membership dues of twenty-five cents per quarter, and next from tea parties given every fourth Tuesday afternoon at 70 Adams street, in the business center of the city. Patrons of the latter secure a reading from a medium of their choice then present, for each cup purchased at 10 cents. These afternoon gatherings are attracting many outsiders, even church members, and active missionary work is being done by them. Shoppers find there rest and refreshment.

May every one of our state associations enlist the co-operation of the women and each of the latter be endued with Sunflower hustle and devotion. GEORGE B. WARNE.

SAYS OLD CREEDS ARE BONDAGE.

Former Methodist Clergyman Addresses Convention of Spiritualists in Handel Hall.

Church members who have adopted the religion of their parents were pictured as slaves in bondage by Rev. B. F. Austin, a former Methodist clergyman, who spoke before the annual convention of the Illinois State Spiritualists' Association at Handel Hall.

"Those persons," he declared, "who have inherited a belief or creed from their fathers, who have accepted the credit of others without thought for themselves, are in bondage. The time is coming when the whole world will desire direct communication with the spirits of deceased relatives to guide them through life, rather than the teachings of One who died 2,000 years ago."

The first test of a truly great man is his humility.—Ruskin.

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A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter II.—Continued.

After this the Little Pilgrim went out again into the beautiful city, feeling in her heart that everything was a mystery, and that the days would never be long enough to learn all that had yet to be learned, but knowing now that this too was the little language, and pleased with the sweet thought of so much that was to come. For one had whispered to her as she went out that the new tongue, and every explanation, as she was ready for it, would come to her through one of those whom she loved best, which was the usage of that country. And when the stranger had no one there that is very dear, then it is an angel who teaches the greater language, and that is what happens often to the children who are brought up in that heavenly place.

When she reached the street again, she was so pleased with this thought that it went out of her mind to ask her way to the great library, where she was to read the story of the historian's journey through the land of darkness; indeed she forgot that land altogether, and thought only of what was around her in the great city, which is beyond everything that eye has seen, or that ear has heard, or that it has entered into the imagination to conceive.

And now it seemed to her that she was much more familiar with the looks of the people, and could distinguish between those who belonged to the city and those who were visitors like herself; and also could tell which were the who had entered into the mysteries of the kingdom, and which were, like herself, only acquainted with the beginning of days. And it came to her mind, she could not tell how, that it was best not to ask questions, but to wait until the beloved one should come, who would teach her the first words. For in the mean time she did not feel at all impatient or disturbed by her want of knowledge, but laughed a little at herself to suppose that she could find out everything, and went on looking around her, and saying a word to every one she met, and enjoying the holiday looks of all the strangers, and the sense she had in her heart of holiday too.

She was walking on in this pleasant way, when she heard a sound that was like silver trumpets, and saw the crowd turn towards an open space in which all the beautiful buildings were, shaded with fine trees, and flowers were springing at the very edge of the pavements. The strangers all hastened along to hear what it was, and she with them, and some also of the people of the place. And as the little Pilgrim found herself walking by a woman who was of those last, she asked what it was.

And the woman told her it was a poet who had come to say to them what had been revealed to him, and that the two with silver trumpets were angels of the musicians' order, whose office it was to proclaim everything that was new, that the people should know. And many of those who were at work in the palaces came out and joined the crowd, and the painter who had showed the little Pilgrim his picture, and many whose faces she began to be acquainted with.

The poet stood on a beautiful pedestal all sculptured in stone, and with wreaths of living flowers hung upon it—and when the crowd had gathered in front of him, he began his poem. He told them that it was not about this land, or anything that happened in it, which they know as he did, but that it was a story of the old time, when men were walking in darkness, and when no one knew the true meaning even of what he himself did, but had to go on as if blindly, stumbling and groping with their hands.

And "Oh, brethren," he said, "though all is more beautiful and joyful here where we know, yet to remember the days when we knew not, and the ways when all was uncertain, and the end could not be distinguished from the beginning, is sweet and dear; and that which was done in the dim twilight should be celebrated in the day; and our Father himself loves to hear of those who, having not seen, loved, and who learned without any teacher, and followed the light, though they did not understand."

And then he told them the story of one who had lived in the old time; and in that air, which seemed to be made of sunshine, and amid all those stately palaces, he described to them the little earth which they had left behind—the skies that were covered with clouds, and the ways that were so rough and stony, and the cruelty of the oppressor, and the cries of those that were oppressed. And he showed the sickness and the troubles, and the sorrow and danger; and how Death stalked about, and tore heart from heart; and how sometimes the strongest would fall, and the truest fall under the power of a lie, and the tenderest forget to be kind; and how evil things lurked in every corner to beguile the dwellers there; and how the days were short and the nights dark, and life so little that by the

time a man had learned something it was his hour to die.

"What can a soul do that is born there?" he cried; "for war is there and fighting, and perplexity and darkness; and no man knows if that which he does will be for good or evil, or can tell which is the best way, or know the end from the beginning; and those he loves the most are a mystery to him, and their thoughts beyond his reach. And clouds are between him and the Father, and he is deceived with false gods and false teachers, who make him to love a lie."

The people who were listening held their breath, and a shadow like a cloud fell on them, and they remembered and knew that it was true. But the next moment their hearts rebelled, and one and another would have spoken, and the little Pilgrim herself had almost cried out and made her plea for the dear earth which she loved; when he suddenly threw forth his voice again like a great song.

"Oh, dear mother earth," he cried, "oh, little world and great, forgive thy son! for lovely thou art and dear, and the sun of God shines upon thee, and the sweet dew falls; and there were we born, and loved and died, and are come hence to bless the Father and the Son. For in no other world, though they are so vast, is it given to any to know the Lord in the darkness, and follow him groping, and make way through sin and death, and overcome the evil, and conquer in his name." At which there was a great sound of weeping and of triumph, and the little Pilgrim could not contain herself, but cried out too in joy as if for a deliverance.

And then the poet told his tale. And as he told them of the man who was poor and sorrowful and alone, and how he loved and was not loved again, and trusted and was betrayed, and was tempted and drawn into the darkness, so that it seemed as if he must perish; but when hope was almost gone, turned again from the edge of despair, and confronted all his enemies, and fought and conquered—the people followed every word with great outcries of love and pity and wonder. For each one as he listened remembered his own career, and that of his brethren in the old life, and admired to think that all the evil was past, and wondered that out of such tribulation and through so many dangers all were safe and blessed here.

And there were others that were not of them, who listened, some seated at the windows of the palaces and some standing in the great square, people who were not like the others, whose bearing was more majestic, and who looked upon the crowd all smiling and weeping, with wonder and interest, but had no knowledge of the cause, and listened as it were to a tale that is told. The poet and his audience were as one, and at every period of the story there was a deep breathing and pause, and every one looked at his neighbor, and some grasped each other's hands as they remembered all that was in the past; but the strangers listened and gazed and observed all, as those who listen and are instructed in something beyond their knowledge. The little Pilgrim stood all this time not knowing where she was, so intent was she upon the tale; and as she listened it seemed to her that all her own life was rolling out before her, and she remembered the things that had been, and perceived how all had been shaped and guided, and trembled a little for the brother who was in danger, yet knew that all would be well.

The woman who had been at her side listened, too, with all her heart, saying to herself, as she stood in the crowd, "He has left nothing out! The little days they were so short, and the skies would change all in a moment and one's heart with them. How he brings it all back!" And she put up her hand to dry away a tear from her eyes, though her face all the time was shining with the recollection. The little Pilgrim was glad to be by the side of a woman after talking with so many men, and she put out her hand and touched the cloak that of the most beautiful texture, with gold threads woven in it, or something that looked like gold.

"Do you like," she said, "to think of the old time?" The woman turned and looked down upon her, for she was tall and stately, and immediately took the hand of the Pilgrim into hers, and held it without answering, till the poet had ended and come down from the place where he had been standing. He came straight through the crowd to where this lady stood, and said something to her. "You did well to tell me," looking at her with love in his eyes—not the tender sweetness of all those kind looks around, but the love that is for one. The little Pilgrim looked at them with her heart beating, and was very glad for them, and happy in herself; for she had not seen this love before since she came into the city, and it had troubled her to think that perhaps it did not exist

any more. "I am glad," the lady said, and gave him her other hand; "but here is a little sister who asks me something, and I must answer her. I think she has but newly come."

"She has a face full of the morning," the poet said. It did the little Pilgrim good to feel the touch of the warm, soft hand; and she was not afraid, but lifted her eyes and spoke to the lady and to the poet. "It is beautiful what you said to me. Some times in the old time we used to look up to the beautiful skies and wonder what there was above the clouds; but we never thought that up here in this great city you would be thinking of what we were doing, and making beautiful poems about us. We thought that you would sing wonderful psalms, and talk of things high above us."

The little sister does not know what the meaning of the earth is," the poet said. "It is but a little speck, but it is the center of all. Let her walk with us, and we will go home, and you will tell her, Ama, for I love to hear you talk."

"Will you come with us?" the lady said. And the little Pilgrim's heart leaped up in her, to think she was now going to see a home in this wonderful city; and they went along, hand in hand, and though they were three together, and many were coming and going, there was no difficulty, for every one made way for them. And there was a little murmur of pleasure as the poet passed, and those who had heard his poem made obeisance to him, and thanked him, and thanked the Father for him that he was able to show them so many beautiful things.

And they walked along the street which was shining with color, and saw as they passed how the master painter had come to his work, and was standing upon the balcony where the little Pilgrim had been, and bringing out of the wall, under his hand, faces which were full of life, and which seemed to spring forth as if they had been hidden there. "Let us wait a little and see him working," the poet said; and all round about the people stopped on their way, and there was a soft cry of pleasure and praise all through the beautiful street. And the painter with whom the little Pilgrim had talked before came, and stood behind her as if he had been an old friend, and called out to her at every new touch to mark how this and that was done. She did not understand as he did, but she saw how beautiful it was, and she was glad to have seen the great painter, as she had been glad to hear the great poet.

It seemed to the little Pilgrim as if everything happened over for her, and that no one had ever been so blessed before. And to make it all more sweet, this new friend, this great and sweet lady, always held her hand, and pressed it softly when something more lovely appeared; and even the pictured faces on the wall seemed to beam upon her, as they came out one by one like the stars in the sky. Then the three went on again, and passed by many more beautiful palaces, and great streets leading away into the light, till you could see no further; and they met with bands of singers who sang so sweetly that the heart seemed to leap out of the Pilgrim's breast to meet with them, for above all things this was what she had loved. And out of one of the palaces there came such glorious music that everything she had seen and heard before seemed as nothing in comparison. And amid all these delights they went on and on, but without wearying, till they came out of the streets into lovely walks and alleys, and made their way to the banks of a great river, which seemed to sing, too, a soft melody of its own.

And here there were some fair houses surrounded by gardens and flowers that grew everywhere, and the doors were all open, and within everything was lovely and still, and ready for rest if you were weary. The little Pilgrim was not weary; but the lady placed her upon a couch in the porch, where the pillars and the roof were all formed of interlacing plants and flowers; and there they sat with her, and talked and explained to her many things.

They told her that the earth though so small was the place in all of the world to which the thoughts of those above were turned. "And not only of us who have lived here, but of all our brothers in the other worlds; for we are the race which the Father has chosen to be the example. In every age there is one that is the scene of the struggle and victory, and it is for this reason that the chronicles are made, and that we are all placed here to gather the meaning of what has been done among men. And I am one of those," the lady said, "that go back to the dear earth and gather up the tale of what our little brethren are doing. I have not to succor like some others, but only to see and bring the news; and he makes them into great poems, as you have heard; and sometimes the master painter will take one and make of it a picture; and there is nothing that is so delightful to us as when we can bring back the histories of beautiful things."

"But, oh," said the little Pilgrim, "what can there be on earth so beautiful as the meaneast thing that is here?" Then they both smiled upon her and said, "It is more beautiful than the most beautiful thing here to see how, under the low skies and in the short days, a soul will turn to our Father. And sometimes," said Ama, "when I am watching, one will wander and stray, and be led into the dark till my heart is sick; then come back and make me glad. Sometimes I cry out within myself to the Father, and say, 'O my Father, it is enough!' and it will seem to me that it is not

possible to stand by and see his destruction. And then while you are gazing, while you are crying, he will recover and return, and go on again. And to the angels it is more wonderful than to us, for they have never lived there. And all the other worlds are eager to hear what we can tell them. For no one knows except the Father how the battle will turn, or when it will all be accomplished; and there are some who tremble for our little brethren. For to look down and see how little light there is, and how no one knows what may happen to him next, makes them afraid who never were there."

The little Pilgrim listened with an intent face, clasping her hands, and said: "But it never could be that our Father could be overcome by evil. Is not that known in all the worlds?"

Then the lady turned and kissed her; and the poet broke forth in singing, and said: "Faith is more heavenly than heaven; it is more beautiful than the angels. It is the only voice that can answer to our Father. We praise him, we glorify him, we love his name; but there is but one response to him through all the worlds, and that is the cry of the little brothers, who see nothing and know nothing, but believe that he will never fail."

At this the little Pilgrim wept, for her heart was touched; but she said: "We are not so ignorant; for we have our Lord who is our Brother, and he teaches us all that we require to know."

Upon this the poet rose and lifted up his hands and sang again a great song; it was in the other language which the little Pilgrim still did not understand, but she could make out that it sounded like a great proclamation that life was wise as he was good, and called upon all to see that the Lord had chosen the only way; and the sound of the poet's voice was like a great trumpet sounding bold and sweet, as if to tell this to those who were far away.

"For you must know," said the Lady Ama, who all the time held the Pilgrim's hand, "that it is permitted to all to judge according to the wisdom that has been given them. And there are some who think that our dear Lord might have found another way, and that, wait, sometimes with trembling, lest he should fall; but not among us who have lived on earth for we know. And it is our work to show to all the worlds that his way never fails, and how wonderful it is, and beautiful above all that heart has conceived. And thus we justify the ways of God, who is our Father. But in the other worlds there are many who will continue to fear until the history of the earth is all ended and the chronicles are made complete."

"And will that be long?" the little Pilgrim cried, feeling in her heart that she would like to go to all the worlds and tell them of our Lord, and of his love, and how the thought of him makes you strong; and it troubled her a little to hear her friends speak of the low skies, and the short days, and the dimness of that dear country which she had left behind, in which there were so many still whom she loved.

Upon this Ama shook her head, and said that of that day no one knew, not even our Lord, but only the Father; and then she smiled and answered the little Pilgrim's thought. "When we go back," she said, "it is not as when we lived there; for now we see all the dangers of it and the mysteries which we did not see before. It was by the Father's dear love that we did not see what was around us and about us while we lived there, for then our hearts would have fainting; and that makes us wonder now that any one endures to the end."

"You are a great deal wiser than I am," said the little Pilgrim, "but, though our hearts had fainted, how could we have been overcome? For He was on our side."

(To be continued.)

LEGERDEMAIN.

It Has Become a Prominent Factor in Spiritualism, and Our Sacred Cause Must Boldly Oppose the Same.

To the Editor:—There was given, Feb. 18, at Dixon, Ill., an "etherization," seance, so advertised, at the residence of S. S. Sills, corner Third street and Madison avenue. The medium was a man from Galesburg, whose name is Pembroke. He had a man with him whom he called his helper. I attended with three of my friends, and I can assure you we went home completely disgusted. It was a deception from beginning to end.

A small candle was placed in a cigar box, which gave a feeble light; but by that feeble light we saw more cheese-cloth and other paraphernalia than we have seen in our twenty years of Spiritualism.

The so-called medium and his helper took turns in parading the circle, and personating our spirit friends. I failed to recognize anybody but the medium, and his confederate, and those two we recognized plainly. Two overcoats that hung up on the cabinet, they would not allow us to inspect. Of course most of the paraphernalia was concealed in them.

Two illuminated trumpets were carried around the inside of the circle. My three friends and myself plainly saw the medium carry them around. He dropped one, and stooped and picked it up. Once in backing into the cabinet he stumbled over somebody's feet, and nearly fell to the floor. One in the circle said that was because he was in such a deep trance. They had a large music box, which they claimed the spirits wound up, and kept running. I think, Mr. Editor, the readers of The Progressive Thinker should be notified of this man Pembroke, so they can be on their guard when he visits other towns. We have a home circle in Dixon, and that is good enough for me in the future. We love The Progressive Thinker, and PURE SPIRITUALISM, and wish you everlasting success in giving the truth to the world. WILL W. CHARLTON.

Dixon, Ill.

ROYAL ROAD TO KNOWLEDGE.

It Is Found in the Active Co-operation of Mortal Mind With Spirit.

There is a more or less prevalent idea among a certain class of mediums, that the spirit of passive mediumship is the one really royal road to knowledge. It is the idea held by those mediums who—at least some of them—refuse to read a good, instructive, thought-stirring book or newspaper, because their "controls" tell them thus to do. Books and newspapers would only lumber their minds with useless matter; while their minds should be kept vacant, for the sole occupancy of the "controls" and their teachings, which would supersede and render needless and useless all knowledge gained by active thought and the study of books. Some of such mediums become fairly semi-idiotic by long and faithful continuance in this plan.

None but spirits of such character of ignorance, imbecility or perverse deception with intent to enslave the silly medium, would give such foolish advice.

Mental indolence, concrete laziness, inherent in the medium's mental mechanism, prepares the soil for the reception of such stultifying mandates by unwise or ignorant controls.

To sit supinely passive is not the way to grow in knowledge. Wise spirits love a thinker.

Unprogressive spirits want nothing, unprogressive mediums are passive receivers, not earnest thinkers.

It should be clearly understood by mediums—and all others—that reflection, earnest thought, is the highway to living, uplifting inspiration. The highest inspiration is not a one-sided affair, but the receptive mind must be in a receptive, not a passive, to take whatever may be given—like callow robins in their nest, with wide-stretched mouths waiting for bug, worm or what-not.

Not thus does the human mind open to receive that which is highest, best, and most helpful and uplifting. The highest inspiration comes when the mind is active, thought—not passive, but in positive and most active attitude, yet receptive comes into conjunction with the thought of higher spiritual intelligences, and is borne along in upward and onward mental flight by the conjoined forces of inspired and inspired working in union and active co-operation.

In this method is mental discipline, mental growth, intellectual development, gain in knowledge and capacity. Instead of the mind-stunting results of indolent passivity, there are the grand results flowing from genuine mental effort, enlarged vision, clearer and broader perceptions of truth, and expansion of mind powers, and increase of spiritual light and strength.

There is an uplifting, strengthening, and spiritualizing element in this receptive active method of inspiration, that is found nowhere else. As the kindling of a fire, the flame, so the conjoined action of the minds spirit and mortal, brings the glow and warmth of higher inspiration.

This process of inspirational experience and mental exercise is truly and beautifully educational. The combination of mental factors, not discarding or omitting active study and effort on the part of the student medium, constitutes indeed a royal road to knowledge, and mental and spiritual growth that can never be gained by the process of lazy passivity.

It is a sad mistake to harbor the hallucination that "controls" will furnish a short and easy railway to the acquisition of knowledge, whereby one can loiter in the listlessness of mental ease, while the "controls" engineer and drive the train to the destined station. Not thus are lazy souls "carried to the skies, on flowery beds of ease."

A mere passive machine might be operated by highest "controls" able to move it, without receiving more benefit than the mill-stones that grind the grain poured into the hopper above them. Mental culture is not acquired as a jug acquires the molasses poured into it. There must be active mental co-operation with the instructors, or the ignorant will remain ignorant.

And it must be taken into account that there are on the other side as well as on this side, densely ignorant beings, consummate rascals, wilful deceivers, without moral principle, and they take a low and base delight in practicing knavery and malice, often pretending to be some noted personage of history. I have a distinct recollection of one who took it upon himself to write me notes under the name of "Aristotle." As I took no stock in his genuineness, he soon ceased his attentions. I had no doubt that the real Aristotle spirit life—"Fogland" notwithstanding—knew how to correctly spell his own name.

There are conscienceless rascals in the borderland of spirit life, as there are on this side of the line. Why should there not be, when there are constantly passing over those who have schooled their faculties during their earthly life in the practice of vice and crime, in disregard of all dictates of morality and human rights?

I would be glad to believe, as some do, that the animal propensities that make men and women more debased than brutes are shed when the body is cast aside in death. Allowing even that there is an "objective mind" or "brain mind," and "subjective" or "spirit mind," in man, it is evident that these are intimately connected during earth life, that they mutually influence each other, and each molds the other in degree to its own nature and characteristics.

The "subjective coloring" of the "objective mind," and vice versa. And this coloring, characteristic of the animal "brain mind," is carried into the spirit world. The proofs of this are multitudinous, in the work of returning spirits.

There can be no doubt that the minds of those gifted with inventive faculty, while giving their closest and truest attention to the study of the laws of some invention, in many instances are aided by spirit suggestions and mind-leads to the solution of problems that culminate in wonderful inventions for the benefit of humanity. Their active thought and study prepare their minds for the reception of spirit instructions.

Passive indolence might have waited till doomsday, without avail. It might be thought that in the instances in which solutions of mathematical problems, and problems in inventions, have come during sleep or in dreams, were instances of passive receptivity; but in all such cases it was found that the minds of the recipients have been engaged in active, earnest thought, seeking the desired solutions. Such instances are not evidence in favor of mere passivity, but really prove the co-ordinate active mentality is an important factor in producing the result.

Thus it would seem that reason and experience join in a sublime that the

royal road to knowledge lies not in supine passiveness, but in the blending of mind of mortal and spirit in mutual active co-operative thought. JAS. C. UNDERHILL.

Hammond, Ind.

A VERY CURIOUS CONCLUSION.

Rev. H. Clinton Hay, of Boston, Mass., Acknowledges That Spirit Return Is a Fixed Fact, But Says "Communication Therewith Is Not Needed."—Swedenborg and the Great Work He Did.

As John Fiske said, "The belief in a world unseen to mortal eyes is not only coeval with the beginning of the human race, but is also coextensive with it in all its subsequent stages of development. It is, in short, one of the differential attributes of humanity." Man appears to be the only primate who possesses this belief. The vast majority of mankind are in that unseen part of the universe.

The progress of natural science, with the gradual discovery of the ether, and the nature of heat, light and electricity, and of microscopic and telescopic objects, leads to the rational conclusion that a large part of the material universe is unseen and may still be unknown. As sound is unknown to the man born deaf, and color to the man born blind, so all our knowledge is limited by the sense faculties developed. "Given a new sensibility," as a modern writer suggests, "and there would be given a new universe. We say the data have passed away from us, but it is perfectly reasonable to conceive of them as nearer to us than ever, in a closer intimacy than any known to us."

Paul said, "If there is a natural body, there is also a spiritual body." Modern science and psychology explain this to mean that mind and matter are distinct organisms, one of spiritual and the other of material substances. In our present state of existence mind commonly acts in, and by means of matter. Nevertheless, its own specific activities are in its own world of spirits.

Our experiences in this world depend upon the activity of the senses where they terminate in the body. Let the activity terminate in the spiritual body instead of the natural, and the spiritual world instead of the natural world would appear. Then man could and would of necessity communicate with the world of spirits instead of this world. The senses of each body give communication with their own world.

In this way Emanuel Swedenborg explains his own experiences in the spiritual world. He had spent two-thirds of his life in becoming one of the most skillful natural scientists the world has had, when the senses of his spiritual body were opened, and he was enabled to extend his scientific investigations from the realm of natural to that of spiritual phenomena. And here we find the great difference between Swedenborg and all others who have had communication with the world of spirits. Others have sought spirit control—to be controlled by some spirit in the unseen world and to become a medium of his activities into this world.

Swedenborg never did this. He regarded it as dangerous to give up the exercise of one's own free will and rationality. Instead of trying to bring spirits back into communication with this world, he went himself, in spirit, into open communication with, and investigation of, their world. Thus he stood on equal footing with them, and they could not deceive him, as evil spirits and those who would gravitate earthward would be prone to do. Therefore he ascended even to the heavens and has described the wonderful things seen and heard there when in the full possession of a his carefully trained and definite faculties.

But all this was incidental to his discovery of the science of correspondences. By "correspondence" he means the relation which he found between things as effects. To illustrate: A thought is a spiritual cause of a word or deed as a natural effect. Swedenborg found this law of correspondence is a key to a spiritual meaning everywhere existing in the letter of the sacred scriptures which makes them the Word of God. So he was not asking, What do spirits and angels say? but What does the Lord say in his Holy Word? For he soon learned that the Word of God is the source of all wisdom to angels and men. When the deeper meanings of that Word can be reached, divine truth itself is known, communication with the Lord himself, the Creator and Savior, is established. Then all other communication with either world has a safe test and guide. But direct communication with the world of spirits, although possible is not needed until after the death of the earthly body. H. CLINTON HAY.

THOUGHT WAVE PICTURES.

Dr. Veeder to Demonstrate Photographic Discovery at Academy of Science, Pittsburgh.

Dr. M. A. Veeder of Lyons, N. Y., who claims to have successfully photographed a thought wave, has been invited to demonstrate his discovery before the Academy of Science at Pittsburgh, Pa. He will bring with him the same committee who watched his wonderful psychic experiment, and who will testify to the result attained. Among the committee is the Rev. W. N. Webbe of Lyons. The other members were William Holloway, H. R. Russell and Harold Webbe, all of Lyons.

Mr. Russell is a photographer, and the experiments were conducted in his studio. The committee and Dr. Veeder, standing around a table, placed the tips of the fingers of their right hand underneath a 4x4 photographic plate prepared in the ordinary manner and placed in a plate holder. The fingers of the experimenter's right hands lay on the top side of the plate.

Previous to assuming this attitude they had agreed to fix their minds on a common object, a ball of surgeon's gauze thrown down on the floor. The position was held for a few seconds.

When the plate was taken into the dark room and developed, although it had not been exposed during the experiment, there at the exact spot where the finger tips of the experimenter had centered was an object, clearly photographed, of the size, shape and general appearance of the ball of gauze on which the attention of the experimenters had been fixed.

The successful result of the experiment, Dr. Veeder says, may be looked upon as a stride in advancement of the X-ray process, the impression in this case being nothing more tangible than the emanation of brain force.

"Immortality, Its Nature, Possibilities and Proofs." By J. M. Peabody, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

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By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book contains the results of organic science, and treats of The Knowledge, Nature, Phenomena and History of Life. Price, cloth, \$1.50.

The Religion of Spiritualism.

Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern seer, and is a valuable book. Price, \$1.00. A valuable book for the money.

ESOTERIC LESSONS.

This work includes "Personified Unthinkable," "First Lessons in Reality," and "The Riddle of the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, cloth, \$1.50.

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RALPH WALDO TRINE. Each is burdened with a thousand thoughts; thought is the builder; for thoughts are forces—subtle, vital, irresistible, omnipotent, and according to use do they bring lower or improve, peace or pain, success or failure. From Trine's page. The above book is beautifully bound in gray-green cloth, stamped in deep red and gold, with gilt top. Price, \$1.25. For sale at this office.

IN THE WORLD CELESTIAL.

BY DR. T. A. BLAND.

With full photographic of the Hermetic Pearl. "Three things that make this book remarkable. Its authorship, the astounding claims put forth in it, and the prophetic revelations of a future life contained in it. B. O. Flow in the Arena." "It gives us courage to pass through the deep shadows of death to the sunlit clime of the World Celestial."—Rev. H. W. Thomas. Cloth bound with gilt side stamp; price, \$1.50.

CONCENTRATION.

A Valuable Work. Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fiken. A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration. Sent complete for 50 cents.

Journeys to the Planet Mars

Or, Our Mission to Eento (Mars)

A Narrative by Sara Weiss, Illustrated With Thirteen Original Drawings by the Authoress.

This strangely attractive narrative does not assume to be either scientific, philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a woman whose highest aim is to acquire a knowledge of the truth, to earnestly pursue to live it, and to offer to others a stepping-stone which may aid them, in their progress towards the light.

From the standpoint of Spiritualists this is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sincerity, to the world. The book is uplifting and full of beautiful thoughts, 648 pages. Price \$1.50.



SPECIAL THOUGHT CHANNEL. SYMPOSIUM.

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth, and continue doing so indefinitely?

This SYMPOSIUM is teaching Spiritualists an IMPORTANT LESSON. Those who are expressing an opinion therein are LEADING LIGHTS in our ranks. Many of them are in close touch with the denizens of spirit life, and what they state will carry great weight with the intelligent and thoughtful in our ranks. On the rostrum they are teachers, and behind them as inspirers are the wise sages of spirit life.

IS IT POSSIBLE?

J. Clegg Wright, Who is in Close Touch With the Spirit World, Expresses His Opinion in No Uncertain Manner.

Scientific investigation of the phenomena of Modern Spiritualism should answer all questions as to the genuineness of the manifestations in the seance room.

Any mere a priori statement can have but little value. There are certain rules laid down by science for the investigation of all natural phenomena, among which is one that a scientific fact is capable of demonstration at any time and place when the necessary conditions are present.

The phenomena claimed to have taken place at a seance are that certain articles of woman's apparel were dematerialized, and at another seance re-materialized and photographed.

The first inquiry is, what of the witnesses? Are they fit and authoritative observers of the phenomena described?

How often have the phenomena been produced? What were the conditions of view and the full facts of investigation?

As the description is given without the scientific conditions of investigation stated, and knowing the fallibility of human testimony, it is more logical to disbelieve the statement than to believe it.

Can a spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, take them to the spirit world, bring them back, materialize them, and dress up as a spirit with them so that a photograph could be taken? Or can all these articles be taken bodily to the spirit realm and then re-materialized on earth again? NO! MOST EMPHATICALLY NO!

On the testimony, I do not believe that such events ever happened. The testimony is weakened in the face of so much PREVALENT FRAUD AMONG THE SO-CALLED MATERIALIZING MEDIUMS.

I would say, investigate such phenomena as these witnesses claim to have occurred in their presence. Apply proper methods of investigation. If not genuine, the fraud will appear.

My mind is in the attitude of disbelief—PROFOUND DISBELIEF. If I saw such phenomena every day for weeks, I would have the greatest difficulty in believing I would not deny, but the probability of some defect in my power of observation; some oversight in investigating the method and conditions; some practical deception beyond my power of knowing, would stand in the front ground of my thought. The balance of my judgment would be that the manifestations were fraudulent.

Supposing that there did happen the phenomena claimed. Then I would have to disband my belief in the theory of evolution. I would have to disbelieve the facts of chemical science. I would have to give up the order of nature as human experience sees it to-day. I would have to believe that Christ turned water into wine; that Aaron's rod turned into a serpent. I would have to believe that old political lie that Constantine saw the cross of Christ in the sky, and the declaration, "By this ye conquer." I would have to believe all the lies of ecclesiastical frauds in the ages past. I would have to believe that a dead man can be brought to life again. I would have to believe that a virgin can be a mother, and all the idiotic rot out of which the religions of the world have been made.

Superstition haunts the human mind. Men are eager to believe the wonderful, but science says stop. Give proof. Before I can believe, my mind has to undergo itself of all that it was ever taught, and that science has ever demonstrated. My reason would be readjusted to other and more unthinkable postulates. I would be turned upside down and the

I can only believe such claims when it is easier to believe them than to disbelieve them.

My pity regrets and my devotion weeps that Infinite Intelligence did not make honest men and women to live on earth, and further, why did Infinite Intelligence neglect making it clear to the intellect of man that beyond the duration of this sad and clouded life, is another where the sun is always bright, where the heart is never sad, where the tearful never falls and where babies never die. How sad to me that Infinite Intelligence shrouded this beautiful future, from man behind the opaque walls of material giving but faint gleams and doubtful shadows to the acute scientific brain.

Amid fraud and religious fog, Spiritualism is crucified ON A CROSS OF CANT AND GRAB.

Let us be kind to honest mediums. On the facts they give, Spiritualism is built.

When mediumship is dethroned, there is light; the heavens are black with no summer-land in sight. The scientific method alone will save and bring to man abiding truth.

J. CLEGG WRIGHT.

NO! MOST EMPHATICALLY NO!

J. S. Loveland, the Octogenarian, Expresses a Lucid Opinion on the Subject Under Consideration—Fay's Old Trick.

Can a spirit dematerialize a white hat, a white dress, a pair of white stockings, a scarf, fan and doll, take them to the spirit world, bring them back, materialize them, and dress up as a spirit with them so that a photograph could be taken? Or can all these articles be taken bodily to the spirit realm and then re-materialized on earth again? NO! MOST EMPHATICALLY NO!

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tee to furnish all the "white," or any other colored dresses, shoes and dolls by the dozen, to any medium who, under test conditions will put them out of sight, and afterwards bring them to light again, perfect as when first delivered.

Where is the spirit that wants a "white dress?"

Where is the medium who will submit to test conditions?

I expect I shall have to wait with Brother Hale a long time before the "white dress" is called for.

J. S. LOVELAND.
Los Angeles, Cal.

HE DOESN'T BELIEVE IT.

Thomas Grimshaw, One of the Leaders in the Ranks of Spiritualism, Expresses His Opinion.

To the Editor:—You ask if I dare take a leap in the dark, and express my views regarding the wonderful phenomena said to have occurred in the presence of a certain materializing medium.

My opinion is that it is a fake. I have seen many things in Spiritualism that have made me careful in the use of the term impossible, but it strikes me as exceedingly improbable. I hail from Missouri, and would have to be shown; even then I would be slow to accept. It may be possible for spirits to temporarily materialize forms, (I believe it is) clothing, flowers, etc., but there is no evidence that any of these forms were permanent. Then again matter may be passed through matter, but in such cases the work is done instantaneously. Spirits may even cause articles to disappear; but that a spirit can dematerialize an object, take it to his or her spirit home, keep it there for days or weeks, then re-materialize it; it's too much—I don't believe it.

I am very busy just now, but I hope this discussion may turn to a consideration of the principles involved in the building of genuine materialized forms.

THOMAS GRIMSHAW.
St. Louis, Mo.

MOSES HULL TAKES A PLUNGE IN THE DARK.

Not Knowing the Medium He Freely Expresses an Opinion.

To the Editor:—You ask for an opinion on the dematerialization, the materialization again and then another dematerialization again of that white hat and other "toggery."

In this case I know of no better argument than is found in substance in Hume's irresistible against miracles.

1. Our experience is that people sometimes falsify.

2. That there are people who will lie.

3. But in all our experience there has never been a miracle, such as a dematerialization, then a re-materialization again and then another dematerialization.

Therefore experience teaches that men and women are more liable to be mistaken, or even to falsify, than that a suit of clothes is to pass through all these transformations.

You will discover by this that on the case mentioned I am either an agnostic or an unbeliever. I know good, honest, intelligent men and women who are prepared to believe anything provided it is big enough. I fear that that story will require to be enlarged before I can believe it.

MOSES HULL.

HOW WE LEARN.

Great truths are dearly bought. The common truth, Such as men give and take from day to day, Comes in the common walk of easy life.

Blown by the careless wind across our way.

Bought in the market at the current price.

Brad of the smile, the jest, perchance the bowl;

It tells no tales of daring or of worth, Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance, Nor wafted on the breath of summer dream; But grasped in the great struggle of the soul.

Hard-buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;

Not in the merchandise of gold and gems;

Not in the world's gay hall of midnight mirth;

Not 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief.

When the strong hand of God, put forth in might, Plows up the subsoil of the stagnant heart, And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours Of weakness, solitude, perchance of pain, Truth springs, like harvest, from the well-plowed field.

And the soul feels it has not wept in vain.

—Horatius Bonar.

MRS. ANNA L. GILLESPIE.

Resigns Her Position as Pastor of the People's Church.

To Mrs. Anna L. Gillespie, Pastor of the People's Church, San Francisco, Cal.:—The members of the People's Church in accepting your resignation as pastor of the church, deeply regret the necessity which compels it, and unite in hoping that the separation may not be a permanent one.

Appreciating as we do your ability and zeal as pastor of the church for the past four years, and in affectionate remembrance of the many kind and tender you a vote of thanks from the members of the church, and assure you that neither time nor distance will lessen the kindly regard in which you are held by the officers and members of the People's church.

E. W. BRIGGS.
MRS. MILLIE WARD.
WALTER S. MILLER.

After Her Death. The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of the spiritual truth. A book for the higher life. Price, cloth, \$1.00.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo. Vedra. Price, by mail \$1.50.

LETTER FROM G. H. BROOKS.
Notes and Thoughts Connected With His Work in Milwaukee.

I have fully intended, long ere this, to write a book on the "white dress," that does so much for the work I am doing here in Milwaukee; but ere I am aware of it, time slips away, passing into weeks, and many things are neglected for want of time.

I did not think when I opened my meetings in October, that January would find me here; but here I am, and able to remain for the rest of the season.

From the first the meetings have been well attended, and by a thoughtful, intelligent class of people who are interested in the unfoldment of spiritual truths, who have outgrown the church, or whatever movement they were allied to, and have attained with their souls yearning for spiritual food.

I have had, from the first, free admission. While the meetings have not, perhaps, yielded me as much as they should have done had I charged the usual door fee, yet I feel that a better impression is left on the public mind and a greater good done by the free admission.

I have not been in harmony with the door fee or the workings of a society that weighed your worth by the sensational manner of presenting high spiritual thoughts, by what was taken in at the door. I have always felt, and still feel, that our movement must take a step in advance, and those who are connected with the society the willing to make sacrifices and lift up Sunday meetings onto a spiritual plane where they belong.

Milwaukee is one of the places where I have worked more in our cause than in any other city, and those who are among my strongest supporters are those who have known me for years; the first step is to-day as strong as ever, and they are always present at my meetings, thus making the work beautiful by the law of understanding.

After my address of the evening is over, I always close the meetings with psychometric readings, which as a rule are full of interest. Besides my Sunday evening readings, there is held once a week a social in the home of some of the friends. Sometimes I spend the entire evening giving readings; then, again, we have a church party or a musicale. At the close of each month a party is held in the hall, which is of benefit in more ways than one, and is well attended. Thus we have a gathering and a gathering of them of interest, so the friends will feel they have a most interesting and social time. It has always been my aim, at every place I ever spoke, to build up the social life, to get our people acquainted with each other, to visit each other in times of prosperity as well as adversity, for I fully recognize the fact that the spiritual life is a social life. People seldom come into Spiritualism unless trouble has brought them, and they come with their souls under the shadow, and need the sunshine of our philosophy and the love of our people, thus helping them to gain the mastery, and the soul to assert itself.

Whether my work has been appreciated or not, I do not know; but I feel that it is a part of the teacher's life—to lift up the world by love and pleasant greetings. Much I should like to say along this as well as other lines, but can now only say this, I shall be glad when we shall spend our time more largely in spiritual thought, looking for the highest and best, and not trouble ourselves so much about what other people believe, or what they do, for we shall yet recognize the fact that when the soul comes into the possession of truth, error, discord and darkness fly away.

There are various meetings held in different parts of the city, and one German society owns its own temple, but how well their meetings are attended and the character of their work, I am not altogether familiar with, but have heard some things about which I may, some day, have something to say (I should like to mention many by name) of the work of this beautiful, and I feel, that I must mention one who is well known to the readers of your most valuable paper by her poems and other writings; I refer to Mrs. Mary E. Van Horn, of 555 Fifth Avenue, whose life has been full of care and sadness, and now in her declining days is growing blind. I know that she knows all those who have been uplifted by her poems, to sit down and write her a good, happy letter. I tell you there is nothing that cheers one so much when in trouble like a good, hopeful letter, full of the spirit of good thoughts. Mrs. Van Horn has been a Spiritualist for many years, and has done much to help the world. I trust that out of the great heart of the public whom she has sought to help will come hopeful, cheerful letters, full of the spirit of good things.

I send my kindest thoughts and best wishes to one and all, in the hope that each day and hour we may all feel the need of helping our brother and sister, and that we may all feel the need of the spiritual thought that does so much for mankind.

G. H. BROOKS.
Milwaukee, Wis.

MISSOURI STATE CONVENTION.
Brief Account of the Proceedings at Its Recent Session.

The Temple of Spiritualism of this city where the National Convention was held during the World's Fair, was opened this week to the state convention, Wednesday and Thursday, February 21 and 22. The forenoon were given to business sessions, but afternoons and evenings elaborate programs were rendered. Also a banquet each evening, in lieu of restaurants, was served in the temple parlors, and highly appreciated.

Prof. Thomas A. Greenwood, assisted by Miss Ida Gross and others, rendered a fine musical program at each session.

Following are the speakers of the convention: Harrison D. Barrett, C. Fannie Allen, Mrs. K. T. Harty, Dr. Herman W. Faber, Rev. Theresa Allen, Paul McArthur and J. B. Bates. Spiritual messages were given by the following: Mrs. I. Burger, Rev. Laura Jones, Mrs. Nelson Armstrong, Mrs. Sarah Anderson, Rev. Theresa Allen, Rev. Mrs. Price, Mrs. K. T. Harty and Rev. Mrs. J. C. Stevens.

Missouri has placed herself on record as one of the first states to enact legal proceeding against fraudulent mediumship.

Members of the retiring state board and others bore the expense of this public trial in which two hundred dollars were expended in lawyer fees alone.

But their decision, ratified by the N. S. A., has given us a purer Spiritualism in Missouri. Other states fall in line. Funds were contributed at the convention to reimburse the treasury which this trial depleted.

The colored people under the auspices of the colored Spiritualist society here were given one whole session of the convention, and acquitted themselves in a manner which did them great credit. Rev. J. E. Bates, their speaker, is a man of culture and education, and the two mediums who followed him with tests did good work.

At the last session of the convention there was congregational singing from Mrs. Mattie McCaslin's little book of Healing songs just published, and Fannie Allen rendered one of her inimitable inspirational poems. Also President Barrett read Mrs. K. T. Harty and Mrs. Laura Jones.

Following are Missouri's new state officers: President, Paul McArthur; secretary, W. F. Ferrelman; treasurer, Mrs. K. T. Harty; editor-at-large and press agent, Rev. Thomas Grimshaw; vice-presidents, L. F. Beauvais, Mrs. C. C. Stevens, and Mrs. L. L. Jones, Mrs. F. Wallace, C. O. Reel, Trustees, H. R. Gates, F. W. Goethe, R. Shackelford, Mrs. D. Cadman, C. A. Gilbert and Mrs. J. Corneliuss. Several of the officers are from Kansas City.

I cannot include all the names of our entertainers at the various sessions, but all were appreciated.

MRS. M. McCASLIN.
St. Louis, Mo.

THE HOME AND THE BALLOT.
Their Respective Relations Pointed Out.

The home ideal of to-day is the best the world has yet known, and it will continue to develop as larger freedom and broader culture come to all who share its life.

To argue that woman's work differs from man's does not necessarily assume that she should be deprived of the tools with which to perform it.

It is not a question of whether men wish women to have certain privileges or opportunities, or whether all men agree in desiring them; but whether, in the performance of the duties women undertake, they need these privileges in order to obtain the best results for themselves and their vocation. Suppose that the sphere of woman's service is limited by the home, the question still remains: Do political conditions affect the home? Does its happiness, its highest well-being, or even its very existence, depend upon the character of the government in which it is located? And who can doubt it, in the face of such statements as this, taken from a recent Philadelphia paper:

"In this city alone there were seven thousand deaths of babies in 1903; nearly half from scarlet fever—a needless disease; and the other half from preventable diseases, all of whom could have been saved if public opinion and the city government gave health a sufficient protection. Councils willing to appropriate enough to enable our health department to suppress children's diseases would in a decade reduce these deaths probably by one-half."

This is but one of many statements which show conclusively that, from the beginning of life until its close, the government affects the home to such an extent as to imperil its very existence, and that women in the pursuit of home-making need political power to regulate the conditions which control its life, as much as do men in the business by which they accumulate the material substance which provides for its necessities.—From Annual address of Rev. Anna H. Shaw.

HOPES FOR FUTURE EXISTENCE.

Where There Will Be Opportunity for Development.

Do we ever stop to think that our death, that the death of every living being, simultaneously, would not change one iota the laws of the universe? Here we are small things of a great idea, but the passing of the former still leaves the latter and more, and we leave with the latter unknown.

Our striving to be and to do good evidently have an ultimate attainment because we know we fall short. When a man approaches his end he thinks largely of that which he has left undone. The law in us is to strive for something which we never obtain in this life. When we sleep at night our refreshment depends on what we have eaten, and we do not think during the day of it. It is a little play of life and bespeaks the possibility that the longer sleep is something similar.

Minds used to delving: fit deep thoughts almost universally escape the simplest things of life. But these minds must realize, as we do, that the time allowed for the attainment of knowledge is absurdly short. We only just begin to grasp big things when we stop short. Can it not be that the future life is very similar to this with its great motive, work and higher development under a more satisfactory environment? This means, of necessity, freedom from pain. One man has put it very simply and briefly: "In this world it is 'come in, in the next, enter.'"

Boston, Mass. J. W. B.

"The Universe." Dee thought on Cosmic and Psychic Subjects. Price, 25 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of recent years' development, leading to get control of the government! An important work. Paper, 25 cents.

"Spiritism and Mrs. Leonora E. Piper, in regard to it." By Ex-Judge Abram H. Daley. Demonstrates fallacy and inadequacy of the claims and actions of spiritual phenomena. Price, 25 cents.

"Materialization." By Mme. E. d'Esperance and Rev. B. F. Austin. Excellent! Price 10 cents.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 50 cents.

THE WORLD NEVER BEFORE SAW THE LIKE

Never before in the history of the world have books been furnished at so LOW A PRICE as the twelve named in our Premium List. Just think of it, these books, neatly and substantially bound in cloth, have been sent out each year for 25 cents each, less than actual cost to us. All we have realized on these twelve books each year from the start, after paying postage, is \$1.80! DID YOU EVER SEE THE LIKE? These twelve books will not suffer in comparison with any twelve other books of like size in the whole range of the LITERATURE OF SPIRITUALISM.

To Friends and Co-Workers in the Illinois State Spiritualists Association, Greeting:—I regret that I cannot be with you at your gathering, and enjoy the inspiration of your deliberations and the pleasure of your companionship.

I am, however, with you in thought, waiting for you a blessed season, and that you may be baptized with the spirit of Love, Work and Sacrifice.

During the centuries of the past superior souls have worked and fought, lived and died true to their vision of help to their fellowman; but among all the scintillating stars sent to the world to redeem the race from the thralldom of ignorance and superstition, Spiritualism supercedes them all.

It has been the Star of the East to each mortal who has been guided by its glow, and in thousands of homes, the family altar has been erected—not to worship the Trinity, but to wait for the tiny ray, bringing its message of greeting and joy from the dear ones on the other side of the veil.

Beloved, that ray has sounded its message to each of us, and no roar of thunder could have impressed us stronger than this tiny small voice which convinced us that our dear ones lived.

Our ears have heard, our eyes have seen, and our investigations have proved to us beyond a doubt that the loved ones who went home are among the immortals and are among us to guide and comfort.

Great as our hopes have been, we have found the realities still greater; high as our inspirations have lifted us, we have found immeasurable heights beyond, waiting to be reached.

What manner of men and women ought we then to be? What manner of men and women is it possible for us to be? Have we even an approximate conception of our own possibilities? Have we correctly measured our responsibilities, or what our influence might be with the skeptic, if our daily walk were a living expression of our lofty philosophy?

What though we as little children stumble over the slippery stones in our path, are not the everlasting arms around us to help us on our feet again?

The hosts of heaven shall serve us, its great inspirers guide us, its mighty forces sustain us and no good thing shall be withheld from us.

Let us, then, start the coming year with a new courage, because of our stronger convictions.

Let us not be satisfied with our victories of yesterday, but let each day be a new revelation unfolded to our souls' consciousness. Let us live up to that revelation, and we shall ascend higher and still higher. Our feet shall touch clouds—not clay—and the worries and cares which seem so heavy to us, shall be made light, and we shall be lifted above the stumbling blocks in our way, which hinder our progress to-day.

Let us give stronger moral and financial support to our mediums. They are the pioneers of Spiritualism. When our forefathers blazed their way through the jungles of the forest, they had no use for the finer tools of the engraver. The saw and broad-axe were the tools needed. What though they were crude and rusty, they still served the essential need.

We need the crude with the more refined to-day, to penetrate the undergrowth of superstition and skepticism.

The coming generation will be more intelligent and progressive, and ready for a different class of instruments, and mediums higher developed on the mental plane. Let us surround the messengers we have to-day with better conditions, and an atmosphere suitable for the highest and best expression of mediumship, and we shall reap as we sow.

May each of us have a wholesome, helpful understanding of the things of earth, and a more intelligent comprehension of the law of the universe, thus we may be more perfectly in accord with it.

Struggle with courage, against every influence that tends to corrupt and weaken, or that will make you unjust or unkind. Strive for heaven's richest gifts. In Nature's storehouse there is plenty for us all.

If you earnestly desire divine gifts that you may more blessedly minister to others, you shall attain them. The great secrets shall be revealed to the soul of the one who is ready to use divine knowledge.

Follow the light within, and you shall unerringly find the way, though it leads you through thorny paths, and over stones which blister your feet; though it separates you from your whole, though your eyes are blinded with weeping, and your heart torn with grief, each grief has its own compensation; there is healing for every pain, and after you have passed through you shall find your exceeding great reward in your soul's greater majesty and power.

In the spirit of our universal relationship.

Your sister and co-worker,
LAURA G. FIXEN.

They Come From Lake Helen, Fla., From Mrs. Laura G. Fixen, a Rising Star in the Ranks of Spiritualism.

To Friends and Co-Workers in the Illinois State Spiritualists Association, Greeting:—I regret that I cannot be with you at your gathering, and enjoy the inspiration of your deliberations and the pleasure of your companionship.

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In the spirit of our universal relationship.

Your sister and co-worker,
LAURA G. FIXEN.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years' deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, bound in cloth and containing beautiful illustrations. Price, \$1.00. Postpaid, \$1.10. It is a wonderful work and you will be delighted with it.

"The New Life." By Leroy Berrier. Emphatically suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, \$1.

"An Infamous Conspiracy." A pamphlet of 22 pages, compiled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villainous plot to overthrow our free government. Price, 10 cents.

"Discovery of a Lost Trail." By CHARLES B. NEWCOMB. Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with this book. It is a work of the highest quality, and one of the most valuable of the metaphysical books that are now so popular. The great number who have seen and are convinced by him will

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SATURDAY, MARCH 10, 1906.

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.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

SPIRITUALISTS.

They Are In a Questioning Mood.

All along the line in the ranks of Spiritualism, intelligent Spiritualists are in a QUESTIONING MOOD. Spirit Return is UNQUESTIONABLY TRUE. There has been enough spontaneous phenomena through all the past to establish that fact without the intervention of a single medium. Prophetic dreams and visions, the levitation of articles without mortal intervention, haunted houses, the sudden appearance of the spirit of one dying in a distant locality, words of warning from unseen sources, etc., all tend to establish the truth of SPIRIT RETURN without any mediumship whatever.

But no sooner was SPIRIT RETURN established through the subtle laws of mediumship, than the base and rotten imitator stepped to the front to reap the reward that only belongs to HONEST MEDIUMS.

One place in this city has done a lucrative business in furnishing material and instruction to those who wish "TO PLAY" mediumship. Its illustrated circular is in our possession, and is gotten up in fine, artistic style, and the suggestions are diabolically ingenious, and also interesting in connection with the study of human credulity.

So prominent a part is LEGERDEMAIN playing to-day in connection with the phenomena of Spirit Return, especially at various camp-meetings, that we will soon publish several communications under that heading. Four of them will be from the pen of

Where Is Sambo?

In ante-bellum days it was said of a Southern planter, much given to drawing the long bow, that he always appealed to his body servant to confirm his narration; and Sambo, well up in story telling himself, would vouch for the truth of the master's yarn, and add such explanatory points as seemed necessary to make the fiction appear probable. On one of these occasions the master said he and Sambo were in the forest stalking for deer. A giant buck, with great antlers, head erect, came trotting towards him, when he raised his rifle, fired, the animal made a bound and fell to the ground dead. On examination he found the ball had passed through the animal's forehead, left ear and head. "Sambo, isn't that so?"

Sambo stammered for a moment, but recovering himself, he affirmed: "It am strictly true. You see it was jes' dis way: As Massa drew up his gun to shoot de deer, felt somethin' blin' his ear, so he dropped his head an' put up his foot to scratch, and den Massa fired, wid de result stated."

As soon as master and slave were alone the latter avowed: "Massa, you mus' make yo' stories more consistent. It was de hardest act of my life to get dat foot, ear and head in range for de bullet. A few careless stories of dat sort and de people won't b'lieve anything you tell, even if I swear to it."

Query: How would Sambo have reconciled these passages of the divine word?

"I [Jacob] have seen God face to face."

"And the Lord spoke to Moses face to face."—Exodus 33:11.

"The Lord talked with you face to face."—Numbers 14:14.

"And the Lord said to Moses, Exodus 33:10: 'There shall no man see me and live.'"

Which is truth? Where is Sambo?

"The Present Age and Finer Life: Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

War a Companion of Slavery.

John Wesley, the founder of Methodism, declared, "Slavery is the sum of all villainies." We cordially indorse that declaration, and are glad to hail his shade as a worthy ally. But, oh, how lamentable that the Bible we were taught to adore as the Word of God, should teach us that slavery was founded by that God, and he should teach his favorites that they might hold bondmen and bond women forever as slaves, as we showed two weeks ago, in a "Leaf From History" was the case.

Slavery the sum of all villainies, and God the founder! Christians, your Bible is NOT in error. The God we worship never authorized the accursed institution. The priest, who wrote that very errant record falsified, and you have been forcing a delusion on the world, and it is time to cease.

But slavery, gross, horrible, damnable as it was, and crushing out every virtue, as it did, blighting human happiness for thousands of years, had a powerful auxiliary in grim-visaged War! It was a companion, and aid to slavery. Captives made on the field of battle, were formerly enslaved, and the practice continued down to modern times. So late as the desolating wars between England and Scotland Christian captives, chanting the name of Jesus, were transported to Barbadoes, and were sold into slavery by the Christian conquerors in England. Deny it who dare!

And whence War? Go read your Bible, good Christian brother, and find long chapters with a "Thus saith the Lord," instructing his favored people to war on other peoples, and to save nothing alive but virgins! These were allowed to be held for purposes too vile to be designated by the term slave.

It is false, a base, shameless lie, to make the Eternal Father responsible for these heinous acts; and the book so dishonoring God should not be presented to the world for its glorification and guidance. We mean every word we write. The period is passed when the stake, the fagot, and dungeon may be employed to crush those who expose the true character of that book; and we hail with joy the services of the best thinkers and ablest scholars in the Christian pulpit in calling attention to these wrongs which human language is too feeble to denounce with the vehemence the subject demands.

SPIRITUALISTS.

They Are In a Questioning Mood.

J. A. Wertz, a prominent Spiritualist of Anderson, Ind., and they should be read by every Spiritualist. These Legerdemains or imitators feed off of the CREDULITY OF IGNORANCE, which is the bane of every progressive movement.

Look out for the articles under the head of

LEGERDEMAIN SPIRITUALISM.

They will interest you. They will educate you. They will ASTONISH YOU! You can not afford to miss reading them, unless you want to remain in benighted darkness, preferring darkness to light, Error to Truth.

We propose to let a FLOOD OF LIGHT flow in on Spiritualism. Those who do not want to see this LIGHT will not, of course, read The Progressive Thinker, and will remain in the darkness of credulity until their intellects are quickened. Those who want the light, the glorious UNTARNISHED LIGHT, will aid most strenuously to extend the circulation of the paper.

The educational process we have commenced will continue. The data we have on hand to illustrate the needs of the hour is astonishingly large and conclusive, and in many cases astounding. THE PROGRESSIVE THINKER LEADS in prosperity. IT LEADS in the search for the absolute truth. IT LEADS in its efforts to sustain and promote HONEST MEDIUMSHIP AND TRUE SPIRITUALISM.

Wesley Said It, Not Us.

The Progressive Thinker regrets it has not the means of verification at hand, but it would appear by the following clipping from an exchange, that the founder of Methodism, in the second volume, page 309 of Wesley's Sermons, declared:

"After all that has been so plausibly written concerning the 'innate idea of God,' after all that has been said of its being common to all men in all ages and nations, it does not appear that God has naturally any more idea of God than any of the beasts of the field. He has no knowledge of God at all; neither is God in all his thoughts. Whatever change may afterward be wrought, whether by the grace of God, or by his own reflection, or by education, he is, by nature, a mere atheist."

However much we may repulse the claim, that there is no supreme mind to guide and direct the vast machinery of the mighty universe, the idea is infinitely superior to that of a vacillating, repentant, jealous God, the author of evil, such as is presented us in the Old Testament scriptures.

As the Poet Saw It.

By education most have been misled; So they believe because they so were bred, The priest continues what the nurse began, And thus the child imposes on the man. —Dryden.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price \$1.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles. M. D., M. A., Ph. D., Prof. \$1. "Spirit Echoes." By Mattie B. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents. Cloth, \$1.

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

"The Jesuits." By Rev. B. F. Austin. M. B. D. An excellent pamphlet. Price, 15 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies: A Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

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"Spiritual Songs for the Use of Churches, Camp Meetings and Other Spiritual Gatherings." By Mattie B. Hull. Price 10 cents.

An Inquiry.

Do our readers ever stop to think that the world's ablest scholars and thinkers, in every department of literature, are classed by the clergy with what they term Infidels? The ablest historians of any age, the Grotes, the Gibbons, the Humes and many others, are classed with unbelievers. And the medical world has no faith in virgin-born Gods. The scientists and inventors are almost invariably lacking in priestly faith. Yes, and the clergy. Since the statement of Bishop Grafton last autumn, of Fond du Lac, Wisconsin, that

"We of the clergy have been made by the church her ministers to teach, NOT WHAT WE THINK IS TRUE, but what she puts into our mouths to teach."—See editorial of Nov. 1, 1905,—we have the right to suspicion they, too, lack faith. As hired attorneys they, generally, are careful not to betray their clients.

It is they who are the best versed in history who are best qualified to trace the origin and rise of any faith. The average child, soon after entering on the journey of life, is presented with a Bible by a loving mother, and is instructed to study its sacred pages, because it is the Word of God, faultless in every line. He reads for a time, and absorbs it all. If he stops to reason, like the little girl who returned the book to her grandmother with the remark, she did not wish to read farther; that it lowered her opinion of God whom she had been taught to adore, so he lays aside the precious volume, and strives to forget what the book taught him. Hume, and Smollet, and Gibbon, and Grote were reared in the church, but broke away from it as they became learned. Most of the Liberals, like Voltaire, and Volney, Paine and Ingersoll, started life in the church. Voltaire published a translation which rendered, of Ecclesiastes and the Songs of Solomon. Says his biographer:

"Though he pruned the licentious language and imagery of the original, the work was burnt by the authorities as immoral and indecent. In this instance Christians condemned their own books and burnt them as obscene."

On another occasion Voltaire exposed the vices of the clergy of France. The authorities, under priestly influence, decreed the destruction of his book which was publicly burnt, and he had to flee to escape a similar fate.

To conclude we copy Voltaire's idea of Bibles and Gospels:

"The only Gospel we should read is the good book of Nature, written with God's own hand, and stamped with his own seal. The only religion we ought to profess is to adore God, and act like honest men. It would be as impossible for this simple and eternal religion to produce evil as it would be impossible for Christian fanaticism not to produce it."

The Glory of the Revivalist.

The title of a series of discourses about to be given by a Methodist evangelist, in an outside town in Illinois, has the old style familiar ring. Just fill out the discourses for yourself, good reader, provided you were ever fortunate enough to listen to a revivalist of fifty years ago, when he was at his best. Think:

"A Midnight Alarm," "A Twentieth Century Folly," "Satan's Best Bait," "The Tables Turned," "The Dead Life of the Soul," "A Fool's Bargain," "Fleeing from Justice," etc. The "etc." will include: The Horrors of Hell, the Eternity of Torture, the Goodness of God, The Joys of Heaven, Escape from Hell and Salvation Through the Redeeming Blood of Jesus.

We can hear the call for mourners; see the anxious seat; the rush to secure a front place; the weeping candidate for glory highly agitated on his knees, and the zealous evangel, joined by class leaders, and the good sisters, kneeled around, and each doing his level best with loud voice to gain the ear of Heaven.

The Progressive Thinker wishes the evangel great success; for so soon as the hypnotic spell is broken the neophyte will begin to think, provided he has brains, and whether he leaves the church or not with which he has become connected, will build up a new faith more in harmony with Truth.

Cursing the Wrong Personage.

Evil is defined, "morally bad; contrary to divine or righteous law; wrong and wilful; sinful and depraved."

Now open to Isaiah 45:7, and read: "I make peace, and create evil. I the Lord do all these things." Amos 8:6—"Shall there be evil in a city, and the Lord hath not done it?"

Thus, instead of the Devil being responsible for the evil in the world, and particularly in cities, according to this inerrant Bible, it is the "Lord" who does "all these things."

That is the character the Christian's Bible gives the Lord, and then they curse the other fellow for it. Is that right? Is that as it should be? The author of evil is the one who should receive the curses, according to our philosophy.

But God is not the author of evil. The representation that he is, is another error of the inerrant word. We regret the necessity of correcting so many misrepresentations of that "sacred book."

IMPORTANT ANNOUNCEMENT.

From Lily Dale, 2,000 Miles Beyond the Klondike, and Back Again, in Two Evenings.

Frank Caldwell, the great Alaska explorer and traveler, will present this phenomenal country to Lily Dale stereopticon slides, on the evenings of July 20 and 22.

He will travel with his audience via Seattle to the Klondike country, traversing the vast wilderness of Alaska and the Yukon territory to the Behring Sea, where two continents almost touch.

The photographs are the most complete set in existence, some of them taken by the light of the midnight sun, and include views of the government team of six dogs at Tanana, Alaska, the Totem Pole at Sitka, Blubber Batters, Esquimaux, and various other queer people and scenes but little known to any of us. The entertainments will be most interesting as well as instructive.

"The Jesuits." By Rev. B. F. Austin. M. B. D. An excellent pamphlet. Price, 15 cents.

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The Spirit World. Rev. May S. Pepper

It Is in Close Touch With This, and Its Vibrations Are Constantly Being Felt.

"All of a sudden I started from my pillow, and there at the door of my chamber Wilkins was standing. He looked alive and there was nothing about him that was peculiar except the strange, sad look of pity on his face."—Miss Wheatley, the somnambulist, roams abroad in her sleep in compliance with vibrations from the Land of Souls, illustrating in a marked degree the potent psychic influences, startling the world to-day, proving the truth of Spirit Return, without even the intervention of Mediumship. Mrs. Addie L. Ballou says: "I enclose a clipping from to-day's Examiner, Feb. 28, showing the trend of the occult forces, and also the liberality of the press."

Lars Wilkins died when the steamship Valencia was wrecked, one of the victims of that terrible disaster on the northern coast, but in the dreams of Miss Mammie Wheatley he still lives, and in her sleep the girl hears him call to her for aid.

When she hears him shout to her across the water, Miss Wheatley, whose home is at 149 Jasper street, rises in her sleep and without waking she starts away in response to the plea for help. Twice, controlled by this weird somnambulist influence, she has been found walking and running about on the streets at night, clad only in her night dress. On the night of the wreck, she says, the vision first appeared to her, but at that time she did not leave her bed, so far as she is aware. The second sleep-walking experience occurred before daylight yesterday morning, when the girl was found by Policeman Furman at Eleventh and Mission streets about 4 o'clock. Here is the strange story as told by the girl herself:

"On Sunday night I went to bed rather early. We had been talking about Mr. Wilkins, who had stayed with us nearly two years, and who was a very good friend to the family. In every corner of the house there is some little trinket or gift to recall his memory. I must say that while he was with us I never cared much for him."

"It is this thought that makes me sad whenever his unhappy fate is recalled, and I often think that if he could come back again I would be sweet and gentle to him. Last night as I went to sleep I was dreaming of him."

"I do not know in what predicament my feverish fancy was picturing him, but all of a sudden I started from my pillow, and there at the door of my chamber, Wilkins was standing."

"He looked alive, and there was nothing about him that was peculiar except the strange, sad look of pity on his face. As I watched him he stretched out his hand towards me, and I could see that his lips were moving."

"Mammie, oh, Mammie! Save me! Get me a boat, he said, and then he beckoned to me to follow him. He waited at the door until I brushed by him. I did not look into his face as I passed."

"Down the stairs I crept in my night-dress. There was no time for delay. The wreck had just happened, and although I did not see him in the water, nor did I behold any ship, I understood that he needed help immediately."

"I opened the door and was out on the street. He was in front of me now, beckoning from the dim distance. We hurried along over the pavements. I was not conscious of the cold, nor did I experience any sensation that I can remember. When the spectre left me, I cannot say."

LIKE DADDY.

[Soliloquy of Robert Payson Fugitt, Washington, D. C., March 1, 1906, as interpreted by the author.]

I'm a little baby boy—
Only came one month ago
To this world of doubtful joy
Filled with strange things I don't know;

But I think I'll stay awhile—
Nothing seems so very bad;
Everyone gives me a smile,
And they say I look like Dad.

Daddy's eyes are very blue;
Mine are just as blue 'tis said.
Daddy's hairs are very few
On the front part of his head;
So are mine, as scarce can be,
For that, of course, I'm glad.

What's the use of hair on me?
If I'm going to look like Dad?
Mother wanted me with curls,
But that wasn't in the plan.
Curls are only made for girls
And I want to be a man.

Just like Daddy, big and strong;
So from him I pattern took.
Fast I'll grow, it won't take long
Since like Daddy now I look.

Pink and white is Daddy's skin;
Mine is pinker, whiter, too,
And the dimple in his chin—
Well, I've got one right in view.
Then, like him, I'm always good;
Never cross, and never bad.

Sleep and smile as babies should,
Just because I look like Dad.
My dear Daddy says each day,
"Prettiest boy on earth is he,"
Funny thing for him to say—
Not polite, it seems to me.

Now when mamma says it o'er,
I don't mind, it makes me glad,
For I think she loves me more,
Just because I look like Dad.

Daddy loves her, so do I,
And she calls us each "Her Boy."
He and I will always try
Just to give her sweetest joy.
Oh, what a life we three shall be,
Always happy, never sad.

And I guess we'll all agree
That it's nice to look like Dad.

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"In the morning I was awakened by the rattle of bolts being withdrawn. I started up in surprise, for I was in a strange room, and a woman I did not know was bending over me. My father called to me and I was happy then. They say that I was found by a policeman, that I ran as he tried to catch me, and that they locked me up in the Receiving Hospital. I do not feel sick to-day. I am very nervous, that is all."

"I had a similar experience a week ago. Then I was found by friends on Ninth and Mission streets and returned. I hope that I won't see it again. The third time might be much worse. On the night of the Valencia wreck I saw, or rather I dreamed that I saw, Mr. Wilkins for the first time. At the time I did not know that the ship had been wrecked. Along about midnight, I was startled from my sleep. Mr. Wilkins was in my room, and as I raised myself on my pillow, he came forward and touched me on the shoulder, saying the selfsame words that he uttered on Sunday night: 'Mammie, save me! Get me a boat!' He then went around the room, scattering bones, and pleading that I come and help him and his friends. I awoke with an awful shriek. My mother rushed into my room, and I told her what had transpired. She said that I was only dreaming, and she took me into my own bed."

In the whole field of psychical research, which has been carried on with a great deal of zeal in this country, no record of more interest than the story of this case could probably be found. The authenticity of the two sleep-walking incidents cannot be questioned. The account of the first dream, or vision, on the night of the wreck, and which is alleged to have awakened Miss Wheatley before she knew of the disaster, is, however, the one of chief interest to the promoters of research along these lines. Some scientists of very high standing would regard it as entirely possible that the mind of the Valencia victim could have influenced the mind of the San Francisco girl at the time of the wreck, and in the manner stated, but they would not accept any theory of direct mental influence occurring after the man had died. If, at the time of the first dream, said to have been experienced on the night of the wreck and before the news was received here, Miss Wheatley and her mother had established a record which would leave no room for skepticism or doubt, the case would have been one of the most remarkable in the history of psychical phenomena.

Miss Wheatley is an exceedingly pretty girl of fifteen years. Her hair is luxuriantly abundant and falls in fine delicate ringlets over her brow, and she has large blue eyes. Mr. Wilkins was a man of middle age, a druggist by profession.—San Francisco Examiner, Feb. 27.

Some strange stories began to be circulated concerning the old gentleman's former dwelling. It appeared that the property had not been left as the relatives wished, and there were unfortunate disputes over the will. The story, as it came to the ears of Mr. J., and his wife, was that every morning all the doors, however securely fastened, would be found open, and one special time it was stated that all the horses and vehicles about the place were found at the bottom of a distant field, the stables and coach-houses remaining closed and locked.

Mr. J. and his wife smiled at these stories, and remarked that it was probably very human, not spiritual, agency which effected these strange things.

But shortly afterwards Mr. J., returning as usual from his distant appointment, and nearing the house of which these uncanny stories were told, was surprised by his steady, so-called "strong" and "reliable" horse rearing violently and refusing to go on. Coaxing and stern methods were in vain, so the minister got down to lead the beast. To his surprise it was trembling violently, and turning his eyes to the side of the road Mr. J. was horrified to behold the figure of his old acquaintance calmly and meditatively strolling along as beforetime.

I have said that he was a practical man, but his nerves were not proof against this shock. He always confessed that he did not know how he got into the trap, and how he drove home, but his wife was surprised when

which it has lived for nearly twenty centuries.

"For religion to become extinct is no new thing. It must have happened more than once in the night of time, and the analysis of the end of the Roman empire made us assist at the death of paganism. But until now men passed from a crumbling temple into one that was being built; they left one religion to enter another, whereas we are abandoning ours to go nowhere. That is the new phenomenon, with the unknown consequences, in which we live."

The writer erred in supposing the old creed-bound superstition would have no successor. Spiritualism, with its facts in regard to a continued life, is here to stay. It will overwhelm and crush all opposing religions, and become the universal faith of the world. The lake element, by which it is now cursed, will disappear with the corruption which incited fraud to stay in progress.

Maurice Maeterlinck, in a late issue of the Atlantic Monthly, makes this suggestive statement:

"We have arrived at a stage of human evolution that must be almost unprecedented in history. A large portion of mankind—and just that portion which is concerned with the part that has hitherto created the events of which we know with some certainty—is gradually forsaking the religion in

progress.

A New Thing in History.

There is no use in antagonizing facts. The dominant religion is moribund—death struck. Every practical observer knows this; and churchmen are as conscious of it as any. A falling body increases in speed each moment of its descent, so as to be almost invisible as it nears the earth; and so with the disintegration of a religion; what was scarcely noticed twenty-five years ago, becomes a general remark to-day.

The New York Herald, of February 26, has the following:

The Rev. May S. Pepper, pastor of the First Spiritual Church, of Brooklyn, is considering an offer to go to Russia to take up her mediumistic work there, and she has planned to give up her pastorate on June 1. Her contract with the Brooklyn church expires at that time, and she said last night that unless there was a change in her plans she would not renew it, but would accept the Russian offer.

It will be as a private medium rather than the pastor of a church that Mrs. Pepper will go to Russia. She said last night after her service that it was work of a semi-political nature, but would not go into details, other than to say that persons high in Russian affairs were interested in having her go there. She will live at Moscow if she goes, as she now expects to.

Mrs. Pepper is finishing her second year as the pastor of the Brooklyn church, and although she has encountered opposition of the most bitter nature, the confidence of her followers has never wavered, and she has built up a large church. She stands high in the world of Spiritualism, and represented that religion at the Parliament of Religions held at Portland, Ore., last summer.

In her sermon last night Mrs. Pepper declared that the Rev. Dr. Isaac K. Funk had been misquoted in the report of his address before the Presbyterian ministers, in which he declared that he had never received absolute proof of messages from the spirit world. She declared that he had told her that he had been misquoted, and that she in fact knew that Dr. Funk had received many messages that could have come from nowhere but from the spirit world.

This highly gifted medium is seriously thinking of leaving the United States, having received an urgent appeal to visit Russia, the domain of the Tsar, from persons extremely high in authority. She is a most wonderful medium, and in that foreign land she will make an impression that will prove of lasting good to our cause. We most cordially congratulate the lady on this acknowledgment of the high esteem in which she is held by foreigners who are seeking light on occult subjects. She will keep the readers of The Progressive Thinker informed as to her future movements.

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

SATURDAY, MARCH 10, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next recurrence 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.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

SPIRITUALISTS.

They Are In a Questioning Mood.

All along the line in the ranks of Spiritualism, intelligent Spiritualists are in a QUESTIONING MOOD.

Spirit Return is UNQUESTIONABLY TRUE.

There has been enough spontaneous phenomena through all the past to establish that fact without the intervention of a single medium.

Prophetic dreams and visions, the levitation of articles without mortal intervention, haunted houses, the sudden appearance of the spirit of one dying in a distant locality, words of warning from unseen sources, etc., all tend to establish the truth of SPIRIT RETURN without any mediumship whatever.

But no sooner was SPIRIT RETURN established through the subtle laws of mediumship, than the base and rotten imitator stepped to the front to reap the reward that only belongs to HONEST MEDIUMS.

One place in this city has done a lucrative business in furnishing material and instruction to those who wish "TO PLAY" mediumship. Its illustrated circular is in our possession, and is gotten up in fine, artistic style, and the suggestions are diabolically ingenious, and also interesting in connection with the study of human credulity.

So prominent a part is LEGERDEMAIN playing to-day in connection with the phenomena of Spirit Return, especially at various camp-meetings, that we will soon publish several communications under that heading. Four of them will be from the pen of

War a Companion of Slavery.

John Wesley, the founder of Methodism, declared, "Slavery is the sum of all villainies." We cordially endorse that declaration, and are glad to hail his shade as a worthy ally. But, oh, how lamentable that the Bible we were taught to adore as the Word of God, should teach us that slavery was founded by that God, and he should teach his favorites that they might hold bondmen and bond women forever as slaves, as we showed two weeks ago, in a "Leaf From History" was the case.

Slavery the sum of all villainies, and God the founder! Christians, your Bible is NOT inerrant. The God we worship never authorized the accursed institution. The priest who wrote that very errant record falsified, and you have been forcing a delusion on the world, and it is time to cease.

But slavery, gross, horrible, damnable as it was, and causing out every virtue as it did, blighting human happiness for thousands of years, had a powerful auxiliary in grim-visaged War! It was a companion, and aid to slavery. Captives made on the field of battle, were formerly enslaved, and the practice continued down to modern times. So late as the desolating wars between England and Scotland Christian captives, chanting the name of Jesus, were transported to Barbadoes, and were sold into slavery by the Christian conquerors in England. Deny it who dare!

And whence War? Go read your Bible, good Christian brother, and find long chapters with a "Thus saith the Lord," instructing his favored people to war on other peoples, and to save nothing alive but virgins! These were allowed to be held for purposes too vile to be designated by the term slave.

It is false, a base, shameless lie, to make the Eternal Father responsible for these heinous acts; and the book so dishonoring God should not be presented to the world for its glorification and guidance. We mean every word we write. The period is passed when the stake, the fagot, and dungeon may be employed to crush those who expose the true character of that book; and we halt with joy the services of the best writers and ablest scholars in the Christian world in calling attention to these wrongs which human language is too feeble to denounce with the vehemence the subject demands.

An Inquiry.

Do our readers ever stop to think that the world's ablest scholars and thinkers, in every department of literature, are classed by the clergy with what they term infidels? The ablest historians of any age, the Grotes, the Gibbons, the Humes and many others, are classed with unbelievers. And the medical world has no faith in virgin-born Gods. The scientists and inventors are almost invariably lacking in priestly faith. Yes, and the clergy. Since the statement of Bishop Grafton last autumn, of Fond du Lac, Wisconsin, that

"We of the clergy have been made by the church her ministers to teach, NOT WHAT WE THINK IS TRUE, but what she puts into our mouths to teach,"—See editorial of Nov. 1, 1905,—we have the right to suspicion they, too, lack faith. As hired attorneys they, generally, are careful not to betray their clients.

It is they who are the best versed in history who are best qualified to trace the origin and rise of any faith. The average child, soon after entering on the journey of life, is presented with a Bible by a loving mother, and is instructed to study its sacred pages, because it is the Word of God, faultless in every line. He reads for a time, and absorbs it all. If he stops to reason, like the little girl who returned the book to her grandmother with the remark, she did not wish to read farther; that it lowered her opinion of God whom she had been taught to adore, so he lays aside the precious volume, and strives to forget what the book taught him. Hume, and Smollet, and Gibbon, and Grotes were reared in the church, but broke away from it as they became learned. Most of the Liberals, like Voltaire, and Volney, and Palmer, and Ingersoll, started life in the church. Voltaire published a translation which he rendered of Ecclesiastes and the Songs of Solomon. Says his biographer:

"Though he pruned the licentious language, and imagery of the original, the work was burnt by the authorities as immoral and indecent. In this instance Christians condemned their own books and burnt them as obscene."

On another occasion Voltaire exposed the vices of the clergy of France. The authorities, under priestly influence, decreed the destruction of his book which was publicly burnt, and he had to flee to escape a similar fate. To conclude we copy Voltaire's idea of Bibles and Gospels:

"The only Gospel we should read is the grand book of Nature, written with God's own hand, and stamped with his own seal. The only religion we ought to profess is to adore God, and act like honest men. It would be as impossible for this simple and eternal religion to produce evil as it would be impossible for Christian fanaticism not to produce it."

The Glory of the Revivalist.

The title of a series of discourses about to be given by a Methodist evangelist, in an outside town in Illinois, has the old style familiar ring. Just fill out the discourses for yourself, good reader, provided you were ever fortunate enough to listen to a revivalist of fifty years ago, when he was at his best. Think:

"A Midnight Alarm," "A Twentieth Century Folly," "Satan's Best Bait," "The Tables Turned," "The Dead Line of the Soul," "A Fool's Bargain," "Fleeing from Justice," etc. The "etc." will include: The Horrors of Hell, the Eternity of Torture, The Goodness of God, The Joys of Heaven, Escape from Hell and Salvation Through the Redeeming Blood of Jesus.

We can hear the call for mourners; see the anxious seat; the rush to secure a front place; the weeping candidate for glory highly agitated on his knees, and the zealous evangelist, joined by class leaders, and the good sisters, kneeling around, and each doing his level best with loud voice to gain the ear of Heaven.

The Progressive Thinker wishes the evangelist great success; for so soon as the hypnotic spell is broken the neophyte will begin to think, provided he has brains, and whether he leaves the church or not with which he has been connected, will build up a new faith more in harmony with Truth.

Cursing the Wrong Personage.

Evil is defined, "morally bad; contrary to divine or righteous law; wrong and willful; sinful and depraved."

Now open to Isaiah 45:7, and read:

"I make peace, and create evil. I the Lord do all these things." Amos 8:6—"Shall there be evil in a city, and the Lord hath not done it?"

Thus, instead of the Devil being responsible for the evil in the world, and particularly in cities, according to this inerrant Bible, it is the "Lord" who does "all these things."

That is the character the Christian's Bible gives the Lord, and then they curse the other fellow for it. Is that right? Is that as it should be? The author of evil is the one who should receive the curses, according to our philosophy.

But God is not the author of evil. The representation that he is, is an error of the inerrant record. We regret the necessity of correcting so many misrepresentations of that "sacred book."

IMPORTANT ANNOUNCEMENT.

From Lily Dale, 2,000 Miles Beyond the Klondike, and Back Again, in Two Evenings.

Frank Caldwell, the great Alaska explorer and traveler, will present this phenomenal country to Lily Dale visitors, by more than 200 rare stereoscopic slides, on the evenings of July 20 and 22.

He will travel with his audience via Seattle to the Klondike river, traversing the vast wilderness of Alaska and the Yukon territory to the Behring Sea, where two continents almost touch.

The photographs are the most complete set in existence, some of them taken by the light of the midnight sun, and include views of the government team of six dogs at Tanana, Alaska, the Totem Pole at Sitka, Blubber Bators, Esquimaux, and various other queer people and scenes but little known to any of us. The entertainments will be most interesting as well as instructive.

"The Jesuits." By Rev. B. F. Austin. A. M. B. D. An excellent pamphlet. Price, 15 cents.

The Spirit World. Rev. May S. Pepper

It Is in Close Touch With This, and Its Vibrations Are Constantly Being Felt.

"All of a sudden I started from my pillow, and there at the door of my chamber Wilkins was standing. He looked alive and there was nothing about him that was peculiar except the strange, sad look of pity on his face."—Miss Wheatley, the somnambulist, roams abroad in her sleep in compliance with vibrations from the Land of Souls, illustrating in a marked degree the potent psychic influences, startling the world to-day, proving the truth of Spirit Return, without even the intervention of Mediumship. Mrs. Addie L. Ballou says: "I enclose a clipping from to-day's Examiner, Feb. 28, showing the trend of the occult forces, and also the liberality of the press."

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When she hears him shout to her across the water, Miss Wheatley, whose home is at 49 Maple street, rises in her sleep and without waking she starts away in response to the plea for help. Twice, controlled by this weird somnambulist influence, she has been found walking and running about on the streets at night, clad only in her night dress. On the night of the wreck, she says, the vision first appeared to her, but at the time she did not leave her bed, so far as she is aware. The second sleep-walking experience occurred before daylight yesterday morning, when the girl was found by Policeman Furman at Eleventh and Mission streets about 4 o'clock. Here the strange story was told by the girl herself.

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"Mammie, oh, Mammie! Save me! Get me a boat," he said, and then he beckoned to me to follow him. He waited at the door until I brushed by him. I did not look into his face as I passed."

"Down the stairs I crept in my night-dress. There was no time for delay. The wreck had just happened, and although I did not see him in the water, nor did I behold any ship, I understood that he needed help immediately."

"I opened the door and was out on the street, and he was in front of me, leaning from the dim distance. We hurried along over the pavements. I was not conscious of the cold, nor did I experience any sensation that I can remember. When the spectre left me, I cannot say."

Miss Wheatley is an exceedingly pretty girl of fifteen years. Her hair is luxuriantly abundant and falls in fine delicate ringlets over her brow, and she has large blue eyes. Mr. Wilkins was a man of middle age, a druggist by profession.—San Francisco Examiner, Feb. 27.

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I'm a little baby boy—
Only came one month ago
To this world of doubtful joy
Filled with strange things I don't

But I think I'll stay awhile—
Nothing seems so very bad;
Everyone gives me a smile,
And they say I look like Dad.

Daddy's eyes are very blue;
Mine are just as blue 'tis said.
Daddy's hairs are very few
On the front part of his head;

So are mine, as scarce can be,
But for that, of course, I'm glad.
What's the use of hair on me
If I'm going to look like Dad?

Mother wanted me with curls,
But that wasn't in the plan.
Curls are only made for girls
And I want to be a man.

Just like Daddy, big and strong;
So from him I pattern took.
Fast I'll grow; I won't take long
Since like Daddy now I look.

Pink and white is Daddy's skin;
Mine is pinker, whiter, too,
Than the dimple in his chin—
Well, I've got one right in view.

Then, like him, I'm always good;
Never cross, and never bad,
Sleep and smile as babies should,
Just because I look like Dad.

My dear, Daddy says each day,
"Prettiest boy on earth is he."
Funny thing for him to say—
Not polite, it seems to me.

Now when mamma says it o'er,
I don't mind, it makes me glad,
For I think she loves me more,
Just because I look like Dad.

Daddy loves her, so do I,
And she calls us each "Her Boy."
He and mamma try to make me
Just like the dearest boy I know.

Oh, what fun we three shall be,
Always happy, never sad,
And I guess we'll all agree
That it's nice to look like Dad.

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Spontaneous Spirit Phenomena

SPIRIT POWER AND INFLUENCE.

Spontaneous Spirit Phenomena Are Occurring the World Over, and That, Too, Apparently Without the Presence of a Medium, Thus Establishing the Fact, That Spirits Can Make Their Presence Known to the Children of Earth.

The following collection of experiences appeared in the Methodist Recorder, England:

There are ghost stories and ghost stories. Many are explainable, and as such cease to be spiritual. As Methodists we possess records of strange things which cannot be explained away, and must be believed. Now-a-days few instances of spiritual visitations occur. It is a truism to remark that we are living in a high-pressure, hurry-along time, when most people are so busy that they have no time to get through before the end of each year. It is a practical age, too, and ghosts are not practical enough for most up-to-date people. However, the stories I relate were told by an eminently practical man, one of our well-known and beloved Welsh ministers, who has but recently entered "within the veil."

In one of his circuits he was on country appointment, which always involved a long and steady drive. About half-way between this chapel and his home was a gentleman's house, and almost invariably Mr. J. would see the owner of the house walking up and down under the shadow of the trees which skirted his garden, evidently enjoying an after-supper cigar or pipe. He would always nod to the Methodist preacher, and sometimes they would exchange "Good night."

So accustomed had Mr. J. become to the sight of this gentleman, as relieving the monotony of his long drive, that he was as sorry as if he had lost a personal friend when he heard that he was dead.

Some strange stories began to be circulated concerning the old gentleman's former dwelling. It appeared that the property had not been left as the relatives wished, and there were unfortunate disputes over the will. The story, as it came to the ears of Mr. J. and his wife, was that every morning all the doors, however securely fastened the night before, were found unlocked and thrown open, and one special time it was stated that all the horses and vehicles about the place were found at the bottom of a distant field, the stables and coach-houses remaining closed and locked.

Mr. J. and his wife smiled at these stories, and remarked that it was probably very human, not spiritual agency which effected these strange things.

But shortly afterwards Mr. J. returned as usual from his distant appointment, and nearing the house of which these uncanny stories were told, was surprised by his steady, sober-going Methodist parson's horse shying violently and refusing to go on.

Coaxing and sterner methods were in vain, so the minister got down to lead the beast. To his surprise it was trembling violently, and turning his eyes to the side of the road Mr. J. was horrified to behold the figure of his old acquaintance calmly and meditatively strolling along as beforetime.

I have said that he was a practical man, but his nerves were not proof against this shock. He always confessed that he did not know how he got into the trap, and how he drove home, but his wife was surprised when

he began to think there was something strange about it, and he took a box of matches from the table by the bedside, and got one all ready to strike in case the mysterious visitor should return.

In a few seconds it entered the room again, and as soon as it seemed to be fairly engaged in its search, Mr. J. deliberately struck a match, and the figure instantly disappeared.

He jumped out of bed and ran out into the corridor. Nothing was to be seen or heard, and he resolved to find his host at once, and ask for an explanation. His bedroom was the only one in that part of the house, but after a little difficulty he found his way, and told his story. The gentleman looked troubled, but after a little hesitation said that his son had died in that room some twelve months previously from typhoid fever, and that the servants and others affirmed that he often came back to his old bed-chamber. Mr. J. was convinced in his own mind that on each of these occasions he had seen a spirit.

Some revival services which had proved highly successful had been held in one of the remote country places in Wales. Some ten or a dozen young men were returning from one of the evening meetings. They had to pass over a part where it was said a great and bloody battle had been fought in bygone ages. But the minds of these young men being full of the scenes of holy excitement which they had just left, their thoughts were from these legends, and as they walked they sang together one of the rousing revival hymns. But soon they were startled by a sound which rose above their singing, and seemed trying to drown it. They stopped and listened; it was a sound as if numbers of heavy chains were being dragged along the floor of a large hall.

With one accord they ran to the place from which the sounds proceeded, but nothing could be seen, nothing could now be heard. They continued their journey and started the Songs of Zion once more, when the diabolical noises began again, and were kept up (though they would not stop singing) until they reached the village.

A New Thing in History.

There is no use in antagonizing facts. The dominant religion is moribund—death struck. Every practical observer knows this; and churchmen are as conscious of it as any. A failing body increases in speed each moment of its descent, so as to be almost invisible as it nears the earth; and so with the disintegration of a religion; what was scarcely noticed twenty-five years ago, becomes a general remark to-day.

Maurice Masterlinck, in a late issue of the Atlantic Monthly, makes this suggestive statement:

"We have arrived at a stage of human evolution that must be almost unprecedented in history. A large portion of mankind—and just that portion which corresponds with the part that has hitherto created the events of which we know with some certainty—is gradually forsaking the religion in progress."

he asked for a light to go to the stable to put up the horse for the night, as he had always been accustomed to perform that office by no other light than that of the moon or stars. He did not tell his wife at the time what had happened, but related the story to his colleague, and often afterwards to his children, from whom I had it.

He also told that on another occasion, going to preach some special sermons for some other denomination (Primitives, I believe), his lot was to be guest in a large and old-fashioned country house. As he was about to retire for the night his host remarked that his lamp was well filled with oil, in case he might want to sit up late reading. Afterwards he imagined there had been another reason for giving him plenty of oil, and was inclined to wish he had left his lamp burning. However, such was not the case, for he was tired, and hastily undressed and got into bed.

He was just falling asleep when he was aroused by someone entering the room, passing over to the old chest of drawers, and apparently searching for something. This did not trouble my friend in the least. He thought probably someone wanted something for morning, and had imagined him to be asleep. So when the visitor had left the room he settled himself to repose again, but was disturbed in exactly the same manner.

When it happened for the third time he began to think there was something strange about it, and he took a box of matches from the table by the bedside, and got one all ready to strike in case the mysterious visitor should return.

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For religion to become extinct is no new thing. It must have happened more than once in the night of time, and the analysis of the end of the Roman empire made us assist at the death of paganism. But until now men passed from one dominating temple into one that was building; they left one religion to enter another, whereas we are abandoning ours to go nowhere. That is the new phenomenon, with the unknown consequences, in which we live.

The writer erred in supposing the old creed-bound superstition would have no successor. Spiritualism, with its facts in regard to a continued life, is here to stay. It will overwhelm and crush all opposing religions, and become the universal faith of the world. The fake element, by which it is now cursed, will disappear with the corruption which incited fraud to stay in progress.

Where Is Sambo?

In ante-bellum days it was said of a Southern planter, much given to drawing the long bow, that he always appealed to his body servant to confirm his narration; and Sambo, well up in story telling himself, would vouch for the truth of the master's yarn, and add such explanatory points as seemed necessary to make the fiction appear probable. On one of these occasions the master said he and Sambo were in the forest stalking for deer. A giant buck, with great antlers, head erect, came trotting towards him, when he raised his rifle, fired, the animal made a bound and fell to the ground dead. On examination he found the ball had passed through the animal's forehead, left ear and head. "Sambo, isn't that so?"

Sambo stammered for a moment, but recovering himself, he affirmed: "It am strickly true. You see it was jes' dis way: As Massa drew up his gun to shoot de deer, felt somethin' blin' his ear, so he dropped his head an' put up his foot to scratch, and den Massa fired, wid de result stated."

As soon as master and slave were alone the latter averred: "Massa, you mus' make yo' stories more consistent. It was de hardest act of my life to get dat foot an' head in range for de bullet. A few careless stories of dat sort and de people won't b'lieve anything you tell, even if I swear to it."

Query: How would Sambo have reconciled these passages of the divine word?

"[Jacob] have seen God face to face."—Gen. 32:30.

"And the Lord spake to Moses face to face."—Exodus 33:11.

"The Lord talked with you face to face."—Numbers 14:14.

"And the Lord said to Moses, Exodus 33:10: 'There shall no man see me and live.'"

Which is true? Where is Sambo?

"The Present Age and Finer Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.00.

Wesley Said It, Not Us.

The Progressive Thinker regrets it has not the means of verification at hand, but it would appear by the following clipping from an exchange, that the founder of Methodism, in the second volume, page 309 of Wesley's Sermons, declared:

"After all that has been so plausibly written concerning the 'innate idea of God,' after all that has been said of its being common to all men in all ages man has naturally any more idea of God than any of the beasts of the field. He has no knowledge of God at all; neither is God in all his thoughts. Whatever change may afterward be wrought, whether by the grace of God, or by his own reflection, or by education, he is, by nature, a mere atheist."

However much we may repulse the claim, that there is no supreme mind to guide and direct the vast machinery of

Who Are the World's Greatest Educators?

A Discourse Given through Mrs. Cora L. V. Richmond, Chicago, Sunday, January 28, 1906.

"My son, get knowledge and wisdom, but with all thy getting get understanding."

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Technical education is sometimes the great barrier to getting understanding. There was eminently an age of great learning in Greece, but it was not an age of great goodness or exceptional understanding. There was an age of great learning and art in Italy, when Michael Angelo and his contemporaries rose to the heights of such perfect art, but among the people, and even among the learned, there was not an exceptionally high standard of morals or of spiritual exaltation. The Elizabethan age in England was an age of commanding cultivation for that period and condition of time, but with all the virtues of "Good Queen Bess"—who was very cruel—it was not an exceptionally virtuous age.

You are living in an exceptionally intellectual period of the world's history. Probably there never was a time when over all the "enlightened" world, as it is called, that which is commonly called education was at so high a standard as to-day. The United States of America takes the lead in her system of public schools. Even her universities more than compete with those of foreign lands. We are not particularly proud just now of the morality of your public men.

Great knowledge of men and things and methods certainly does prevail, but the proverb is not followed of getting "understanding," from the standpoint of "wisdom" it does not seem to prevail. At the same time undoubtedly there is a larger percentage of virtue in the world to-day than in any other given period of time. But it takes a very clever man to be a burglar. The man who would employ similar talent as a machinist would undoubtedly excel. May be he would have to work harder, and there would not be the same element of adventure. It requires an exceptional order of gigantic intelligence accompanied by genius to be a multi-millionaire. The reason that there are not more multi-millionaires is, that there are not many geniuses in a generation or century of time, these are eliminations. The intelligence of the masses is not unfolded proportionately to that which is called their education.

Now what is called their education? Intelligence means the awakening of that which is within by affording facility of expression; that is real education. While the schools have largely improved, there is still an oppressive thought in the world that education means largely what you learn in books, and that which will pass a certain crucial or critical examination, more or less lapsing by custom.

If a man proposes a trip in search of the North Pole he does not encumber his excursion with all kinds of things only valuable in the tropics; he does not take with him in his outfit more things than are reasonable. He must be, comparatively, a good navigator; he must be a good mathematician, and must be able to understand his position at any given point by his compass and chart; he must also have courage and endurance and broadmindedness. If he is too technical it will hamper him. The man who goes out on an exploring expedition by rule wholly will find nothing. But if he goes out like Columbus to find something he has dreamed of, having only the physical and mental adjuncts necessary to enable him to fulfill that dream, that vision, that prophecy, he will then succeed.

There are two kinds of educators in the world to-day—those who adhere very largely to the technical and classical schools; and those who have been either consciously or unconsciously imbued with the spirit of Froebel. Kindergarten is not only a child's system, it is a system for the whole world, and it means the bringing forth of that which is within, and giving a person the means wherewith to make it practical. You can see within the last twenty-five years that this system has more or less pervaded the schools. The Kindergarten has been adopted—too reluctantly, it is true—by the public school system. But the spirit of it has not pervaded the leaders in education. The universities for the most part have the curriculum of fifty years ago, with added departments for special and practical technical training. The average boy—and girl, for that matter—often prefers to attend special schools, or only those departments in the universities of the special branches they wish to learn.

This thought may have been presented to your minds in the past few weeks, especially in the past two or three years by the passing on of prominent people connected with the educational movement. There is no greater mistake than to call Dr. Harper a great "educator." He was simply a most stupendous organizer of ways and means. In other words, he was a good college financier. He knew exactly where to go for the money, which others do not always know. There were two things that aided him: He appealed to sectarianism and he appealed to the idiosyncrasies of the persons who aided him. It is NOT A GREAT EDUCATIONAL INSTITUTION, whatever its departments and ramifications are, that can be governed by any sect, denomination of religion, or theology. It cannot be great, however many great men may gravitate there. They generally gravitate out again to a larger center. Some professors, as you may know, have gravitated out of the Chicago University. But the fact that a man in the midst of all the financial possibilities of this age should have been able to grasp those financial possibilities to the bearing forward of a stupendous work, like the Chicago University, proves what is possible by a mind gifted in that direction with a large and liberal education and a liberal perception of what education should mean.

But many of you will lovingly and reverently recall a far different nature—Col. Parker, who was an educator in spirit, whose primal thought was the unfolding of the individual and collective minds and spirits of children of all ages. With all the reverence that is paid, and the tribute to the success of Dr. Harper, we know that the affections of this city and of all who knew him—and one never more completely dominates with the mind than with affection—followed Col. Parker into the other world. If we may make a comparison, and we do it with all respect: One represented the great possibilities of external power, power concentrated in wealth that may be used to carry forward the liberal branches of education; the other mind included the perception of the principles of what true education should be. Probably the latter's influence wrought a greater change in the public schools and the higher departments of those schools than any other mind ever did in this community.

Let us see, briefly, to what we must turn. If education, as it is called, is to be purely intellectual, then our friends, or enemies, in the Catholic church have every argument in favor of parochial schools.

We have carried the absence of religion to the extreme. WE DO NOT BELIEVE IN THEOLOGICAL TRAINING in public schools; we do not believe in it in the universities, though many of our most magnificent institutions of learning are dominated by sectarian influences. We believe in the pervading spirit of

religion everywhere, which it does not seem possible to have at the present time without sectarianism. It would be possible in a system like that of some of the German schools, or the system adopted for the Kindergartens borne forward to greater practice, where "love and home and the children" are the theme of the students' song. In Germany and those schools that include the practical commonwealth, where princes' and peasants' sons know no difference in their rank or position; where the object is to equip the mind with whatever the intention of the spirit is in human life.

Most of times and places the children are ground out through the same mill at the public schools, and must be, notwithstanding the excellence of the teacher or the instruction after the plan of the world. The opportunity cannot be given for studying the personal peculiarities of the child or student. The idea is, to equip the mind with certain essentials and then let the students go forward to any special training they may seek or require.

The truth is, there is too much book learning; the mind is lumbered up, it is measurably hampered; children must dabble in this or the other thing before they arrive at the age to know what their peculiar idea or tendency will be. Poets in the blacksmith shop and plowing in the field, or with the precious volumes they loved to read secretly hidden away in the attic, illustrate the old-time idea, that every boy must toil in a certain kind of labor—because of the need of money, in fact, to bear forward the family, perhaps. Like your own Whittier and Longfellow, all those who started as New England poets. The only poets born in this country were those who had been farmer boys. Your dreamers and laborers in other directions are not numbered: the violinist that wants to play, but when the certain fingers of want were upon him his playing had to be surreptitiously introduced.

It is not so very much more than half a century ago that "fiddling" was forbidden by the descendants of the Puritans. It was with great horror to many when the bass viol was first introduced into the choir, so an old-fashioned parson who very much objected to it, said, when there was a little talk in the choir about the hymns to be sung, "When you get through with your fiddling and fiddling we will have a little singing." That was his idea of music in churches. Now you attend a church, a distinctly fashionable church, and you have a sacred concert—and therein there is a difference between then and now; the church has been educated in every direction, at least the long doctrinal sermons are not preached to the majority of the church members now. What they get in its place must depend. Sometimes it is music, sometimes it is a sensational sermon, sometimes it is a great flow of inspiration.

Harvard, Yale, all the colleges and universities, from lack of the spiritual wealth, which need not be called theological, are blossoming out into foot-ball and athletic sports, and you will see a great deal more about that in the newspaper reports than you will of the learning of the schools. We have had a rest from that of which Emerson was the fruition. Notwithstanding the narrow limit of the educational curriculum of his age, Emerson was the full flowering out of the protest against it. All the liberal clergymen including William Ellery Channing, Theodore Parker, Thomas Starr King and others are the result of other and deeper things.

To-day there is only one proposition possible as the sequence to that which is usually called education: the ever-increasing tendency to technical knowledge in certain directions which will make a treadmill of the lives of those adopting it. Technicality in mechanics; technicality in chemistry; technicality in illustrative art; technicality in whatever branch is taken up. This becomes like Europe, then we have simply those who know that one thing and nothing else. The great genius of American progress was, "Americans could do anything," could turn their hands to anything and learn with experience and the demands of the hour. The pioneers were the best educators; they were obliged to DO THE THINGS THAT WERE NECESSARY, and they found out the way.

We have told you this anecdote before: that the father of the one who stands before you lived in the West; a college graduate, who tried to be a minister, but could not make his home in the East on account of his health, came west and took a little farm. He owned a cow and a calf of course; one day his calf's head was caught between the boards of the fence and seemed to be choking to death. He tried in vain to extricate it. He had learned in some of his books that "that which goes into a certain place can come out through the same place," but he could not pull the calf's head through that place, so he called upon Mr. Scott to help him. Mr. Scott went over to his place with him, and quickly knocked one of the boards of the fence off with a stone and the calf was free. The college educated man was astonished; he had not thought of that way. That is the difference between the pioneers' way and the way of education, or those who rely wholly on books. Of course, there are plenty of graduates who have a little common sense left when they come out of the schools, but not so very much.

Of course you know what Elbert Hubbard says: that these universities are institutions for creating imbeciles. But, of course, if one is not an imbecile he probably would not become one just by going through college.

But the proposition is: shall the enlightened people of this country adopt that method of mere technical education or knowledge, or shall there be a larger conception that consists wholly in the incentive to do in the beginning, in what are known as industrial schools, i. e., schools that demonstrate. In that degree we believe in Christian Science; we believe that every step of progress should be "demonstrated." If it is mathematics, demonstrate it mathematically, then there will be something to do as well as to learn, and the result will be that which will not require football for an outlet for the growing young boy or young people.

Farms and workshops are places where form and idea can speedily find realization, which will not only be the status of education but will offer to humanity a more intelligent class of laborers. Some farmers have employed college students and have found a mutual benefit. Students working their way through college find in the summer's interval in this way the means of acquiring money to continue their college course. If this were followed out in all branches how much better it would be for those who must after a while go to the workshop or farm.

Then the large and seemingly ever-increasing class of young people who will fly to the cities; young boys whose fathers have a little fortune so they do not need to do anything. There must be some kind of public opinion introduced that will be compulsory, we do not mean compulsory in the sense of jails or the police, but in a moral sense, in an intellectual sense, for all these unemployed hands to do something. Those who must needs earn their daily bread to have the way provided so that when they come out of the schools or colleges they will find a place. For rather than be idle in order to find a place, they may learn

to break open a bank safe. Whatever dynamite can do in one direction it can do in another. For one who is skillful enough to make an impregnable lock, some one has the intelligence to open it. The Mercury, as a god (who is also the presiding power on the planet Mercury) is gifted in these clever devices of art, science, mechanical skill, thievery and commerce. Read it in your books. That is what they say. It is certain that the intellectually endowed, the intellectually quickened will find an outlet somewhere.

If people have advanced enough to belong to a school like that of Plato, being taught by conversation in the groves. If there was luxury enough to own a grove, it was only luxury to the class who could listen to Plato; it was only because Plato did not have to earn his daily bread with his hands that he could afford to teach in that way. So in those wonderful illustrations and conversations, and assembling of kindred souls, either in those days or in the days of Michael Angelo, or in that wonderful period in Germany wherein, at last meeting, Schiller and Goethe led the thought of the world in the little court at Weimar, there were periods of the flowering out of the enlightenment of the age in certain gifted minds, who were geniuses also.

But the average human being must be cared for meanwhile, the one who is a million embodiments away from being a genius must find work. You do not provide for geniuses; you do not provide even for those that are talented, they can readily pick up the knowledge that is needed for any special work. Humboldt could readily learn a language after he was eighty years old, to bear forward a necessary work. Why hamper him with that when he was a child, which surely would have been forgotten?

The truth is, the hampering systems of the methods of education are being more and more abandoned, and the idea is to equip the intelligence of the intelligent child with the methods of doing things, in order that when the time comes, the mechanics, mathematics and language may be called into play, the faculties into exercise. The only value of words is to express ideas. If there are no ideas to express, the language is valueless. Frequently it is a good suppresser of ideas. You may have a few talkers among your friends, or among your acquaintances who talk a great deal but say nothing, that talk is simply "words." As said before the value of language is to express ideas. Of course Memnon, who was individually impressed with the letters of ancient language, invented them to express ideas. If there ever is a universal language, it will be when ideas are so universal that people can use that one language with perfect, simple harmony to express the brotherhood and sisterhood in the family of nations. Perhaps in that time there will be a futurity of nations, and it will not be until that fraternity seeks and finds a universal language that perfect expression of ideas will come: the Anglo-Saxon; or it may be the language as spoken and taught in this country is nearest to a universal language.

By and by sounds will be so harmonious, and syllables and words will be so adjusted that there will be no need especially for rhythmic verse; for poems, rhymes and metre were arranged in order that the harsh points of sound might be rubbed off to the expression of the higher emotions. But when we have no harsh points of criticism, of envy or revenge, when there is no need of any slander; the language will be perfectly musical. You do not often hear the notes of any slander in a song, even though music is sometimes perverted to unhallowed purposes. The barbed wires and satires of society are very rarely embodied in songs; be it satire here, be it criticism there, these are exceptional in song.

Whoever will make it possible for teachers to employ their best and highest ideals in teaching; whoever will make it possible for teachers to know in the adaptation of their teaching what is to be given, and what withheld, and whenever the public at large shall be sufficiently interested and keep education out of partisan politics and local squabbles, these will make the schools illustrate the principles of living. Then by and by, whoever will make it possible that children do not have to go to school but are always in school, for the school is life, whoever can answer the questions as they rise from infant lips every day will be the greatest of teachers. The mother, overburdened with domestic cares and the duties of providing for the family cannot do it. The father, perhaps, with his many hours of daily labor cannot do it. But by and by the time will come when the first question asked by infant lips will be answered by those nearest and dearest. The mothers are the great teachers of the race after all. The fathers are the great exemplars. Sometimes, unfortunately, the boys follow them almost to the letter; sometimes swearing, drinking and smoking. Of course that is a part of the boy's life; he may not do it later, but the little boy wants to be just like his father. The mother loves, works and teaches.

The future children will not be sent away to school because the mother has no time, and the father has no time. By and by the home, the neighbors and society will be the school; you will not have more institutions of schooling than you shall have talent. The masses of the people in the cities want the schools but cannot afford to send the children. Indeed we sometimes think the poor-houses and systems of charities are object lessons, for you become proud of the poverty. Now the time will come when you will not have those institutions. Every state will provide employment for those who will, and can and wish to work. The aged and infirm will be provided for. There are very beneficent institutions; there will be beneficence by and by that will not need any institutions; there will be knowledge, and for all the knowledge there will be "understanding." There will not be any schools, schools and institutions will be considered exercises; but there will be more education than there is now. There will be growth; that legitimate growth that comes from the knowledge that the parents are the guardians for all the needs of every particular child. The great garden of life is here to be cultivated. We have listened especially to the small child, the "prodigy" who have made monstrosities of them one way or another. The small in intellect and in size are being crushed, exterminated and expunged to see what can be done in "the survival of the fittest." Competition in schools, as in finance, is a misnomer. By and by equality of opportunity will take the place of size; we will not have giants in any direction, neither dwarfs.

Those will be the true educators who teach and illustrate that the child does not need so much book learning, so much technology. It needs to grow mentally and spiritually. The "Nature studies" are a step.

How many of you can answer the questions children can ask about God or the soul, or death or the future life? Even after listening here twenty-five and thirty years? And who else can answer as well as you? The great thing is for training in every direction so a question can be answered if it is asked upon the great mysteries of birth and death of the human life which the child does not understand. You do not

want them to find it out in books or the mistaken ideas of this teacher, or that one, whether biased or prejudiced, but the truth concerning it. When this truth is abroad in the world, when children breathe it in their atmosphere; when it is in your food and in your drink; when the spirit of it imbues the home and your children are not afraid to answer to what they know about the other world, what they know about the spirit being the pervading life here, then there will be true education, then all the departments of life will be included according to their importance.

You know more about Plato than the masses did in his time; you know more about the poets than those who read their rhymes for the first time; you know more about music than did the musicians of any past period of time—that is the world does. So the world is growing into this great expression day by day, until at last the children will learn to talk and breathe it; people will know that to work and play together not knowing which is which will be the great education and privilege of childhood.

If you go out for a walk, how many questions can you answer that the children can ask in natural history. There are teachers, perhaps many of them, who go out with their scholars who can answer many of the questions from books. If you go out at night, who can answer all their questions about the stars? If you could, there would be no need of astronomers. Who in the home can answer the questions the child will ask about chemistry?

By and by, when the time comes to take up an especial technical course the mind will be equipped and ready to take it up for an especial purpose. Teachers there are in households, in schools, in churches, in academies and colleges, who imbue the whole of their associates with the divine spirit of imparting knowledge, not ostentatiously, not pedantically, not with the thought of knowing more than they do, but because imparting is as natural as to receive, and the fountain that overflows continually receives the pure water.

So in the light of this larger and more perfect knowledge you will by and by conclude that it is not a system of education that you need, but it is the spirit of getting knowledge and wisdom and "with all thy getting get understanding" and know how to impart it to others.

DO ANIMALS HAVE SOULS?

Much Evidence Extant to Indicate They Do—A Professor of the University of California Says: "Let a Man Pause Before He Crushes Out the Life He Can Not Give Back."

"I would not enter on my list of friends, though graced with polished manners and fine sense, Yet wanting sensibility, the man Who needlessly sets foot upon a worm."—Cowper.

Prof. Geo. H. Howison, head of the department of philosophy of the University of California, started his class in ethics recently by declaring that not only do animals reflect and reason but that every living thing is immortal, if man is immortal.

It is now very generally admitted that animals do reason.

Prof. Howison supposes the case of a cat that wants to get a dish of cream on a high shelf. It is far out of her reach, but she jumps on a chair, thence to a table, thence to a nearby cupboard, and at last reaches the cream in this way. HOW DID THE CAT KNOW SHE COULD DO THIS? Not by instinct as the old philosophy had it. The cat reasoned the thing out.

Moreover, it is plain that some animals are more intelligent than others. Some have a better quality of gray matter in their brain than others. They are better thinkers. There are more convulsions or WRINKLES in their brains. The more wrinkles in any brain—man or animal—the more brain force.

As to immortality of animals the argument, of course, is by analogy. Science does not undertake to say that any soul is immortal, but philosophy steps in to say that all life is from one source is alike; and that if one life is immortal, all life must be immortal.

In Cowper's day such a declaration would have been an absurdity. Cowper shrank from the man who would go out of his way to step on a worm because of the MEANNESS OF MAN who lacked mercy, not because the worm might be immortal.

To-day science teaches the immanence of life in all things and philosophy declares the sacredness of all life.

Shall we go back then to the Hindu's idea that animal life is so sacred that man has no right to take that life, even for food?

However that may be, the doctrine of the sanctity of life in all things is a growing one—and a needed one.

Let a man pause before he crushes out the life he cannot give back. How does he know? HE MAY BE RELEASING AN IMMORTAL SOUL BEFORE ITS TIME.

He is gentlest who gives even the worm a chance to live. He is greatest who is most merciful to all of God's created things.—Daily News, San Francisco, Cal.

DRIFTING.

His form was bowed and his eyes were dim;
The beauties of Nature were naught to him;
His face was furrowed by strife and tears,
And bore the sad impress of wasted years;
While the storm-wrecked bark, he sought to guide
Was drifting, rudderless, with the tide;
Drifting, drifting far out from the shore;
Wave washed and rudderless evermore.

Years in the past, when his life was new,
When ocean was calm and the skies were blue,
And music re-echoed its softest strain
In the dreamy murmurs of Love's refrain;
He launched his boat, and blithesome and young,
The peans of hope were the songs he sung,
As drifting, drifting beyond the bar,
He mounted the waves for an isle afar.

He freighted his barque for the Isle of Souls,
Unmindful of shallows, rocks and shoals;
Forgetful that tempests arise and sweep
The slumbering surges from caverns deep;
Till broken, rudderless, rudely tossed,
By wild waves shattered, the anchor lost,
He is now drifting beyond the bay,
To the fateful shadows not far away.

—U. D. Thomas, M. D.

A main difference betwixt men is whether they attend to their own affairs or not.—Emerson.

I know of no great men but those who have rendered great services to humanity.—Voltaire.

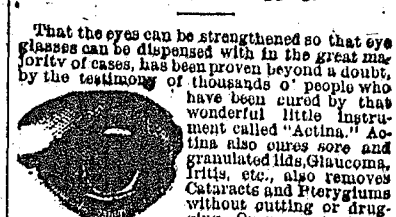
Precept is instruction written in the sand, the tide flows over it and the record is gone. Example is graven on the rock.—Channing.

There is no slander in an allowed fool, though he do nothing but rail; nor no railing in a known discreet man, though he do nothing but reprove.—Shakespeare.

It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which may in time be fastened upon the neck of some great but unpopular truth.—Loring Moody.

Eye Glasses Not Necessary.

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Dr. E. H. Hildbrook, Deputy County Clerk, Fairbury, Neb., writes: "The 'Actina' cured my eyes. I had been wearing eye glasses for years, but after using the 'Actina' for a few days I was cured. I have been well for over four months and can see as well as ever. I can honestly recommend 'Actina' for all ailments of the eye."

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Profits have to be omitted, and the style becomes thereby asseverative, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

R. S. Thompson: Q. What is the address of Edwin Markham, and what was his early life?
A. He was born in 1852, at Oregon City, Oregon; removed to California at the age of five years, and in boyhood worked on a farm; learned blacksmithing, and was a herder of cattle and sheep. His address is, Westerleigh, S. I., New York.

Critic: Q. Is science infallible?
A. This correspondent explains the intention of his question in the following note: "Science claims to be the demonstrated, rational interpretation of the phenomena of the universe, yet within the last twenty-five years it has undergone an almost entire change, and a change so great that it amounts to a revolution. There seems no guarantee that in the next twenty-five years it will not undergo again be completely changed. The definition of science that applies is that it is a continuous substitution of new theories for the old."

Those who have studied the textbooks of science, become impressed with the infallibility of their statements, and come to regard them as the impregnable basis of knowledge. In after years of digested thought, when many of these demonstrated propositions are no more than guesses, or at best "working hypotheses," the very base of science seems built on a quaking bog ready to sink into uncertainty. The textbooks have to be revised at least every ten years, and twenty-five makes them obsolete. Yet the substratum of facts that have been accurately observed remains. The new aspect such facts receive from the light of advancing knowledge, and the conclusions—therefore drawn therefrom, are ever changing.

Thence on the definition given to science. Perhaps no word in the language is more loosely used or more abused. It is in the mouth of every charlatan, from the exploiting college professor, to the street fakir.

Science is knowledge, absolute, demonstrated truth. Applied to the vast accumulation of books, writings, and speeches, labeled with that name, how little remains! Nine-tenths of all that passes for science is no more than speculations which have little more to support them than the names of their promulgators. The fact is, the theory of "vibrations" and the constitution of matter. It may be, perhaps, accepted as demonstrated, that light, heat and electricity are manifestations of force by means of vibrations or waves in an ethereal medium. Mathematics lends its aid to this conclusion. Applied to the atom, we are told that it is vibrating with inconceivable velocity, and the kind of dance it performs makes the difference between the elementary bodies. When they dance a cotillion it makes iron, and a schottisch is for gold! So certain are some of these scientists that this is true that they state the exact nature of vibrations in a second of time, and even in a minute. It is mathematically certain! True? Why it is all conjecture, and there can be no mathematical calculation, because there is absolutely no data on which it can be based. The problem would be somewhat like this: Nail a horse's shoe on with eight or ten many steps with the hammer. How many steps would it take to remove it? All the exploited theories of atomic vibrations, change of one element into another, have no more support than dreams.

No one has ever seen an "atom," no one ever can. All that is said of it, of the manner molecules revolve around each other, or of elements combining for their formation, is pure conjecture which to-morrow may be replaced by others equally speculative. Text-books of science are compilations of facts, records of observations and theories. As far as the facts go, there is certainty. Descriptions of plants, animals, etc., of plants, their methods of growth and relationship; of the members of the solar system and mutual relationship, are facts of observation and unchanging. In the comprehensiveness of mathematics there may be progress, but the field already won may be called infallible. There is nothing which shows in a more unmistakable manner the spiritual alliance of the human mind, its kinship with the forces by which the universe was evolved and is sustained, than its ability while confined to one whirling orbit, to compute the distance, size and periodicity of the planets and stars.

One step beyond this record of facts, and the mind stands on the threshold of causes, yet the effects are so closely connected that the immediate relationship is apparent. One step more and in the wider generalization the finite powers of the mind show their narrow limitations, and

speculation is limited only by the activity of the scientific fancy. There is a constant succession of surprising "discoveries," put forth, not by ignorant pretenders, but by professors high in the ranks of learning; not from the unlearned, as would be inferred, but from leading lights in science have come the cranks theories of microbes inoculation and toxic and anti-toxin cures for disease; the poison-cure for diphtheria, fevers, cancer, rabies, etc. Not from the unlearned the heretofore discovery of the X-ray cure for cancer, tuberculosis. These discoveries have demanded the sacrifice of hundreds of victims to prove their folly.

Not from the unlearned the exciting statements of the marvelous character of "radium" and its cure-all properties, and its overturning of all preceding ideas of matter and force.

These are samples of the countless theories which have been heralded by noted scientists, which, had they been suggested by those who bear the hall-mark of science, would have been laughed at as vagaries of ignorant egotists and quacks.

If the books on science were subjected to the critical blue pencil, cancelling every passage not proven, cutting out all that is speculative, how narrow would be the remaining margin! And should the writings called "popular science," be subjected to the same treatment, the search for unmarked passages would be more arduous than that for a needle in a mountainous stack of straw.

Science is truth, and the truth never changes. There may be vital changes in its understanding, and its interpretation by fancy leads to confusion and doubt. In the field of speculation, there is, of course, swift changes and unrest, for little is known and beyond is the "unknownable." Really in this field speculation is as rampant as it was with the old "philosophers" and succeeding metaphysicians who counted observation of facts of no value, evolving their systems out of their own internal consciousness. It is asserting that in this field the dreams of one are as authoritative as those of another, and all of more intrinsic value than a nursery tale.

When the phenomena of the world are studied in the light of the spiritual philosophy, instead of from the dark, material side; when in every phenomena mind is recognized as the primary factor; the universe taken as a living whole, a spirit-permeated organism, and the world as the foundation of correct comprehension of the two worlds, which are one, the material and spiritual, be laid.

INDIANAPOLIS, IND.

The Cause There in a Flourishing Condition.

To the Editor:—That the movement is not stultifying here in Indianapolis was made manifest by the large and intelligent audience that assembled last Sunday evening, February 17, at the Progressive Spiritual Church, 222 E. Maryland street, to listen to the profound and logical discourse delivered by that most eloquent dispenser of spiritual truth, Will J. E. Wood. The sublimity of his thought and the earnestness with which he expressed it, goes direct to, and completely captivates every soul present who is hungry and yearning for spiritual food.

On this occasion the church was wholly inadequate to accommodate all who came. The regular speaker, Mrs. Anna Thronson, on this evening, gave a most interesting and instructive discourse. She is one of the most earnest and lovable characters that have ever stood upon the spiritual rostrum here. Her husband, Mr. Thronson, is a very fine vocalist, and he is always present to assist in harmonizing the audience by singing some appropriate solo.

One of the sweetest little vocalists I have ever been my pleasure to listen to is little Miss Doratha Beck, a little girl about seven or eight years of age. She has a voice as bewitchingly sweet as a nightingale, and sings before a large audience with as much composure as any of the noted singers before the public, and when Mr. Allen, the president of the Progressive Spiritual Society, announced on this occasion that it would be the last time we would have the pleasure of hearing the little vocalist, as she was going to Boston, I am sure that every one present felt a pang of regret.

I cannot refrain from writing about a meeting held February 10, at the Progressive Spiritual Church. On that occasion Mrs. Thronson, the vice-president of the society, made a short address which was well received. Then a Mr. Kingsley was invited on the rostrum to make a few remarks, which consisted mainly in roasting Mrs. Thronson. He gave two, and his manner of giving them was just about as antic as those he ridiculed. In my humble opinion he is a humbug. I enclose you an "ad" he has in the daily papers. You will see by it that he is only "it," the real thing! He tells you how to win the man or woman you love, and how to make your husband or wife be true to you; and how to overcome all your enemies, and how to develop personal magnetism. Such pretenders are the bane of the spiritual cause. What do you think of any one who will advertise in the manner set forth by the enclosed "ad"?

One says, "locates gold mines, oil wells, buried treasures; positively unites the separated and never fails." Only think, he will do it all for one dollar. Why don't such humbugs locate the gold mines and oil wells for themselves? Everybody who has sense enough to pound sand in a rat hole, knows that such people are humbugs.

CORTLAND BALL.

Indianapolis, Ind.

"Success and How to Win It." A lecture and course of twenty-four successive lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angel Help. Price 25 cents.

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A SUCCESSFUL MEETING.

Held in St. Paul by the Minnesota State Spiritualist Association.

To the Editor:—We have just closed the most successful three days' meeting that the Minnesota State Spiritualist Association ever held. People came from all over the state, and we had large audiences at all the meetings; we turned people away Sunday night; could not get into the hall. The signs are splendid; the dead are living and the cause of Spiritualism goes marching on.

The Pioneer Press spoke as follows:

"Not every one can become a spirit medium. The office of 'message bearing' is a gift, not an acquisition. The medium must have a 'sixth' and 'seventh' sense with which ordinary mortals are not gifted. These spiritual senses are entirely independent of the material senses. The brain of the medium can be without the use of eyes and hear without ears." This lucid explanation of the phenomenon of message bearing was given by F. E. Orville, secretary of the Minnesota State Spiritualist Association.

"This exposition was brought out in an open discussion yesterday afternoon at the meeting of the Minnesota State Spiritualist Association, held at the Odd Fellows' Hall, Fifth and Wabasha streets. A woman who is not gifted with the 'sixth' and 'seventh' senses inquired how it was that many people after years and years of study could not see spirits."

Mr. Irvine said that if the power did not develop in the student after three to nine months' study it was no use trying. "Only very finely organized natures can attain unto the office of message bearing. Better study how to heal your friends by the laying on of hands," was his advice.

At the morning session yesterday there was much interest in the discussion of "Soul Development," led by J. P. Whitwell.

The St. Paul Pioneer Press said: About 300 Spiritualists of the state gathered at Odd Fellows' Hall, Fifth and Wabasha streets, yesterday afternoon for the final afternoon session of the midwinter mass-meeting. Messages were given by the mediums. The address of the afternoon was delivered by Mrs. S. M. Lowell of Minneapolis.

Mrs. Lowell said that God represents everything on the earth and that all our blessings and advantages are due solely to him. She stated that the Spiritualists are in advance of others in the way of understanding the progress toward the spiritual side of life. God will aid those who petitioned him in a worthy cause, but God was not directly appealed to. The petitioner first communicated with his spirit friends, who in turn carried the message to the throne and added their entreaties.

Our departed friends are constantly with us, she said, and it given the chance will present themselves to us and help us. The Bible is replete with messages of Spiritualism and the best way to understand the belief is to read the Bible.

Mrs. Asa Talcott of Minneapolis then gave spirit messages. Mrs. Talcott acted as the interpreter, receiving the spirit messages and then transmitting them to those in the audience.

Following Mrs. Talcott, Mrs. Alice Wickstrom and Mrs. E. A. Sauer spent a few minutes in receiving messages from the departed.

Interpersed with the lecture and messages were the invocations, solos and congregational singing.

During the afternoon a considerable sum was donated by the different lycums for the purpose of sending a missionary throughout the state.

The children's lyceum was held from 1:30 to 2:30 o'clock. At 7:30 in the evening a supper was served by the ladies auxiliary.

J. P. IRVINE, Sec'y.

St. Paul, Minn.

MEXICAN GIRL DIVINE HEALER.

Santa Teresa of Cabara Wrought Wonderful Cures Among the Natives of Sonora—Exiled From the Land, Found Refuge in Texas, and Finally Died in Chagrin in Arizona.

El Paso, Tex.—Santa Teresa, once sainted by the people of her native town, Cabara, in the state of Sonora, Mexico, and later banished from Mexico by fraud and trickery, died here, having lived in this country for many years. She possessed superhuman power and was responsible for an attempt to incite a revolution, has just died an exile in Chagrin, Ariz.

With the death of Santa Teresa, of the saint of Cabara, as she was known in Mexico, passes one of the most wonderful characters of the past generation.

A few years ago in the little pueblo of Cabara, in the hills of Sonora, Mexico, Teresa Urrea, a plain-faced Mexican girl of lowly parentage and about eighteen years of age, began to attract attention of her people by her alleged wonderful healing powers.

She claimed that she was endowed with power to heal the sick and afflicted, and went among the poor people of her town demonstrating her power.

It was claimed that she accomplished some wonderful cures in the cases of people supposed to be incurably afflicted and wrought such apparitions in this line that her native people made her a saint, and from that time on she was affectionately known as Santa Teresa.

During the time that she was attracting so much attention revolutionists were at work trying to incite an insurrection in Sonora. Santa Teresa was accused by the officials of the state of being the controlling influence behind the stirring up of the revolution, and threats of banishing were freely made.

The sainted girl protested her innocence of any connection with the revolution, and she found a few champions among influential citizens of Mexico, some of them public officials.

Among these was the Aguirre of this city, then a captain in the Mexican army. Banishment was the punishment meted out by the government for his defense of the saint of Cabara, and he came to this city, where he has since died the Spanish paragon known as La Reforma Social.

Santa Teresa was also banished, and in the year 1894 came to El Paso where her fame as a divine healer had preceded her. She set up a small tent in the southeastern part of the city, and the Mexican people flocked to see her in great numbers. The blind, the lame, the halt, the afflicted in every form, crowded around her tent, and receive the healing touch of the alleged divinely appointed hand.

There are many Mexicans in this city now who believe that Santa Teresa was really possessed of some kind of healing power, and claim that she wrought cures that were nothing short of miraculous.

What this woman accomplished in the line of healing, was done, no doubt, through spirit power.

PHYSICAL MEDIUMSHIP.

A Correspondent Replies to Some Criticisms.

To the Editor:—In your most valuable paper, No. 846, Brother R. F. Little of Seattle, Washington, writes some of the most intelligent and most convincing article which appeared in your paper of December 9. I did not suppose all would agree with me, or I would not have written the article referred to. The things upon which we all agree need no discussing; it is those things upon which we differ, that need to be brought to the attention of the people.

Others take some exceptions to my position on physical phenomena. They all take special exceptions to my statement that the controls of all materializing mediums were from the lower plane of spirit life, or were earth-bound spirits. Now I do not intend to be understood as saying that all communications received through these mediums necessarily originated and came from this low class of spirits, for those spirits which are yet on the earth plane are the only means which some of the spirits who are on a higher plane have of communicating with their friends yet in the flesh, and they sometimes do so.

The best means presented to them for the purpose. Sometimes this is satisfactory, but more times it does not satisfy the better class, either on this or the spirit side of life.

As it is a known law that like attracts like, and birds of a feather flock together, the people on this side of life have to trust to the same class of beings that those on the spirit side of life do in order to get any physical phenomena. Hence unless the most rigid preventives are used, and the most exacting test conditions required, either the medium or the control will fool you, first one and then the other.

The medium may say to you, "tending to be one of your departed friends, or the control may claim to be some very high and refined spirit, but can give you only the most useless communication or a conglomeration of nonsense and foolishness; and I wish to say that no physical medium or the control is to be depended upon for the production of any phase of mediumship for the condition required for physical manifestations wholly unfit them for the higher phases of mediumship. By physical phenomena I mean the moving of gross material substances without any physical contact, such as materialization, moving tables, chairs, trunks, and any other ponderous body by the spirit without the hand of the medium or any other physical body touching it."

Now let me state my position again so that I can not be misunderstood. I claim that all physical mediums sometimes give fraudulent manifestations, therefore one person may go to a physical medium, and get some genuine manifestations, and another person may go to the same medium and get nothing but fraud; "one will declare that the medium gives genuine manifestations, while the other will say positively declare that the manifestations are fraudulent. I said there should be no quarrel between them, as they are acting on different planes. Brother Little asks, how shall we deal with the honest investigator, and suggests that my diet would repel rather than attract, and that the investigator would go away sorrowing. My answer is that truth will never drive away sorrowing an honest and persistent investigator. The fact which I stated in this article should be known by every one who undertakes to investigate Spiritualism, then they would never be disappointed, and will continue their investigation. The fact that Spiritualists have recommended physical mediums to the outside world just because they got superior by fraud and trickery, has driven thousands from embracing Spiritualism.

When an outsider goes to a physical medium who is recommended by a prominent Spiritualist, and gets nothing but fraud, and that is the diet they have been getting from a large majority of Spiritualists, and that is the diet that they get from the investigators, whereas if they had been instructed by Spiritualists to expect fraud from all physical mediums where fraud was possible, they would either have put the medium under such strict test conditions that they would have got the desired proof of the truth of Spiritualism, or if they had been told that they could not have laid it up against Spiritualism.

Brother Little says we receive that which we invite; but I would add that if we expect the invitation to be accepted we will have to invite those near our moral plane of development. Those who are progressing always attract spirits high above themselves. Those who are degenerating always attract spirits below them, who will help them on the downward road.

My brother also speaks of Dr. Hare and other scientific men drawing intelligence even more intelligent than themselves. That is strictly according to the law of spirit communion, and those who are progressive materialists, and those who are high in intelligence and want a physical medium, and if when they had a physical medium in charge they made such conditions that fraud was impossible, as it always should be, then physical mediumship would be of some use to the world. But while investigators are forced by the lack of proper proof of Spiritualism without understanding that it would be better for Spiritualism if there were no physical mediums.

Brother Little quotes what I said about mediums being forced against their will to possess a spirit. This is true, but where the medium is forced by fraud to appear as a spirit the medium's moral development will always be found to be in harmony with the moral development of the control. My brother seems to especially object to "my" using the word often in connection with the medium appearing as a spirit; did he ever know any of the mediums of this kind? I guess I might say thousands of cases where the pretended spirit has been grabbed and unmasked that it was not the medium. I think the word can be properly used in this connection. I would like to ask my brother if he knows of a materializing medium of any noteworthy name that is forced by fraud to appear as a spirit the medium's moral development will always be found to be in harmony with the moral development of the control. 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The Progressive Thinker.

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THE LAW OF CORRESPONDENCE

And Its Relation to Health and Happiness.

In the studies occupying the attention of thinkers to-day, there is none of greater importance than that which pertains to the law of correspondence. In life's great things, and in its small things, abundant evidence of this truth abides, and may be easily traced by earnest searchers.

Ever and always does it demonstrate the inter-relationship of the seen and the unseen, the inner and outer, the spiritual and the material.

It has been well said, that "the active plastic principle is the soul—the true man, of which the body is but the external expression and instrument."

This law has for us peculiar significance, when we consider the claims made for it by certain philosophers, claims which may all be proved by those who will search in the realms of their own spiritual nature.

Samuel R. Wells in a work on Physiology, says, "It is everywhere the indwelling life which determines the external form of things." Swedenborg, the Swedish seer, maintained the law of correspondence as existing between the mind and soul of man and his physical organism, extending to the minutest details.

W. F. Evans, an eminent exponent of this philosophy, says: "Every organ in our bodily structure is only the outward manifestation of a correspondent part and function of our spiritual nature. Consequently our mental states affect the condition and action of the body, and in fact are the body's health or malady. They first influence the spiritual body, then the brain and nerves, and then the various organs."

Every organ within the body serves the spirit of man. The brain with its cerebro-spinal centers, connected as it is with the entire body, is constantly sending and receiving messages from all the provinces of its kingdom, near and remote.

Not a thought, nor emotion, nor mental state, but is faithfully registered in its proper place.

If the inner attitude be that of grief, or depression, the body is bowed or bent; if joy and hope prevail, the body is upright and vigorous in attitude; whilst the functions of all the organs correspond to the ruling condition of the internal nature.

A wonderful instrument is the human face, adjusting its every fibre to the direction of mind, and reflecting every shade of human emotion.

Fear, jealousy, anger are all destructive forces, and affect the body, just as surely as a blow from the outside.

Sudden fright quickens the action of the heart and there is a sinking sensation at the pit of the stomach, caused by the relaxing of the diaphragm, all coming about by reason of the brain and its telegrams.

This proves beyond doubt that many diseases originate primarily from mental causes, and that good health may be secured through the harmony of the interior nature.

Prentice Mulford says: "Your thoughts shape your face, and give it its expression. Your thoughts determine the attitude, carriage and shape of your whole body."

The law for beauty, and the law for perfect health, is the same. Both depend entirely on the state of your mind, or in other words, on the kind of thoughts you must put out and receive. You are every day thinking yourself into some phase of character, and facial expression good or bad."

This is an eloquent sermon, on "beauty culture," and introduces a paper before which creams, lotions, cosmetics and "wrinkle eradicators" retire into obscurity.

The Auto-Suggestionists use the same law of correspondence, declaring thought to be a positive dynamic force, expressing itself through physical forms.

If we would change our condition for the better, we must head first of all, the truth that influx is always into forms that are correspondences.

To simply will a change, may in itself intensify the present ill by imaging it with added strength.

As is suggested by the Orientalists: If you would control a certain wave of feeling, think of its opposite; if you are angry, think of love, and anger will cease to exist. The same forces hold in all the relations of mind and body.

If you are nervous, agitated and impelled by the destructive spirit of hurry, assume the opposite bodily attitude. Let your movements be all slow and measured, and in a short time the interior excitement will cease, the intensity of body and mind, will be harmoniously adjusted, and you will be conscious of a victory over yourself, which becomes easier each time.

This law holds true of all emotions, and becomes of great hygienic value when used in the matter of wholeness or health, and is one of the ruling agencies in the restoration of strength and bodily vigor.

As forcefully said by H. W. Dresser, "Life itself becomes easier and happier when we make this grand discovery, that within each human soul there is a sufficient resource for every need, along the line of the individual career; and again, "Our deepest life is a continuous incoming of renewing, sustaining power, welling up from the heart of the universe into the spirit of man, a continuous divine communication, engaged in the rearing of a soul. The deepest Self is not physical nor even intellectual. It is spiritual."

By the application of this principle, we have it in our power to change, mend, and make our own lives what we will, and also in some measure, add to the universal world-betterment.

ELLA DARE.

No man upon earth can have the least spark of love for a God, who holds in reserve eternal and violent chastisement for ninety-nine hundredths of his children.—Jean Meslier.

Not every love is generous or noble, or merits high encomium, but that love which prompts and impels man to live generously and to act nobly.—Plato.

Let us not burden our remembrance with a heaviness that's gone.—Shakspeare.

The decadence of liberty shall be lovers; the recrudescence of equality shall be comrades.—Walt Whitman.

ALWAYS A GLEAM OF HOPE.

The Editor of the Toledo (Ohio) Times Expresses It in a Brief Editorial, Though He Alludes Despairingly to the Fraud in Our Ranks.

The most fascinating yet baffling questions of human existence are those relating to life beyond this world. Scarcely debatable any longer is the once mooted question, "If a man die, shall he live again?" This is almost universally accepted, even in the non-Christian world.

Efforts to pierce the veil of the grave have been many. And on grounds by which every other phenomenon of human experience is tested. All of them have been fruitless.

THE CLAIMS OF SPIRITUALISM ARE MANY OF THEM SO TAINTED WITH PALPABLE FRAUD AS TO CAST DISCREDIT OVER ALL.

However, it must be admitted that many phenomena, exploited by this cult, are beyond ordinary explanation at present. Achievements have been wrought that defy our understanding. It will not do to dismiss them as mere trickery and sleight-of-hand.

The recent death of Dr. Richard Hodgson, secretary of the American Society for Psychical Research, and the making of an ante-mortem agreement between him and a number of friends to communicate with them, has aroused fresh discussion. Among others, with whom the spirit of Dr. Hodgson is said to have communicated is Dr. Isaac K. Funk, one of the editors of the Literary Digest.

Even through Dr. Hodgson's spirit should, through some medium, as has been claimed, have made use of some prescribed formula to authenticate the communication, it is pointed out by the New York Tribune that this agreement necessarily being known to at least one living person, might have been gained by the medium by telepathy and hence not have come from beyond the grave at all.

We are pretty well agreed that we live in this world to undergo development. This development takes place along lines that are not only dimly conscious of and takes place regardless of time. We do not know whether we appear on this mundane sphere once only or many times. We do not know why we come or why death strikes as he does. Yet we cannot believe that he comes or we are born at random.

No man lives or dies before his time is a corollary to the axioms, God is good; His universe is law.

No one believes that our life was evolved out of nothing. Somewhere, sometime, some way, this being of ours must have been "existent" in a former sphere. Yet no one thinks of going backward to communicate here. The matter is manifestly absurd, impossible, inconceivable.

Perhaps, nay, more than likely, what we see as death is but the obverse side of a birth into a new, higher, freer sphere. We have the change of blind, helpless, ugly, larvae into beautiful winged creatures, the development of the caterpillar into the butterfly to give us a hint of what may be in store for us.

Does anyone suggest that the butterfly should talk to the caterpillar of an existence which must manifestly be incomprehensible to the worm?

ORDINATIONS.

They Should Conform Strictly to Bible Directions.

The controversy between Rev. Dr. R. C. Coon and President Barrett, which has been the theme of your excellent paper, No. 846, seems to be happily closed with diplomatic "distinguished consideration," to the honor of both contestants. In reading it, however, my thoughts were directed to the subject it treats—to some extent—ordination.

To a man whose Spiritualism has no pretensions to ceremonies group themselves into this: "The selection of certain men and women to ride on railroads at half-fare." To Bible Spiritualists and Christian Spiritualists it indicates the setting apart or consecrating certain persons to be priests, whose duties consist mainly in acting as attorneys for the Lord in all spiritual affairs. For the former I believe the best plan of selection is by vote, just as a chairman is selected at a conference or caucus. For the latter, I see no reasonable ground for departing from the ceremony and directions given in "holy writ."

You can read those directions in Exodus, 29th chapter. It is true, they are somewhat tedious and involve much expense, but all Bible believers know they are given by Divine inspiration, and hence should be scrupulously obeyed.

Briefly those ceremonies consist in washing the candidates with water and then greasing them with oil. They must wear peculiar belts and head-gear—the latter called "bonnets for glory and beauty." Two heaves and two rams must be slaughtered after the candidates have placed their hands on the animals' heads. The embowling process follows, and the kidneys, caul, and a large portion of the tallow must be burned.

The final act, however, is more solemn and impressive than all the rest. The officiating dignitary dips his fingers in the animal's blood and deliberately places a drop of blood on the candidate's right thumb, right ear, and the great toe of his right foot. It is presumed the beef and the mutton are to be given to the ordained ones.

Our friend, Rev. Dr. Coon, I judge, is a Bible Spiritualist, from some extracts of his speeches I have seen, and hence he is in line with the ordination from the requirements given to Moses has cast a shadow on the historic name he bears. In childhood nothing gave me greater pleasure than listening to the melodies composed to perpetuate the name and fame of the holy Zephaniah Coon, Esq. I wish his worthy namesake might find it wise to bury his name in the ordination business alone.

J. CLEMENT SMITH.

—TOWNS, KANSAS.

If you want to know the opinion of your neighbors, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingalls.

Instead of the workers of each nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.—Hoyden.

SUGGESTIVE STATEMENTS

With Reference to the Legendary Benefits Are Not Historical Facts.

One of the curious inconsistencies among otherwise intelligent Spiritualists, is the persistence of their belief in Bible stories and Roman Catholic legends attached thereto; and this in the face of the many exposures of their origin found in The Progressive Thinker in late and early numbers. W. S. Franklin's article, "A Glance at the Misty Past," in No. 846, is a striking example of this persistent willingness to accept unauthorized tradition for historical fact.

Brother Franklin recites the story of the death of those mythical personages, Matthew, Mark, Luke, and John, and of John's remarkable "preservation in oil," as though they were historical facts, whereas, in contemporary history, we find no evidence that they or their leader ever lived.

I shall not be surprised, to learn that our credulous brother, also really still believes that wonderful, fake of all fake stories, the birth of a male child from the womb of a virgin mother in contradiction of a fixed law of nature, never abrogated before or since.

If he believes the legends he recited he must certainly believe the legend of all legends, the immaculate conception of the Virgin Mary; and right here I am reminded that he has left out one important story in the list, to-wit: What became of the Virgin Mary?

I think Brother F. should read a little further in Roman Catholic literature and learn that her real earthly body left this planet and was carried into space, "up" into heaven—the same as was her fatherless eldest son's body.

A noted scholar and investigator, M. D. Conway, is the author of the following statement in regard to the story of Jesus.

"The world has been for a long time engaged in writing lives of Jesus. But when we come to examine them, one startling fact confronts us. All of these books relate to a personage concerning whom there does not exist a single word of contemporary information—not one. By accepted tradition, he was born in the reign of Augustus, the great literary age of the nation of which he was a subject. In the Augustinian age, historians flourished, poets and orators, critics and travelers abounded; yet not one of them ever mentions the name of Jesus, much less any incident of his life. Jesus we have not one notice—not the faintest, slightest sentence or word on which history can fix as certain evidence that he ever lived at all."

Spiritualists, Brother Franklin, pride themselves in a belief founded on facts derived from reliable history and personal experience. We need facts in this world.—D. W. BRAINARD.

Grinnell, Iowa.

SPIRIT MEDICATION.

Psycho-Magnetic Healing as a Spirit Manifestation.

Reading the article, "Psycho-Magnetic Healing as a Spirit Manifestation," by Dr. J. A. Marvin, I would like to say that what he has written is true, concerning psycho-magnetic treatment, and so little understood by all Spiritualists that it cannot be truly appreciated until they unfold the clairvoyant power so as to be able to see the powerful magnetic currents and emanations charged with chemical and medicinal properties that flow directly to the parts affected. Clairvoyance fully developed reveals this. As the currents flow through the medium they can be seen to flow from the ends of the fingers in a vapor, colored according to the conditions required by the patient. As for instance a patient suffering from inflammatory rheumatism and is one of material force has a crimson and merging into grey or black, has to be counteracted by a current of magnetic ether of pink and magenta color, which eradicates from this aura that dark crimson and grey by the electric forces of the divine healer's influences that are sent through the organism of the medium by the band of spirits which are formed to accomplish this work.

By the mediums or sensitive educating and unfolding their powers into perfect adeptship, they thus bring all phases of development into service in psycho-magnetic healing.

With Brothers Tuttle and Marvin I believe that more attention should be given to all Spiritualists and investigators to this phase of phenomena of spirit. It is a beginning more rapid in sufficing humanity than the manifestation of spirit. Influence, whereby those who suffer are also convinced by these divine powers and are brought to a realization of the truth of spirituality or true Spiritualism.

As to fakes or partially developed mediums who are posing as magnetic healers, I will say that they should be required to show their diploma for the practice of psycho-magnetic or divine healing, the same as any physician in the material plane or world, to show that they have given the time and made the true conditions required to perfect this phase of mediumship through the colleges of divine science.

Only through education in this philosophy of divine healing, and this phase of spirit manifestation, can spirit be made perfect. For it is true, as Dr. Marvin states, that no one can expect intelligent scientific spirits to cooperate for a great work on this earth plane unless the medium through which they may work gives them the time and proper conditions, and this can only be accomplished by persistent effort and a settled determination of will to have the best or none—the truth or nothing—thus drawing into the magnetic current forces that power of magnetism that will overcome all diseases and detach all obsessions, becoming a savior to all mankind as the Nazarene of old.

I am only a young medium in this work, but my labor is crowned with success, and I intend to devote my life to this divine psycho-magnetic healing through the co-operation of my spirit band of physicians and healers.

MRS. L. A. WILSON.

—MARTIN'S FERRY, OHIO.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Stevenson.

SPIRIT POTENCY.

It Is Beautifully and Comprehensively Illustrated in Homeopathy, as Set Forth in "Medical Talk."

The homeopaths claim that their drug, in addition to its gross, or material elements, has a spiritual essence. This spiritual essence they call its potency. By triturating the drug with sugar of milk they divide the gross or tangible elements of the drug, and this liberates the spiritual essence of the drug. The finer it is triturated the more the spiritual essence is liberated.

If the process of trituration is continued through the first, second, third, fourth and fifth potencies, there is still some trace of the crude drug left. But by continuing this process of trituration, each time dividing the original drug more and more, they will very quickly reach a trituration which contains no trace of the original drug.

But the homeopaths claim that the spiritual essence of the drug has permeated the triturated material, and now, instead of having the crude drug, they have the spiritual essence of the drug, which is the drug's real remedial efficacy.

In giving the thirtieth trituration or dilution of any drug, the homeopaths know that they are not giving drugs at all, they know very well that the drug disappeared entirely, before the thirtieth dilution was reached. They do claim that the potency of the drug has been preserved and even intensified, by the diluting processes.

A true homeopath, therefore, is not a druggist. He does not give drugs while he is practicing homeopathy. He may give drugs occasionally, on the side, in contradiction to the teachings of his school, but any homeopath who limits his prescriptions to the teachings of his school is not giving drugs. He never gives drugs. Any person could take with impunity an overdose of a homeopathic remedy. If one were to drink all the medicine a homeopath leaves for a patient, he would have effected nothing.

This is saying nothing against homeopathic remedies at all. It is only an attempt to explain what they claim.

The spiritual essence of a drug, or what the homeopaths call the potency, has no effect upon a well person. Its operation is only manifested when it reaches a diseased condition. If a person does not happen to have the disease for which any homeopathic potency is adapted the taking of such potency in unlimited doses would have no effect whatever. But if it happen to have the disease for which the potency is a remedy its curative effect would be manifest. It is a matter of common knowledge that if a person does not happen to have the disease for which any homeopathic potency is adapted the taking of such potency in unlimited doses would have no effect whatever. But if it happen to have the disease for which the potency is a remedy its curative effect would be manifest. It is a matter of common knowledge that if a person does not happen to have the disease for which any homeopathic potency is adapted the taking of such potency in unlimited doses would have no effect whatever. 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THE PROGRESSIVE THINKER

HON. R. A. DAGHE

A Vivid Pen-Picture of His Home and Life—"A Scholar of Polished Ability, a Lawyer of Great Legal Learning, a Philosopher Guided by Inspirational Knowledge,"

A few short months ago, I visited the home of this talented man, now living in one of the most beautiful cities of California, Alameda. I have known Brother Dugas for twenty-five years. He is a model of spiritual growth; rich in all the accomplishments that tend to master the undeveloped conditions of life. His soul life is a world of joy and beauty; his feelings are tempered with a kind and kindred spirit, which recognizes the fealty and claims of man's brotherhood. His actions are guided always by a motive of justice and fairness for all.

As an editor Mr. Dague stands foremost in the fraternity. As a writer upon miscellaneous subjects, he has but few equals and no superiors.

Mr. Dague is an orator of exceptional power, magnetizing his listeners with his clear, lucid enthusiasm. As a representative of the people, helping to shape legislative conditions, his voice and pen have been constantly

He is the author of a Socialistic novel, "Henry Ashton"; a book dealing with the fundamental principles of Socialistic government. He has been in the past, and is now a steady contributor to various publications, both secular and religious.

Brother Dague is one of those souls from out which the goodness of divine light can pour its blessings; manifesting in all sympathy for his fellowman. A scholar of polished ability, a lawyer of great legal learning, a philosopher, guided by inspirational knowledge, he is the embodiment of a world peopled with intelligence, whose sun of righteousness sends forth a healing balm of love, soothing the sorrowing, uplifting the weak and making of this life a heaven.

There is a charm in Mr. Dague's personality that leads you to love him. It is the spirit of goodness manifesting through his every action the ancestral Christ which voiced the sentiment, "Do unto others as you would that they do unto you."

embowered with roses, under a sky of perpetual sunshine, with an atmosphere redolent with the perfume of a thousand ever-blooming flowers, in sight of the great ocean whose wide expanse presents a panorama of never

frad views, his surroundings are such that in communion, his soul-awing its flight may reach beyond the temporal realm and read the mystic language of the awe-inspiring silence.

Mr. Dague is very fortunate in his domestic life. He has for a companion a lovable wife of rare attainments. Mrs. Dague is in every sense a helpmeet and by her simplicity and spiritual development is of great assistance to her devoted husband. An orthodox

son by a former wife, constitute Mr. Dague's family. "By their fruits shall ye know them," is exemplified in the child. The young man Dague is a master mind, possessing all the qualifications of his father. He is a leading student at the University of Oakland, and has won high honors in oratorical contests throughout the state of California.

Brother Dague has passed the noon-day of life. The shadows are falling towards the setting sun. That he may be permitted to continue many years in the mortal body, sowing seeds of goodness for others to reap, is my earnest hope.

I. N. RICHARDSON,
Delynos, Kansas.

BOWER OF BEAUTY LYCEUM.

Report for the Year Ending February, 1906.

Brothers and Sisters of the Lyceum Work:—Another year has rolled round and with pleasure I submit our fifth annual report of the Bower of Beauty Lyceum, Monson, Maine. Because as we did a small and very obscure corner, with many obstacles to overcome, I feel that our labors have not been in vain, for the interest has never been greater, and slowly but surely are we inviting the co-operation of all Spiritualists and thinking people in the good old "Pine Tree State."

The outlook for the Bower of Beauty Lyceum is full of promise, because among our number are some who never know the meaning of the word fail; their hearts are stout and their hands willing.

During the year our beloved Grand-

to make, our best, truest friend, the love of our country has been called home. Sadly we miss her presence, yet we know she still meets with us, and the inspiration of her noble, self-sacrificing life falls as a sweet benediction upon us. Others of our members have been called to a better life, but they will not forget the lessons they still learn. Several new members have been added during the year, one being particularly worthy of mention owing to the fact that he comes with all purity, bringing the sweetest of lessons with him. Jan. 14, 1906, Baby Coy came, and was immediately voted a member of the Young Men's Society, so that a sweet personality hovering about the beautiful life will give to the power of Beauty Lyceum new strength. During the year we have elected as our foster mother the First Piscataquis Spiritual Association, and Foxcroft, Maine, thereby

The Progressive Lyceum has been of great value to us, also membership dues, plus and merit cards. As a whole the Bower of Beauty Lyceum appreciates the work done by the National Superintendent, John R. Rin.

We would not falter in our work, and we could not, if we would, for arisen lyceum members urge us, because the world needs children developed into manhood and womanhood under the purifying, broadening influence of the lyceum, which teaches the truth for the love of right.

One of our aged members, Mrs. L. E. Palmer, is now in the state of California and across the continent sends her "flowers" for the Bower of Beauty flower basket, her financial offering and her love. "We go on, girls, to the world, our hearts' best love, eternally, for the children."


MARY DRAKE JENNE,
Secretary.

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munication between superhumans and the
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SPECIAL THOUGHT CHANNEL. SYMPOSIUM.

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth, and continue doing so indefinitely?

This SYMPOSIUM is teaching Spiritualists an IMPORTANT LESSON. Those who are expressing an opinion therein are LEADING LIGHTS in our ranks. Many of them are in close touch with the denizens of spirit life, and what they state will carry great weight with the intelligent and thoughtful in our ranks. On the rostrum they are teachers, and behind them as inspirers are the wise sages of spirit life.

The time has arrived in our ranks for action! action! ACTION!!!

IS IT POSSIBLE? Too Materialistic for Him—Impressive Views of the President of the N. S. A.

The question of materialization and dematerialization is and will ever be, so long as unscientific methods of investigation are pursued, an open one. Sir William Crookes has given the world about the only reliable data—in fact the only genuinely scientific demonstrations in respect to materialization, while Count Alexander Aksakof has been a painstaking student of dematerialization, and has furnished the only data worth considering on that side of the subject.

If Crookes secured such splendid results with Florence Cook and Katy King, if Aksakof obtained such astounding manifestations with Madame D'Esperance, then it is shown that there is a spiritual law behind both of these expressions not understood by people on this side of the River of Life.

The fact that Florence Cook has been detected in fraud in Berlin and Vienna, within the past seven years, and the further fact that Madame D'Esperance (since the reputed partial dematerialization of her body at one of Aksakof's seances in full light) has also resorted to trickery may cause many intelligent people to question the verity of those phenomena to which Crookes and Aksakof gave such painstaking attention, and made such crucial tests.

If, as alleged, the notorious Anna Eva Fay, who is not a Spiritualist (much less a medium), never has been, and is only a trickster, self-confessed, who glories in her sham, succeeded in hoodwinking Sir William Crookes, once again the question arises as to the possibility of deception in the case of Florence Cook.

For my own part, I think Prof. Crookes' most careful preparations, his absolutely fraud-proof conditions that he exacted of Miss Cook, precludes the possibility of deception and establishes even more than a working hypothesis in respect to dematerialization. There is a law there that will yet be determined and made plain to all the world.

In regard to dematerialization, the very same questions arise and conditions appear. If flesh, blood, and bones can be manufactured out of nothing in ten seconds, or ten minutes, for forty or one hundred different "spirits" (?) in the course of an evening, why cannot the same number of bona fide human forms be made invisible in the same evening? The process is simply reversed, the "automata" simply have to "counter-march," as it were, and lo! what were once a hundred human forms have vanished!

If Madame D'Esperance could have a portion of her body vanish, as if by magic, yet retain all of her vital organs including speech, why cannot a more powerful medium (?) cause a white hat, a white dress, shoes, stockings, etc., to do the self-same thing? Isn't the one supposition as reasonable as the other? Does not the same "law" (?) obtain in both cases?

In the case of Madame D'Esperance, however, her body came back after an hour's invisibility, and I have not heard of her repeating the experiment. In the case of the solid garments for the "dear spirit" who requested them, it seems they were taken to the realm of the spirit and kept there. Were they more "spiritual" than the body of Madame D'Esperance that they could be kept there at infinitum, to be used by the spirit in her invisible home, while the poor Madame had to become solid again, whether she wished it or not?

Are we not taught by our angel helpers that spirit is sublimated matter, so highly refined as to be beyond the coarser vibrations of this mundane world? If this be true, how could such coarse material become so suddenly sublimated and refined as to vibrate in perfect harmony with the spirit who is alleged to have wanted these earthly garments?

Spiritualists have commenced earnest to investigate Spiritualism. It makes the fakes and insatiate gullibilities shudder. Artificial toggery, dirty wigs and dresses illuminated with phosphorescent paint will not do in the dark cabinet. One business house in this city which has grown rich by furnishing toggery of various kinds to mediums to deceive the public, will have to close its doors for want of patronage. HONEST MEDIANSHIP AND A PURE SPIRITUALISM will effectually do the work.

To the writer, the spiritual is higher than the material, hence the higher could not desire to express intelligence, anything less than itself, nor could it be otherwise than painful for a refined spirit to assume material garments, even though they were "dematerialized."

There are several conclusions possible in settling the question asked by our valiant editor. First, that the whole story is a huge joke, gotten up by the so-called medium, to have some good natured fun at the expense of her willing victims. Second, that they were all playing the fascinating game of "Illusions," and saw what they really did not see. (No hypothesis in this, thank you.) Third, that the medium (?) or her confederates, or both, wanted some new clothes, and took this means to obtain the same. Fourth, that it was a clever attempt to secure some free advertising.

No sane person can believe that earthly garments per se are ever wanted or required, in spirit life. If clothing is wanted at all, the spiritual counterpart of the material is what the spirits must have, otherwise there is inharmonious, which is unthinkable in respect to a plain proposition like this. The whole story is sordidly materialistic, so materially gross as to be senseless, hence too absurd for credence except possibly, on the part of the over-credulous ones of earth. It is too materialistic for me. Any event, and I must class it with other attempts to obtain gold, silver and diamonds from heart-broken mortals for their dear spirit friends, with the result that the so-called medium is suddenly flush with money, or his wife blossoms out in diamonds in some city a few hundred miles away.

Is it the dodge of trying to get something out of our mourning ones, other attempts to obtain gold, silver and diamonds from heart-broken mortals for their dear spirit friends, with the result that the so-called medium is suddenly flush with money, or his wife blossoms out in diamonds in some city a few hundred miles away. Is it the dodge of trying to get something out of our mourning ones, other attempts to obtain gold, silver and diamonds from heart-broken mortals for their dear spirit friends, with the result that the so-called medium is suddenly flush with money, or his wife blossoms out in diamonds in some city a few hundred miles away.

The alleged spirit photograph is too palpable to require argument. The so-called materializer and the so-called photograph "stood in" one with the other in the trick, and sought to continue the deception in the manner described. They succeeded in doing so, it seems, else the party who wrote Editor Francis would not have said that this very trick, as it is in reality, had convinced him of spirit photography and dematerialization.

No one prizes phenomena of a genuine character more highly than does the writer. No one is more desirous of having palpable proof of life beyond the grave furnished for all honest investigators. Such things as these under discussion cannot fail to cause reasoning people to turn from us in despair, if not disgust, with the feeling that our beloved Spiritualism offers them only hushes in place of the sweet and wholesome bread of the soul.

Let me ask in closing: If clothing can be dematerialized for spirits to wear, why cannot the philanthropic spirits cause garments to be materialized for mortals to wear? Then the shivering poor in our large centers of population, our aged and infirm brethren, and some of our speakers and mediums now at work for Spiritualism in an honest and upright manner, would be warmly clad, and possibly could have food enough to eat.

Brethren let us be rational men and women. Let us spend our money where it will do good, and cease throwing it away upon tricksters, mountebanks and knaves.

HARRISON D. BARRETT.

SHOULD FORNIE THEMSELVES

Immovably Against Every Temptation to Deceive.

Concerning certain phenomena reported, you ask several questions which do not seem to apply to the case as stated. Perhaps they were not intended to. "If a dress and other toggery can be dematerialized at will, then materialized again in a flash, what prevents any dress or other article of clothing from being materialized and worn by mortals?" After careful reading and re-reading of the report of said seance, I find nothing that implies that anything was "materialized again in a flash." It appears from the account, that the spirit could not manufacture the things she wanted for a Christmas present, but required the help of earthly friends to furnish earthly goods—hat, dress, shoes, stockings, scarf, fan and doll—made from nature's materialized products, which were not "materialized" in a flash, but by a silent process continued for many months, and then reconstructed by mortal hands into garments adapted to this world's uses.

The spirit of the seance was materialized "at a flash," is the photograph, representing the spirit clothed in these Christmas presents. But that is no proof that those identical articles were materialized and worn by the spirits in the spirit world.

The goods may have been "spirited away" and lost to the beholders, without being taken by any "spirit" home, or away from the earth. Photographs of forms have many times been taken when the object was not visible to mortal eyes. Photography catches and holds stars whose light has been hundreds of years in transit, and cannot be detected by the natural eye, with the aid of the most powerful telescopes. From all things of spirit phenomena, we have abundant reason for believing that spirits can so manipulate the psychic atmosphere, in the presence of a good medium, as to produce the appearance of human forms, with any clothing they choose, which may "dematerialize" in a flash, but such apparel could not be utilized, and even if it would not follow that spirits could without a "proper medium," supply clothing this way for the poor mortals of earth.

But I suspect that "ye editor" is suspicious that the phenomena reported are not of super-human origin. There is a hint of doubt about the genuineness of the whole affair. Thus far I have written by most of the case was correctly reported, and the phenomena indisputably genuine. Undoubtedly the reporter, so regards them. He (or she) may have stated all the facts he observed, and as they appeared to him, and we, at this distance, cannot determine that matter. There may have been a score of happenings too trivial to appear, and engage his attention; or, if observed, they may have seemed to him of no consequence in estimating the seance. Yet these very insignificant appearances, may have been the open door for the introduction of fraud.

I have witnessed hundreds of cases which seemed to satisfy nearly all present, that no deception was practiced, when it seemed me that deception was easy and a thorough analysis of the whole affair convinced me that spirits in the flesh were responsible for 60 per cent of all we had there witnessed. But if 60 per cent was fraud, why not the other 40 per cent? Here is the "stumbling stone" of most investigators. But I am convinced that in many cases, spirits meet in co-operation in producing phenomena, which neither could accomplish alone.

That spirits can cause solids to disappear, in defiance of the watchful senses, and elude the most vigorous search, and then reappear, as mysteriously as they vanished, I am thoroughly convinced. But I have an idea that they left the earth, and set up business in a "spirit home," to be utilized as clothing for angels. As this case is reported there is a lack of definite detail, that leaves it open to many queries and suggestions.

Thus: "The articles were presented to her for a Christmas present, and were taken away somewhere by the spirit messenger, most of them being left in the seance room." This may seem sufficient to those who witnessed the same but an outsider needs to know more before he can decide. Was the seance room light all of the time? Were all the acts of the medium open to inspection and carefully watched? Was there any possible chance for confederates to help spirit things away? Under what conditions were they conveyed to the seance room, and by whom? Where was the medium immediately before and immediately after the goods were placed at her disposal? But the limits allowed me are exhausted, and I must leave much to be inferred. I consider the greatest of this matter seems to me to be expressed in about these words:

1. None but those who witnessed the phenomena are qualified to determine the value of the facts as evidence.

2. If any part of the seance had conditions that made fraud possible, skeptics are justified in suspecting that fraud was practiced.

3. Any seance representing extraordinary phenomena to be accepted as evidence, should have conditions in every detail that render fraud impossible.

4. But fraud produced by the co-operation of spirit and medium, may be of a deceptive nature, while the appearances may be such as to cause critics to charge it all to the dishonesty of the medium.

5. Hence, the importance of all true mediums fortifying themselves immovably against every temptation to deceive, and defiantly resist all influences and persuasions from spirits that lead to any kind of fraud.

6. Allowing all of this account to be strictly true, and the facts all of spirit origin, they only prove that spirits can so manipulate solids as to cause them to disappear from a room, and can make up a cabinet-form to represent them, but not to convey solids to their spirit home to be worn by them forever.

LYMAN C. HOWE.

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In the Dear Propitious Now.

Do you know what you are gaining by your work for truth and right? Do you know what you are gaining by your valor in the fight? Do you know what you are gaining by your ardor and love, And your labor for upliftment, in the justice courts above?

Do you know what you are losing by not holding to the vow? To build up the cause you love so, by your strongest effort now?

Where the gold the wealth substantial in the future as the now, It were better to obtain it and no matter where or how; But the roll of evolution, and the many changes here, Tell us plainly that such riches, at the border disappear.

And the good that folks accomplish by their thought and word and deed, Will be wealth to them in spirit when from earth possessions freed.

Oh, how foolish seem the creatures who are loaded down with gold, And who know the time is coming, as the form is growing old, And they fully know the passing is a thing so sure to come,

Do you still cling to earthly riches, and to be in spirit dumb? If they know the veil is falling o'er their lives on earth today, They should use their means while with it let its virtue fade away.

Build a temple, build a college, or a home for helpless ones, Build a home for mothers, fathers, or the daughters and the sons Who are victims of misfortune, of disease or accident, And in conscience in the future know your money is well spent.

Do not wait in will to leave it till you make your final bow, Would you use it for good purpose, you should use your money now.

There are ways prepared by schemers to destroy a capital, But they can't prevent your present use of money as you will.

There are ways and means for doing with your wealth a mighty good For the cause you hold so highly, and the fact is understood, That to do a thing with money without fuss or legal row,

Is to do it while you're with it, in the dear propitious NOW.

DR. T. WILKINS.

"EXPRESS YOUR VIEWS." It Is Done in a Clear and Impartial Manner.

One's "views" on an unseen manifestation cannot settle its truth or falsity. Only the X-rays of unprejudiced investigation can do this.

Part of my views are: If the medium was in her own residence, subject to the conditions she made, and not under inspection—her cabinet and surroundings unexamined, then it seems an unproven demonstration. If it was possible for the audience to leave the room unseen, it is a story based on faith. To me it would take its place with the three angels who are reported to have eaten roast veal (or was it stewed or fried?) with Abraham and Sarah. I have not believed we needed earthly garments in the place that "flesh and blood does not inherit."

I trust they will not be needed where I go, and if they are, I shall have to have abscesses ones or none.

Those who witnessed the "demonstration" told of, are evidently honest. It does not follow that they are not mistaken. If this is a "demonstration" of spirit power, it will increase in power and scope, and as Editor Francis suggests, can be utilized for the benefit of the poor.

I want to see it and be absolutely sure that spirit power was the only way of accounting for the phenomena. Francis suggests, can be utilized for the benefit of the poor.

I notice materialization is even less than it was in the earlier days. Then, we were told of those who came and could eat, dance, sing, be weighed, and married, and sat at meat.

Believing it is important, that the truth should be known, I have held that Spiritualism is too sacred to be introduced by frauds as impostors—believing that it has enough eternal laws of Nature and Truth to uphold it and uplift the world, I am, yours for investigation, O. FANNIE ALLYN, St. Louis, Mo.

AN IMPORTANT MESSAGE. It Comes From the Realm of Souls, and Is Given Through the Hand of That Remarkable Medium, Carrie M. Hinsdale, President of the Texas State Association of Spiritualists.

I send a communication which came to me in rather a peculiar, or unusual way. Years ago when mediumship first manifested itself through my organism, I used to write automatically, but after a year, perhaps, clairaudience and clairvoyance made writing unnecessary. It has been nearly or quite ten years since my hand has been used for communicating. Two days ago I was conscious of a peculiar sensation in my arm all day. After retiring my hand moved and finger wrote on a sheet, "I want to write." Yesterday all day I had the same sensation in my hand and arm. I sat down later in the day to write a letter, when I began to write that I had not intended to. I had been talking of the Temple and society in this city, and this was written: "The Temple will stand, but in the society, disintegration has already begun. A few earnest souls will hold it together. Galveston will come into the wave of reform, and old things will be swept away. The earth is coming into a great spiritual upheaval, but before it comes the evil must be uprooted, a giant, menacing all spiritually. Then men will awake to the seriousness of the situation and see the menace to progress, and a reaction will come. We are working with all the forces at our command to bring about the change. To the few unfolded earnest souls on earth we look to us to help in the work of disintegration and to root out the evil in the ranks is evidence of rebellion, though so deeply hidden are the motives, that men may not understand. It is a portent for good. When men question authority, when individuals reason for themselves, 'Lift up your hearts! Be glad, for the day of deliverance draweth nigh.' In strife and in the midst of the chaos will float away on the bosom of that great ocean you call cause and effect, and the clear water of the River of Life will flow serenely, sparkling under the sun of spiritual knowledge, in whose rays man may warm his soul after the chilling blasts and cold comfort of superstition and lies. Greeting to Galveston, Queen of the South—Island City of my love, Greeting! Greeting! "TOM KEATS."

"It is well! Already the bell has begun its tolling for the mountebank displays and sleight-of-hand performances that have worn the cloak of Spiritualism. Already have the heavens begun their work. Already are the forces of earth combining with the forces of spirit, and as they unite more and more they will sweep these things out, into eternity's great sea, there to mingle with other flames and jetsam till in the by and by they reach that end when progress begins. I bid you goodnight." "THE KEATS."

Mr. Keats was at one time president of the state association, and was drowned in the great storm. I knew him as an acquaintance. In my travels I have heard much complaint which makes the message seem timely to me. The mention of the temple and local society is a purely personal thing, but the message should help us to keep up the fight against fraud till the last vestige has been swept away.

CARRIE M. HINSDALE.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge; as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

IS PATRIOTISM IMMORTAL?

An Appeal for a Higher Plane on Which Spiritualism Can Stand.

Some have asked in their minds if the character of the individual does not change through the process called death. Why do not the great men and women of the past come back, and assert themselves as when in the mortal?

I will answer: Many of them have come back, and although they speak, the world hears them not.

When this republic was launched into the world its founders were desirous of a government that would best advance the welfare of the nation as a whole.

Their principles were right, and will never become obsolete; but governments change; they have, like a child, period of birth, infancy, youth, maturity, decay and death. We can no longer regard it as having passed through all its phases except the latter, and that I predict is not very far off.

But the child pines for immortality, and a newer, higher form of government takes place.

Our own government is pretty ripe already, and disintegration has already set in.

Yes, our ascended patriots do come back, and they long ago foresaw the dangers that threaten our country today. Being aware of this, they, with others, have formed an organization in spirit life, styling itself "The Association of Governmentalists."

What we may ask, would be their attitude towards the government of Russia today? They answered this question in four brief words, and gave it verbatim as follows, which applies to all nations:

1. When a government has done its work, has arrived at old age, become decrepit, superannuated, that is a good and sufficient reason for a revolution.

2. When a government becomes so corrupt that only the more crafty and designing can be elevated into power, that is a good and sufficient reason for a revolution.

3. When a government becomes palpably false to its own affirmations or declarations and tramples these manifestly beneath its iron hoofs, that is a good and sufficient reason for a revolution.

4. When a government becomes so oppressive that it disregards the interests of any considerable number of its constituents, and crushes man to protect itself, that is a good and sufficient reason for a revolution.

They further declare for a higher form of social or industrial conditions, and as one of the grades must not continue, Man must love his fellow-man. He must sooner or later arrive at a condition of equitable commerce or exchange. Unless man can reach that condition, all other efforts for social improvement, will be comparatively useless, ending in mortification, sorrow and disappointment. One might as well expect to dip out with a little pitcher the mighty waters of Niagara as to expect success in fully introducing a new social state on this planet, while the tyrant Trade exists. Thus, though the labor may be great, though the mind stagger when it considers the greatness of the work, yet that which clearly must be done, will sooner or later be accomplished.

I sincerely hope that Spiritualism nor Spiritualists will ever go on record as the Christian church has done, in siding with despotism when the crisis for an economic change in society comes.

Wage slavery is the greatest evil that afflicts society today, and when it is abolished, with private capitalism replaced with public capitalism, then will humanity progress spiritually as well as materially.

I would also add that Andrew Jackson Davis has long ago pointed out the way by which fraud may be eliminated from our ranks.

The principal motive that frauds have for infesting our ranks is financial gain. The present economic condition of society is in a large measure responsible for this. They must have bread, and when we deprive them of their profession, we take bread out of their mouths, and pauperism stares them in the face.

While it would be better to die a pauper than to live here and be a swindler, I would also remove the cause instead of blindly striking at the effect. I know of a commercial necessity that costs the capitalist \$7 to get it manufactured, and he sells it in the market for \$80, making a clear profit of \$73 on each one sold. Thus we can see that swindling afflicts society in the commercial world, as well as in our spiritual ranks, and I hope every Spiritualist will memorize the following immortal words of Mr. Davis:

"When distributive justice pervades the social world, virtue and morality will bloom with an immortal beauty, and the sun of righteousness will arise in the horizon of universal industry, and shed its genial rays over the fields of peace, plenty, and human happiness." A. C. FISHER, New Haven, Conn.

THE PROGRESSIVE THINKER. It Is Well Received on All Sides.

While the Ingersoll address in The Progressive Thinker is good, there are several other articles that to my mind are equally valuable, notably Baron Hickey's comparison of Buddhist and Christian basic teachings, and also the San Jose judge's article on the failure of Catholic infallibility teachings of the past on many subjects.

APPRECIATION OF OUR WORK.

The Good Results Arising From the Course Pursued by The Progressive Thinker.

To the Editor:—Having had to write you on business, I cannot resist the temptation of writing a few lines for your valuable paper. First, words fall me to express the high esteem I place upon it and you. You are fearless and liberal. You allow your correspondents to express their minds. A great many take exception to the "way" you run the paper, and with the sentiments some set forth in it, I think it and you are doing more good than any other means I know of TO ADVANCE THE TRUTH AND SUPPRESS IGNORANCE AND SUPERSTITION.

I have done all I can do reasonably to get people to subscribe for it. There are other good papers, those that I highly esteem; they are all filling their places; but to my knowledge and observation you are wielding an influence that is felt in MORE HOMES THAN ALL ELSE.

I know it is not pleasant to have the hatred and enmity of the world, but just as sure as one takes the side of truth, and embraces a new thought, the world at large concludes him to be crazy or a fool. But for me, I would rather have the approval of one true, honest person than the applause of the whole universe. People can use deceit and artificial toggery in this present life, and sail through flowery beds of ease, but in the never-ending life, that will all be cast aside as rubbish, and will BECLOUD THEIR SPIRITUAL VISION for years and years.

So we reasonably conclude the truth will eventually surmount all difficulties, and in the end conquer. We must remember that in spirit life there is nothing but what is uncovered and open to the eye. All the dark cabinets will be as light as day. There will be no one TO STAND GUARD at the base of a mountain to exclude anyone from going up into the clouds where there is a trumpet sentence being held.

What is the truth WILL ILLUMINATE the noble and grand, and bring them to the front in the same proportion that it will exclude the false and ignoble. So, my brother, I sincerely congratulate you on the great search-light (The Progressive Thinker) that you have turned on the present generation.

But I know what ignorance is. It is sin. I know how it lurks in my body. I know and acknowledge the secret desires of the mind. We can wash and whitewash these old bodies and yet they can not be cleaned. They are but earthly bodies, subjects of decay. The life is the infinite and survives the shell of the earthly.

I am sure there are many who are entirely honest, but who are most wonderfully deceived. Now if they are honest, why can they not be liberal, and grant others to act and believe according to the dictates of their conscience?

You may take man's freedom from him, and what has he left? He becomes a cowering cur. You crush out all that is good and noble and grand.

When man becomes a mere tool in the hands of others, what has he left to live for? There is no one who is so vile and debased but what there is some good somewhere in him; so let us try to crush out that spark; rather fan it so it will the sooner enlarge.

Let us remember that all the imperfection and dross must be consumed before we can enjoy perfect peace, which signifies heaven or ultimate glory.

Every wrong will be recompensed, and so will every good. Let us endeavor to overcome the evil with good. I have often heard it said that no one was so ignorant as the one who rejected the light. Now I can't see how one can reject something he cannot see. Light and darkness are opposite elements, and are of such nature that they cannot be mixed.

One of the greatest songs we Spiritualists sing is, "The Truth Shall Make Us Free." Now if the truth has made us free, we surely are not in bondage, nor can we be put in bondage; nevertheless there are those who would rejoice of the downfall.

The ultimate end is on and upward. I know as well as others do, that all those who are fearless enough to advance the higher and most advanced thought, do suffer, as all have done in the past. Look at Columbus, Paine, Ingersoll, Lincoln, and all reformers—see how the poor souls have been persecuted. How it makes my heart ache to think of them. In contemplating their griefs and persecutions I am moved to my own often wonder why they will take the places of J. R. Francis, Hudson Tuttle, J. M. Peebles, B. P. Austin, Lizzie Harlow, and scores and scores of others; yes, I wonder! But I trust in this perfect law that rules and governs the universe.

We cannot put thought where there is no receptacle to receive it. Thus the mind is not educated, but developed.

The great fountain head of all things is knowledge. He that knows it all is not susceptible of teaching, for as the scriptures hath well said, "He that thinketh he knoweth anything, knoweth nothing yet, as he should know it." I am glad that no man or set of men, no creed nor set of creeds, can control the minds of men.

My prayer is that we may all be properly developed, and that we may grow up into a more perfect state, a unit, a oneness, where all envy, malice, hatred and ill will will be eliminated, and that we may be united into that halo of light and joy where the hosts of the angel world dwell.

Elwood, Ind. J. L. FOSTER.

since scientifically demonstrated as entirely different from those formerly taught by that church.

I consider that one number of your paper is worth a full year's subscription.

I cannot understand how you can give so much meat for so little money. I do not keep my Progressive readers, but after reading them send them to an old mining acquaintance in the mountains, and after he is done with them he gives them to another party in his neighborhood whom he has interested in the philosophy they represent. He has written me frequently how anxiously he looks for their coming, and how he reads for ever and over to feed the hunger of his soul for manna from the heavens above. So you see, Brother Francis, the number of your papers as shown by your subscription list, is not near the measure those doing good work for the cause we both love so well.

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1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971).

The Spiritualistic Field—Its Workers, Its Work,
and General Progress, the World Over.

Thank you for the four beautiful
 premium books I received. I am de-
 lighted with them. I also receive my
 paper, The Progressive Thinker, regu-
 larly, and take great comfort in read-
 ing it, and think you are doing lots of

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often, brevity is sacrificed to the fullness of the answer. The style is necessarily terse, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. Some correspondence of this department has become excessively long, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

RODNEY SEEVER: Q. Dr. Adam Clarke was referred to in an article in a recent number of The Progressive Thinker. How long since he departed this life?

A. Adam Clarke, the great Methodist divine and commentator, was born in Ireland in 1740, and died in 1832. He was a voluminous writer and was a power in the ranks of Methodism. He took the Bible as the foundation of knowledge, and ignorant that there ever had been any other religion in the world, wrote from the narrow viewpoint of his limited knowledge. His writings are uncritical, and to the student of religious faith have no value.

E. B. Young: Q. What are the primary forces of nature?

A. The word "force" is not now used, energy being accepted as more expressive. There is but one primal "energy." It is always manifested as motion. Whether as heat, light, electricity, or chemical action, the essential rapidity of vibrations—motion in waves—is the primary cause. There is a tendency of the most advanced thinkers to resolve matter itself into energy, the elements being simply forms of expression of this energy, and really all one, and there are distinguished chemists who go so far as to affirm that if the processes of nature were known, the elements would be mutually converted into each other, and all resolved into one.

In common speech the expressions are used, "Force of the wind," "electric force," "force of steam," etc., but even a superficial comparison will show the common source of all is motion, which is to us the tangible expression of that incomprehensibility, which for want of a better word is called "energy."

A. C. Priest: Q. By some the Japanese are reported as immoral. What is the fact?

A. It is indeed hard for the Christian missionaries to admit that in the religion of Japan they have found a faith as pure and clean, as pure as the faith of the Christians of their own country. Some critics have gone farther and hold that the ancient faith of the Japanese is superior to Christianity. As a matter of fact, it is the most polished, devoted, kindly and brave nations the history of the world has ever known.

The affection for children is proverbial, a strange child may go from one end of the kingdom to the other, and never receive other than smiles and endearing words. Harsh and vindictive words are said to be unknown in conversation. The family home is ideal. Friendship akin to fraternity.

There is, however, one thing that distresses the puritans of the Japanese, the practice of marriage differs from theirs. It is not such an absolute tie-fast institution, as the ministers demand it should be. Their moral standard is not the same, and hence must be wrong. Yet the homes are ideal; no one suffers, but all get on well with their own methods.

The degraded outcast—the creature of the slums, is unknown in Japan. A series of crimes growing out of puritanism is unknown there. Trusts, syndicates, grafts, and exploiting the working poor are unknown.

The grandest spectacle of the war the Japanese waged with Russia, was presented not by hurling themselves in great battle against their foes, but at the close of the struggle, when with humility they assembled to pay tribute of grateful hearts to the spirits of those who had fallen in the conflict. Nor were they content with praise and prayer for their fellows, with gratitude to the horses which had fallen in the combat, they gave them merited recognition. No Christian nation has ever gone thus far in humane endeavor.

After a victory, has said one word in praise for the torn and shattered horses that brought victory to the banner.

Set it down that the Western world will be converted to the religion of Japan, before this people adopt Christianity.

If strict obedience to the national laws and customs constitute morality, the Japanese are the most moral people in the world.

Bryan in his swing around the world, writes home a glowing story of the conversion of the Japanese to Christianity. He is looking out for Christian votes at some time when they will do him the most good, and it is a pity that he is so ignorant of the missionaries in luxurious style, and pay their numerous attendants.

It is undoubtedly true that the Japanese are as eager as children for everything new. They have just awakened and their old life is rapidly

changing. They are intently desirous of becoming educated in the ways of the Western world. Hence the numbers who attend the free schools established by the missionaries of the various denominations, does not imply conversion to the religion of those sects. Shintolism, the prevailing faith, was never stronger in Japan than it is to-day. Under its banner, the people have fought a great world power, and times its strength, and gloriously vanquished. Led by its teachings, in the hour of its strength, it arrogated nothing to itself, and granted the prostrate foe terms of peace such as no Christian nation would have done.

And yet the meddlesome impudence of Christians wants to oust this religion which is an outgrowth of the people who accept it, and give them another which its fruits are evidence, is no better, and has not in 2,000 years made the moral conquest that the Japanese faith has accomplished. Its nations are armed camps, and the warriors the chief men. The countries over which it extends are filled with prisons, penitentiaries, asylums for the insane, and homes for the poor. The wealthy oppress the poor, and millions have hunger never appeased. Millions shiver in rags that a few may waste. Glorious Christian country! When it is patronizingly said, "See what Christianity has done!" would it not be more in keeping with the facts to say: "See what it has not done?"

H. M. Q. Was the eruption of Mount Pelee, three or four years ago, different from the ordinary in regard to the sudden extinction of life in and about the place, when it was said that only one person escaped destruction and he was a prisoner confined in an underground compartment, and the heat of short duration was such as to melt metals, like columns to buildings, fences, etc.

A. All volcanoes during eruptions, throw out volumes of poisonous gases, and Mt. Pelee is not an exception. Volcanism, in the year of our era 79, overwhelmed the splendid cities of Pompeii and Herculaneum with ashes, scoria, and lava. The elder Pliny, in his eagerness to observe the stupendous phenomenon, was suffocated by the gases which swept down from the summit.

The eruption of Mt. Pelee was unique in the vast volumes of gases thrown out, and the intensity of temperature at which they were emitted. The sulphurous gases which escape from all craters are destructive alike to animal and vegetable life.

LAKE HELEN CAMP, FLA.

The Writer Voices Her Appreciation of the Southern Cassadaga.

Having just returned home after a week's stay at Southern Cassadaga camp, Lake Helen, Fla., I feel it but just and right to speak of the kind welcome which was extended.

We pulled out of Union depot, Jacksonville, Fla., 54 minutes late, making up part of the lost time between stations, reaching New Smyrna about 1:30 p. m., where we met Mrs. Curran and husband, also Mrs. E. Clark of Syracuse, N. Y., waiting to make connections for Lake Helen.

Mrs. Curran looked as though she had done a great deal of work. We had hardly entered the hotel before the sound of old familiar bell for supper greeted our ears, and as we were very hungry we did justice to the tempting viands, as all Spiritualists should. After supper we were invited to Laura G. Fiken's cottage, where we received a hearty welcome from her guides and spent a very pleasant evening.

The following morning being Sunday, we put on our best bib and tucker and repaired to the Auditorium, where Prof. Peck gave a fine discourse on the history of the Christ of the past; it was well worth listening to.

In the afternoon Mrs. Carrie E. S. Twine, in her kind, motherly way, gave us another fine feast on Prayer, showing plainly that there was prayer in the prayer, explaining the difference between prayer and devotion, and the lecture Miss May Hedrick, a very young and gifted psychic, gave tests from the rostrum, each test being recognized, myself being the recipient of one which I also recognized.

Monday morning each one was up bright and early prepared for the day's doings. The different mediums were kept busy ministering to the needs of the different visitors between the lectures, and among those I met for the first time personally were Mrs. and Mrs. Norman, whom I shall hold in memory dear. They are both doing a noble work, which I can testify to.

As something is going on continually, such as conferences, card parties, also the dance it takes so much time and space to give detailed accounts, so will only touch on the more important ones.

Wednesday afternoon we listened to another fine discourse on Spiritualism, delivered by the German Stumpf, who serves the German Society, and is one of our shining lights.

The Florida Minstrel Show, Prof. Peck acting as general manager. Well, I will not tell any tales out of school, but from a psychic point of view the members of the company did not live very far from the grounds, but it was a grand success and was highly enjoyed by everyone present.

I cannot recall everything of importance, my time being very much taken up trying to crowd a three-weeks' visit into one week, some things will be better explained by those who give the weekly notes, although I must not forget to mention the memorial services held Friday afternoon in honor of Mrs. Carque, a resident on the grounds, who passed to the Great Beyond; nor to mention the fact that we were all much disappointed in not having our class conducted by Prof. Clegg Wright, he having a severe attack of sickness, and owing to the fact that he is only getting his best work in now, we felt the loss of the lessons.

It is needless to mention all the good friends, such as Mrs. Haddenburgh, Mrs. Pratt, Mrs. Nutting, Mrs.

Ringing Words.

They Emanate From the President of the Missouri State Spiritualist Association.

"Again, many" of us have got discouraged on account of the fraud element in our ranks, and instead of standing up for purity and cleanliness, and fighting for it if necessary, we have lain down, and let fraud and trickery get the upper hand and show the public the false side of our beloved philosophy; we have slept at our post of duty, and allowed the enemy to take possession of our strongholds. Why is it that many of the most intelligent thinkers, who are at heart Spiritualists, are outside of the ranks? Because you and I have not done our duty; because we have allowed Spiritualism to be so misrepresented, that the public think the word "Spiritualist" is synonymous for either fake or dupe.

THE TRUTH OR NOTHING.

Be Clean, Be Virtuous, Be Pure-Minded, Be Honest.

Christendom has always claimed that the day of revelations is past, that the only genuine brand of spirit communion stopped two thousand years ago. Now as far as I am individually concerned, I am willing to admit that they are right, for people that reject and refuse to investigate the phenomena that are attracting the attention of some of the brightest scientists and scholars of the day, simply because it does not dovetail in its entirety, with a two-thousand-year-old theology, are apt in their narrow-minded self-sufficiency to close the door willfully and as the legal fraternity have it, "with malice aforethought."

But this being the case, we in rebuttal have the right to close the door to-day is not an honest search for truth, but a search for that which will uphold and support preconceived theories.

History will bear me out, when I say that whenever anything has been discovered by the scientist that has conflicted with the theologians' theory of what truth should be, it has been rejected with scorn. As a result, there has been built up a narrow, one-sided, distorted code of morals, that have been termed, or rather mis-termed, a religion. Its teachers are (as a whole) rooted in all that supports their side of the question, but are hopelessly ignorant in all that opposes it.

The angel in revelation, said, if I remember right, that the man who would hear, let him hear. The man or woman that closes his or her ears willfully to facts, simply because they are not in accord with their preconceived ideas, are so narrow, so bigoted, that the greatest punishment you can administer is, "To go away and let them sleep."

Truth is so pure, so sacred, so pure, that it is not to be trifled with. I mean by investigation, the ADAMANT, as well as the FOR, the more its truth is clinched. Truth needs no props, no defense, because as the old saying goes, "Truth is mighty and will prevail."

The great trouble has always been that when some little one-horse prophet received a revelation, it swelled him to such an extent that he might as well have been a giant. He might as well have been a giant, and about the time the revelations ceased, and he woke up wondering what was the matter.

He was unworthy of what he had received, and could not be used for more. Then when some more worthy instrument was used, for the further enlightenment of mankind, the unworthy prophet began to cry out, "Fool! He that is elected to the power, he not only slandered and vilified, but he killed the other instrument as well."

Thus Catholicism denounced Luther; Luther denounced Ulrich Zwingli; Calvin had Servetus slain; the Jews crucified Christ.

History will bear me out when I claim that the Jews, by bigotry have been the curse of religion. I mean at least one-half of the converts of Luther and Calvin back to Catholicism. It is to-day causing many of the most intelligent workers and speakers of the orthodox churches to desert the ranks. It is emptying the ranks. It is emptying the ranks to such an extent that the greatest problem that confronts the churches to-day is, "HOW shall we reach the masses?"

Friends (I write this in all kindness) it is beginning to blinder, and obstruct the spirit world in its endeavor to communicate with and uplift humanity. Many of the instruments and speakers instead of co-operating with each other, or at least wishing one another God speed in their work of uplifting, are hating the people of earth to the higher plane, are knocking, especially if the other one has the largest crowd. I have heard comments like this, "Oh, yes, Mrs. — is pretty good, if you like that kind of speaking or that kind of tests." I tell you, friends, the only kind of test we have the right to apply is, are they giving genuine phenomena? Are they lifting mankind to a higher spiritual plane? Do they practice what they preach?

If these questions can be answered in the affirmative they are entitled to every honest Spiritualist's co-operation and sympathy. If they don't give it, you had better change the brand, it's bad, there is something the matter

Thompson, and a score of others whom I had a most pleasant visit with before leaving the grounds, not to mention a lovely class of visitors at Hotel Cassadaga who will live in memory for time to come. Everywhere the grounds seemed filled with peace and harmony which was added to by the sweet song of birds and perfume of climbing jasmine all profuse with blooms and sending their yellow shower of discarded blossoms to the ground to help enrich and fertilize the soil for another return of their beauty next year.

Before leaving the grounds I tried to do justice to all, but found a few had to be left. I met a lady and wife (who will forgive me this time) were among the number, owing to the fact that when I found time to call they were among the missing, but I take this way through the columns of our paper to be kindly remembered to all, feeling that I had left a place where the sense of vibration seemed like a nasal Subliminal to be remembered. LOTTIE COLLEEN, Jacksonville, Fla.

with you, and you will lose as sure as fate (if you have not already lost) what little power you ever had, because you are unworthy of it. If Spiritualists spent half the time fighting fraud and fakery, they use kidding worthy workers, the movement would be cleaner.

Mediums and Lecturers! get broad-minded! Throw aside your petty bigotry and jealousies; they are unworthy of you and the great cause you represent.

Be clean, be virtuous, be pure-minded, be honest, give out only what you receive, no more, no less, and the inspirations you will receive from the spirit world will come so thick and fast that you will be the wonder of the twentieth century.

Our spirit friends are more anxious to give than we are to receive, if they can only get the right kind of instrument. We have not the enthusiasm we had in the ranks twenty years ago, and we do not get the genuine phenomena we had formerly; is it not because we, like the churches, have grown narrow-minded and jealous?

Have we grown weary in well doing? Have we not become material to such an extent that we are like the actor in the story? An actor named that he died, and knocked at the gates of heaven. "Who is there?" called out St. Peter. "Mr. —, an actor from St. Louis," replied the actor. "Go down below," no actors need apply," called back St. Peter, and the poor fellow sorrowfully began his journey below. He had gone but a few steps when he noticed before the gates seeking admittance a friend of his, an actor, who was waiting to be taken in by the gates. "Who is there?" called out St. Peter. "Mr. —, an actor from St. Louis," replied the actor. "Go down below," no actors need apply," called back St. Peter, and the poor fellow sorrowfully began his journey below.

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TWO WORTHY PROJECTS.

Henry Slade Monument and Other Important Matters.

To the Editor:—Fraternal greetings are extended to you and to the readers of your valuable journal, from N. S. A. Headquarters; we highly appreciate the privilege of keeping our beloved association in touch with the Spiritualist public through the good offices of your publication.

At this time I desire to call attention to the subject of a fitting memorial stone over the remains of Dr. Henry Slade, as projected by Dr. A. B. Spinney in a former communication through the spiritual press. Certainly such a project is worthy the regard of all at least who have been instructed in or comforted by the Mediumship of Dr. Slade. It is not thought necessary or in good taste to place a pretentious monument over the decaying form of one whose last years and even funeral expenses were covered for from the pension fund of a public association, viz., this N. S. A., but it does seem suitable to have some simple tablet to mark the resting place of the form of one who for many years was a remarkable medium in the ranks of Spiritualism. Since the fall of Dr. Spinney some months ago, we have only received twelve dollars towards this object, namely, Chas. Pratt, \$5; J. O. McGrath, \$5; Caroline A. J.; W. Miles, 25 cents. We are thankful to these contributors, and ask others to emulate their example.

Pension Fund.

It seems fitting to call attention also to the Mediums' Relief or Pension Fund of the N. S. A., and its good work in saving as many as possible of the disabled mediums from absolute want and its attendant anxieties. Do not forget, friends, that we have no endowment fund, and that the Relief Fund is steadily being drained each month; any contribution towards this worthy work will be gladly received. Could the public read each month the grateful letters we receive from our pensioners, few would hesitate to occasionally send a mile towards our fund. Here is an extract from the writing of an aged pensioner, over seventy years old, written March 2: "Dear Sister:—Your very kind letter with the \$12 for March from the N. S. A. received, with many thanks to all. My son and myself are about the same. I tell him that we have but one good hand between us; his two hands helpless, and my one hand crippled, but I think there are others in a worse condition than we are, and I feel thankful to friends in earth-life as well as to those I have in spirit life." The writer of that letter is a veteran speaker and medium; she fully deserves her monthly pension from the N. S. A.

Societies and other workers in Spiritualism are reminded that printed reports of last N. S. A. convention can be had postpaid from this office for four cents per copy. Those delegates who pledged to take a certain number of copies when at last convention if we would but print the same, are called upon to send for them—most of them 35 cents, but a little over cost of mailing.

MARY T. LONGLEY.

600 Pennsylvania Avenue S. E., Washington, D. C.

SPIRIT RETURN A FACT.

The Highly Gifted Medium, Mrs. Mary T. Longley, Controverses the Position Assumed by the California Philosophers, That "No Medium is Benefited by Spirit Influences."—She Says: "I Know That Many Mediums Are Benefited by Spirit Influence, and Many Homes Are Better for Having Ghosts or Spirit Ministers Therein."

In a January number of The Progressive Thinker, I notice that my esteemed friend, Charles Dawbarn, in his efforts to prove or to emphasize his opinion that no de-carated spirit can possibly give to mortals any authentic or satisfactory description of spirit life and its affairs, makes the assertion that no "Home is better for having a ghost," and that "no medium is benefited by spirit influence."

To well experienced mediums and Spiritualists, these statements must seem a little wild, and I wonder that our Editor-at-Large, or some other veteran medium or Spiritualist has not employed a trenchant pen in calling Brother Dawbarn down from his position at that point. Perhaps our writers have thought they would not do so because of the attack of illness, the author of those remarks recently experienced; but as Brother Dawbarn writes me in a valued personal letter that he is well again, I feel to criticize his statement as mentioned in the foregoing.

By the term "ghost," our philosopher means spirit—de-carated spirit, individually, and it will be seen by reference to his article, that no home is better for having a spirit loved one in it when we are conscious of the presence of that beloved being, is untrue. Some homes may not be better; but by my personal knowledge there are several scores of homes that have been made better, sweeter, more pleasant and comfortable because the mortal inmates have learned of the presence and helpful influence of their beloved spirits—"ghosts," if Brother Dawbarn prefers that word.

That no medium is benefited by spirit influence, is also a wild assumption. What, if the medium who has given fine music, poetry, inspiration to the world, and spirit influence, had these talents latent in the organism, ten chances to one, without the inspirational force from individualized spirit helpers, those latent talents never would have been stimulated or in the least encouraged to expression. I can point to a number of mediums who have been greatly benefited by the guidance and influences of spiritual—though unseen—friends and teachers, and I claim myself to be of the number.

If friend Dawbarn chooses to believe that all is "Fog Land" where spirit intelligence and mortal consciousness meet, and that no reliable statement of spirit life and doings can ever be received by mortals, I am willing he should find comfort in his theory, but I submit that his points have never been proven, and that to fairly meet all statements contrary to his ideas on this subject it would be necessary for him to listen to and calmly weigh every experience of investigators and advocates of Spiritualism on this important matter.

I have no time to write a lengthy article on this theme. My words are simply to say that I KNOW that many mediums are benefited by spirit influence, and that many HOMES ARE BETTER FOR HAVING GHOSTS—OR SPIRIT MINISTERS THEREIN.

MARY T. LONGLEY.

Washington, D. C.

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A Wonderful Medium.

Mollie Fancher belongs to Brooklyn—to New York—to America—to the world. She may be called, truly, the most famous invalid now living, and she will always remain on record as such.

MOLLIE FANCHER.

A Living Monument of Patience and Spirituality, an Angel of Light in the Chains of Bondage of the Flesh, Mollie Fancher illustrates the Beauty, Grandeur and Sublimity of Spirit Communism When Conducted Along Lines of Absolute Purity, Honesty and Charity.

Half a century ago (as set forth in the Kalamazoo (Mich.) Gazette), the Brooklyn part of what is now Greater New York, was already a flourishing city on its own account, and long continued so, and until the great consolidation took place. One of its most prosperous citizens was Mr. James B. Fancher, a manufacturer and capitalist, who owned a great deal of property in the vicinity of what is now Gates avenue and Downing street.

His only daughter, Miss Mollie, was a young lady of marked individuality and pronounced atypical of the average of the time. She was a promising pupil of the famous school of Dr. West, upon the Brooklyn Heights, and a favorite with the good doctor, who often prophesied great things for her in scholastic achievement. She early became engaged to a worthy and prosperous young man, and life seemed very gay and fair to her, until one day, without any warning, she was stricken with a most sudden and fatal accident. In an instant she was no longer, she was a young woman lying on a stretcher, and was dragged for a block along the rough way, before the vehicle was stopped, and the sufferer released.

Physicians did all that was possible, but without beneficial result. Her case became a celebrated one, and puzzled the whole medical world. She was a study to the physiologist, the psychologist and the student of human nature.

She became known all over the planet; scientists dissected her, only to get still further into the mystery which was the subject of their studies, and she was a hopeless invalid, unable to leave her bed of pain, and, praying for the mercy of God to take her to Himself.

Living Monument of Patience. But this, for his own good reasons, he was not ready to do. What those reasons were, we do not know, but it was apparently from the fact that the world needed an object lesson of patience and endurance. At all events, it has had it, and it is still.

For ten years—for twenty years—for thirty years—five and now for forty years this sufferer has lain in that same room, upon that same bed, upon the same side of that bed, and upon the same side of the body—living because it is God's will that she should live.

Not vegetating, not existing in a drowsy, or stupid, or brutish way; oh, no! but as a cheerful, brave, industrious woman; full of love, sympathy, kindness, and all the better qualities of her sex.

One by one she has outlived the relatives that once soothed and comforted her long days and nights. Mother and sister long ago went to the great far-away land, where they now await her. An idolized aunt, who had cared for the invalid as she would for her own child, was called from her side by the grim hand of death. Her aged father who had been a great pride and comfort to her, went on to join the wife and mother that had preceded him. Her only brother was taken from her by a fatal accident. One by one her favorite physicians and nurses have preceded her into the land where disease is unknown. Old friends by the score are dying every year.

Mollie Fancher belongs to Brooklyn—to New York—to America—to the world. She may be called, truly, the most famous invalid now living, and she will always remain on record as such.

Testimonial to a Martyr. It is in the hearts of many of her friends to unite in a testimonial to her, to be presented during February of this year, to the having just completed her fortieth year of captivity to the grim helplessness of disease. If all her friends and acquaintances (and they are legion) will join in this testimonial, it can be made so large as to place her beyond all financial worry for the remainder of her life.

Let everyone who desires feminine bravery under the most distressing and frightful of circumstances, every one who loves patient, unflinching, brave Christian resignation send Mollie Fancher a word of cheer and a gleam of financial encouragement, some time during the eventful month of February, during which her long sentence of pain and captivity!

This is her own idea; she is too proud to ask help of any one. But her friends can see that the life of an invalid is very expensive, even under the most favorable circumstances; and her earning capacity, which she has exerted to the utmost, has not met the want. Indeed, she has earned more than the world can ever pay her—by the example she has set in, in brave patience and heroic endurance.

THE FAKES MAKE THREATS.

The Same Condition of Affairs Exists in England as Here, as Set Forth by Light, of London.

The Progressive Thinker publishes a particularly odious specimen of rancorous abuse, ostensibly from a medium who resents stern criticism and inquiry. As a matter of fact, the abuse takes the form of a threat to murder. At a late meeting of the Chicago Spiritualists League, the president, Dr. C. A. Burgess, read the following anonymous letter which he received soon after his election:

"Chicago, Jan. 2, 1906.
"Dr. Burgess:—We understand that you have been elected president of the Chicago Spiritualists League, and we also understand that the object of the League is to interfere and run out of Chicago all mediums who are not members of the League, or work in accord with it. We belong to no meeting, and are making our living by the aid of our departed friends, and do not want to be interfered with. Just a word of advice, Mr. Burgess: If you stir up any more, look out for a piece of lead under the first rib of left side; so be careful!"

The speaker for the evening, Dr. Burgess, said that this letter did not surprise him. He was familiar with such letters, and that very day it had been communicated to him that a Chicago materializing medium had boasted that a member of her family had taken an oath "to get even with Dr. Burgess."

We might regard all this as grim jesting, but for the fact that we have something like it at home. Our readers have, of course, perused the letter from Mr. Ellis (Mr. Eldred's manager) which we printed February 8, and, if we mistake not, they were startled by the concluding paragraph threatening to "deal blows for blows," and adding, "We enter into no explanation re weapons to be used, but you may rely on them being sharp." This is perhaps capable of a semi-innocent explanation, but it bears a sinister resemblance to the Chicago letter, and the spirit of it is the same, and is as wicked as it is detestable.

"Thugery and Spiritualism are not companionable," says The Progressive Thinker, and so say we. We go further and say that any mediumship, even if entirely genuine, which goes hand in hand with an evil temper, is not worth having. But can any mediumship be thoroughly genuine which so violently resents doubt or disbelief? Truth and veracity are calm and strong—Light, London, Eng.

General Booth classes criminals under three headings.
"There is no doubt that many criminals are mentally diseased, almost semi-imbecile," the General said.
"These people are weak in their will and easily led astray by the temptations of the devil."
"A more difficult class to reclaim is the habitual criminal. From the age of 4 or 5 he has been taught to steal, until small larcenies are second nature to him."
"The third class consists of the people who conclude that a life of crime is easier, more exciting, and more profitable than hard, honest work."
"Our plan is to make these people see, not only the wickedness, but also the folly of their lives; and to produce a change of nature, which shall make them hate their present evil ways."
"They must be removed compulsorily to conditions under which they cannot do evil, and these conditions must not be the atmosphere of the prison."

CRIME A DISEASE.

The Exalted Ideal of the Leader of the Salvation Army in Reference to Criminals—It Shows an Exalted Spirituality—General Booth is Convinced Something Can Be Done With Everyone, No Matter How Wicked He May Be.

London, Eng., At the headquarters of the Salvation Army, the handling over of criminals released by the Home Office to the army's care is regarded as an important step toward the recognition of crime as a disease with a possibility of cure under proper conditions.

This week's edition of the London War Cry has a large illustration of a convict at work. On the left of the picture stands a taller, heavier man, printed the word "Watching." On the opposite a Salvation Army captain is depicted with "Waiting" as his legend.

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SPECIAL THOUGHT CHANNEL. SYMPOSIUM.

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth, and continue doing so indefinitely?

Letter From a Washington Spiritualist.

To the Editor:—A fine demonstration of spirit power took place at Mrs. M. A. Keeler's some time ago. A short time before Christmas Clara Collingwood, Mrs. Keeler's cabinet messenger, expressed a wish for a full outfit of earthly clothing. ONE LADY GOT HER A NICE WHITE HAT; ANOTHER MADE HER A WHITE DRESS; ANOTHER PROVIDED HER WITH A PAIR OF WHITE SHOES; ANOTHER WITH A PAIR OF WHITE STOCKINGS; AND OTHERS WITH SCARF, FAN AND DOLL. These articles were presented to her for a Christmas present, and were taken away some where by the spirit messenger, not one of them being left in the room. When inquiry was made, Clara said she took them to her spirit home. A few weeks after Christmas, Mrs. Keeler, who is a materializing medium, requested her husband, Dr. Wm.

Keeler, who is a spirit photographer, to take her photograph while entranced in the cabinet in the dark. She seated herself in the cabinet, the curtain pulled a little to one side, the camera placed in position, the room made dark, and the photograph was taken. To one side, and in front of Mrs. Keeler, stands Clara Collingwood, the spirit messenger, clothed in Christmas presents of earthly clothing. I send you the photograph; also a photograph of myself and spirit wife and son, and also one of myself and Spirit Dr. Holland, who controls the materializations, and the face and head of Clara and others supposed to be relatives, and whom I do not recognize. This demonstration proves to me that spirits can be photographed and that they can take solids to their spirit homes. RUFUS SUMERLIN, Washington, D. C.

The Symposium Concluded.

As an appropriate CLIMAX to the investigation that has been carried on in connection with the letter of the venerable Mr. Sumerlin, of Washington, D. C., we present a most interesting and suggestive article by Prof. W. M. Lockwood. It will certainly make a deep impression on thinking Spiritualists everywhere. His vast range of scientific knowledge, his thorough understanding of photography in all of its most minute details, and his sincerity and earnestness in promoting all genuine spirit phenomena, make him a model investigator. This discussion in The Progressive Thinker has been strictly confined to the phase of the phenomena alleged to have occurred in the presence of Mrs. Keeler—the dematerialization of certain wearing apparel, and the taking of the same to the spirit side of life, and then materializing them again by spirit Clara Collingwood, who wore them while a photograph was being taken. The only object we have had in view in this investigation is to arrive at THE EXACT TRUTH.

THE ART OF PHOTOGRAPHY.

A Scientific Examination of So-Called Spirit Photography, by Prof. W. M. Lockwood.

Photography is the art of developing and making visible on paper, parchment or other surface, the reflected image or similitude of some scene, landscape, person, design, model or perspective, through the lens of any camera obscura, by the radio action of light focused upon a sensitive chemical surface or film. The philosophy and analysis of the process briefly told, is this:

All colors and combination of colors belonging to the thing to be photographed, are radio chemical energies, and their affinity for the sensitive chemical surface of the plate or film, upon which their rays are focused, depends upon their respective molecular rate of vibration. White, water color, blue violet, pink, or any of their combinations possess a high vibratory or molecular activity, while red, yellow, black, brown, scarlet and any of their combinations, are of lower molecular activity.

Each and every color found in nature, possesses its own individual vibratory rate, and each makes its own molecular or chemical impression on sensitive photographic surfaces. This being a truth, it will be seen that the reflections of the colors of anything

chemical physics and natural philosophy, spirit photography has a solid scientific basis, and its data will be known to the inquiring mind, and used successfully, when people are willing to search for it in the laboratory of nature's treasury of invisible cosmic forces, rather than accept the maudlin assertions of some PHOTOGRAPHIC TRICKSTER, WHO DOES NOT KNOW WHAT THE TERM, "CHANGE OF CHEMICAL SPECTRUM" MEANS, IN ITS APPLICATION TO CHEMICAL REACTIONS.

To understand how we may be able to know real spirit presence in photographic productions, it will be necessary for us to have some knowledge of the science and mathematics upon which the art is based. This includes chemical optics, or the relation color motion holds to chemical action, the law of relative focal distances called "the law of inverse squares," also what is to be understood by the term "change of chemical spectrum" in chemical combination, or the change occurring by which invisible modes of chemical reactions induce visibility of form.

As the great mass of the public mind do not understand any of these terms, or comprehend the subtleties of the changes of chemical and optical character obtaining in photographic process, it will be seen that they may become an EASY PREY TO THE WILES AND CAPRICES OF THE CHARLATAN PHOTOGRAPHER, WHO WITH A FEW ME-

CHANICAL DEVICES, CAN SIMULATE ON THE PHOTOGRAPHIC FILM, PLATE, OR PRINT, LIKENESSES WHICH HE CLAIMS ARE SPIRIT PICTURES OF DECEASED FRIENDS OR RELATIVES.

The multiple ways in which these counterfeiters are produced, and the adroitness with which many of them are executed, could not be practiced if the entire formula of the art did not depend upon the invisible relations obtaining between the article or thing photographed, and a reflection of it which can be materialized into visibility by a change of its optical and chemical spectrum.

The charlatans who are engaged in this kind of spirit counterfeiting, are mostly "formula" workers—they work a process they have learned, hence are not schooled either in the optical or chemical principles involved in photography, and this ignorance causes many blunders by which the careful investigator detects the crudeness of their counterfeit, and notes to what extent they depend upon public gullibility and individual credulity for financial support and patronage.

To bring these data into practical analysis we will point out some of the glaring tricks and bungling work found in three specimens of counterfeit spirit photographs sent us from the office of The Progressive Thinker. As two of the three photos contain the same central figure, we will schedule them A, B, and C; and we will name the central figure, Mr. S.



EXHIBIT A.

EXAMINATION OF PHOTO. SCHEDULED A.

In photo listed A, is seen Mr. S. in two-thirds length sitting pose; standing by his left shoulder, and partially behind it, is a lady which Mr. S. claims to be a spirit photograph of his wife; and by her left side and a little in front, is a gentleman in standing pose, claimed to be a spirit photo of his son.

First Test.

With a powerful aplanatic convex lens the standing figures are seen to be in-prints (printed in) on other negatives, the lines of what is called the "masking out process," being plainly discernible. The hands of the lady in the picture resting on the shoulders of Mr. S. are also "in-prints" from some negative taken in that pose, since it is plainly to be seen that in the original from which the lady's photo was copied, she stood with her right forearm behind her back. The picture of the gentleman standing in this group, which Mr. S. claims as his son in spirit, is also an in-print from another negative, in which the son has hold of a heavy curtain with his left hand. The curtain had been masked into a deep shadow, so as to make room for the spirit wife's picture, next to that of Mr. S. in the group, otherwise the curtain would have filled the entire space between son and father, if this picture of the son had been made at the same time or sitting as that of Mr. S.

Second Test—Made With an Area-meter.

This instrument is calculated to measure the area of surfaces by lines—one thousand lines to the inch being the standard for measurement. It is a thin transparent disk, lined with microscopic exactitude and is employed to measure signatures and heads of portraits on bank bills, etc., when there exists suspicion that they have been reproduced by photography. Hence it is an important detective for determining the relative size and focal distance of pictures in a group, whenever it is thought that an in-print has been interpolated from some source foreign to the picture or negative under investigation. It is a well-known principle in photographic process, that objects of the same size, occupying the same distance from the focal center of the camera used, will be of the same size in the picture made. It is also a fact that the nearer the camera is to the object, the larger the picture, and the farther away the camera, the smaller the picture. Not understanding these mathematical principles applicable to the "law of inverse squares," or depending upon the ignorance and gullibility of his customer, there frequently is found in

these counterfeiters, faces in the background that are twice and even four times as large as that of the party who is sitting for spirit manifestations in the foreground, while, on the lapel of his coat is a face of his supposed wife, sister or dear friend, that is from four to six times too small to conform to this law of relative focal distance.

With these data in view, we will apply our instrument in measurement of the faces in the picture under trial. The face of Mr. S., the visible sitter, measures, head measure, about 1,000 lines; that of his spirit wife less than 500 lines, being too small by 300 lines. The spirit son's face measured 600 lines, being too small by over 200 lines. Applying the same test on relative perspective, the spirit wife's right arm must have been short by six inches, while the left arm was about four feet long, and unless it can be shown that the spirit wife and son stood on air, the wife's body from her waist to the floor was nearly six feet long, and the son's legs were about five feet long.

Third Test Polariscopic.

While this instrument is used to trace the varying degrees of transparency and density of films and microscopical filaments, it is an infallible indicator of the density of photographic negatives, films and semi-transparent surfaces, made under different formulas of development. Applying this test, we find that in this group of Mr. S. and his spirit wife and son, no two people in the group were taken originally at the same time or developed by the same process. The original negative of the wife and son did not have the same density as the negative of Mr. S. from which this group is claimed to have been made, nor did they have similar densities, hence we affirm that this group was made up of three different negatives by a process known as "combination printing," and the work was done in a most crude and bungling manner.

Another feature revealing the spurious in-printing character of these foreign pictures is this: The spirit-clothing in the picture of the wife and son appear as opaque to the eye, and also in the polariscopic projection, as does the clothing in the photo of Mr. S., which being in evidence, the clothing of the spirits would have been visible at the time Mr. S. had his sitting, whether the spirit faces, were or not. Still another trick readily understood by the practical photographer is this: To give the faces of the spirit pictures an ethereal look, the photographic printer placed a piece of trans-

parent celluloid, mica, or other substance between the negative from which the spirit photo was made, and the paper on which it was made. This inter-placement threw the print out of

focus, but it made the face of the spirit appear to be MORE ANGELIC! It will be noted that nearly all of the pictures of faces interpolated as spirit faces, are out of focus.



EXHIBIT B.

EXAMINATION OF PHOTO. SCHEDULED B.

This photo consists of Mr. S. as the central figure, and around him and in the background are several in-prints, large and small, of faces claimed as those of spirit friends. One face containing five times the area of that of Mr. S. is to his left and a little behind him. This face, however, is in fairly good focus, and if as a spirit he had his picture taken at the same sitting and time as Mr. S., he must have had "the swell head"; for applying the law of inverse squares and taking the picture of the head of Mr. S. as the unit of measurement in optical distance, the head of this spirit must have been at least three feet in diameter, and it

is doubtful if any of the faces seen in this combination are in keeping with this law of "inverse squares" and "relative focal distance," taking the size of the face of Mr. S. as the basis of mathematical calculation.

A STEREOPTICON EXHIBIT OF THIS PHOTO WILL REVEAL ITS SPURIOUS CHARACTER AND BUNGLING IN-PRINTING MAKE-UP. It must be noted that all of this class of photos have a dirty black background. This is done to cover up the lines made by printing in from more than one negative; since these lines are easily blended out by "solarization and masking."



EXHIBIT C.

EXAMINATION OF PHOTO. SCHEDULED C.

This photo shows a common photographer's hastily made up semblance of a cabinet; at the curtain of which is seen a woman in "pose as a medium." In the foreground and a little to the right of the woman, is a full length picture of a little girl (said to be a spirit) presumably six or seven years old, dressed in white—with white hat, white shoes and stockings, and what is said to be a doll, also dressed in white. This photographic angel, like most angels of this make, is badly out of focus. Not only is the face out of focus, but the entire picture is; but as the focus is of "receding type," sometimes called "vanishing focus," it may be claimed by some that the spirit was on the point of leaving at the time the exposure of the plate was made.

Mr. S., above referred to, says that the entire suit of white hat, dress, shoes, stockings, doll, etc., were made for this spirit by friends of the medium, and presented to her. He also says, that soon after it was delivered, it dematerialized and was taken, as he thinks, to the sky attic of this spirit, and then rematerialized on this occasion, when after the picture had been taken it again dematerialized and disappeared with this child spirit.

As dematerialization in nature's forms means the disintegration of spectra supporting the phenomenon of visibility, and the resolution of these into their respective etheric elements, then in these sudden transformations he affirms two miracles, that of materialization being quite analogous to that of the "Mosaic Creation" as recorded in Genesis, while that of dematerialization is like the sudden withering away of the "fig-tree" by Christ's curse.

If a spirit or any combination of them, could instantly change the visible contour of a complete suit of clothing, and dematerialize the fabrics into their etheric elements, and then as suddenly recall them stitch by stitch and thread by thread into their former contour representing the individual workmanship of those contributing to this suit in its making, then THE FINAL RESURRECTION AND RESTITUTION OF THE DEAD BODIES AS TAUGHT BY JESUS, AND BELIEVED IN BY MANY, HAS ITS PARALLEL IN THIS CLAIM OF COSMIC IMPOSSIBILITIES.

We are asked by Brother Francis our opinion of this statement of materialization and dematerialization "as set forth by Mr. S., the author of the photos under analysis."

We think that the intellect that has a tendency to court the miraculous and to seek in the realm of supernaturalism for data to explain natural phenomena, has no place in philosophy as a consistent thinker, and no ability to trace the unknown through the channels of the known. Their opinions upon cosmic processes are illusive, their judgment and reason under the blight of a transcendentalism that IGNORES COMMON SENSE, and the inductive and deductive methods of reasoning. Spiritualism and its philosophy can receive no lasting support through such aid, however well meant.

In an article of analytical character, soon to be offered to the columns of The Progressive Thinker, we will point out and demonstrate by nature's own data, that spirit photography and materialization have a solid basis in cosmic process which scientific analysis fully substantiates.

WM. M. LOCKWOOD.

LET ALL UNITE

To Demand a Higher Standard of Spiritualism.

To the Editor:—In reply to your request to express my opinion as to materialization and dematerialization, I will say first, I have never been able to study this phase of phenomena in a systematic manner. But I firmly believe that it can and does sometimes occur. Because of what I do know the invisible people have done in other lines, I firmly believe in law, order and nature, thus my belief in this. I have very carefully read Prof. Crookes' experiments with Florence Cook and the spirit Kate King. And these results are entirely different from the average so-called materialization. And I have confidence in the ability of such a mind as Crookes.

On the other hand, I have visited many circles for this phase and have seen most if not all of the best in the profession, and I have yet to see one that is satisfactory. I do not believe it is possible to trot out spirits at \$1 per head at any time and in any place, because the laws of nature are not promiscuous.

Again, I do not believe any spirit or spirits ever induced a medium to get toggery for them. If they have, the quicker we shut the door on such the better. The world can lie and sham enough now without being helped on in it in this way.

Again, I do not believe spirits have any need or use for articles from this plane, such as you have referred to, as shoes, dresses, etc. I know of a case that occurred at Onset when the noted Berry sisters were in full trim, where the spirits asked an old man, 70 years of age, for a check of \$100 to take to the spirit world for his wife, for she had given birth to a baby in the spirit world, and she wanted to buy a carriage to wheel the child out in, on the streets of heaven. ROT!

Now, if all such trash had a shadow of truth in it, we would find it necessary to carry all our bank accounts, stocks and bond on with us. And the burden of the message from spirit life has been that such things do not count there.

This idea that spirit or mortal can charm things so they can produce something from nothing is a remnant of the most superstitious past. And if spirits claim they can do it, we know they are of the class and order that need educating, instead of posing as teachers. Demand as much from them as you do from mortals. The trouble is, we have put the truth on such a low standing. To think that the doorway through which such great light has and can come should be reduced to such depths of shame and degradation is awful.

To believe that spirits can produce flesh, blood, muscles, bones, and breath tainted with tobacco, onions or cloves! And then these creatures to entertain like any other juggler in making lace, producing banners, bowle-knives, and dancing skirt-dances, is to prostitute our intellect and show we do not understand the first simple laws of natural production, or the great mission of spirit communication.

The sooner we are done with these things, and demand that each and every seance shall be an hour in which we can be enlightened in some department of life, the sooner will these things cease to satisfy.

Let all Spiritualists, mediums, speakers and laymen unite in demanding that the public shall raise their standard of demand on the spirit world if they wish us to serve them. And in turn the public demand that Spiritualism shall become what it was intended to be—a fountain of education in the laws of physics, morals and soul. ELIZABETH HARLOW.

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SATURDAY, MARCH 24, 1906.

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 in it you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents. Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Newspaper War Cloud.

The reader opens his morning paper and the first thing that greets his vision is a column news dispatch from Washington, with frightful headlines, displayed in large letters, and a multitude of exclamation points, announcing:

"May Invade China With 25,000 Men! Preparations Are Made at the War Department to March on Peking! Every Soldier in the United States Will Be Sent to the Front! The Great Christian Powers Are Invoked to Join in the Invasive War on China!"

Almighty God! What is the occasion for all this display to arouse the war spirit against China? Why, at the instance of the unscrupulous hoodlum element in California many years ago, we closed our ports to Chinese emigration, and to the oldest empire on earth, even excluding her men of letters, her merchants, and her scientists from passing through the country without the most insulting exactions! We have sought to overrun that great empire, with its 400,000,000 population, by emissaries of Christian churches, to foment a hateful religion on them. These intruders have been repulsed by the native population, the most turbulent of whom have shown their hatred by acts of violence.

After some fifty years of continuous insult by our government, and the action of numerous mobs in our own country directed against Chinese who had settled among us before the passage of the exclusion act of Congress, China, as a retaliatory measure, has set out to convince this government that "there are other hearts to ache" beside theirs. They have determined to boycott us; to use no goods of American manufacture; to have no dealings with us until the hateful restrictive legislation is repealed.

China desired to do, and be done by, as has been done by Japan. She wished to send her youth to us to be educated in the arts of peace. She wished to join in the grand march of progress, until she could claim a position as an equal with the Western powers; but she has been repulsed at every step, and now the great Christian powers are invoked to overwhelm her in ruin.

The movement is analogous to those of the early ages of Christianity, when, gaining control of the Roman empire, they invaded nation after nation, and continued their aggressive acts until all Europe was involved in desolating wars.

The founders of this government abjured religious questions. They sought to avoid the fruitless cause of national strife by discarding the God question, which found no place in the Declaration of Independence, or in the federal Constitution.

In preceding governments kings and emperors were crowned were anointed, christened, made christ; but our presidents derived their authority exclusively from the people, to whom alone they were responsible for their acts. In the treaty with Tripoli, signed by Washington in 1797, it was expressly declared: "The United States is in no sense a Christian nation," but demagogues in all subsequent years have been laboring to make it what its founders never contemplated, and are ready to plunge us in a war of indefinite duration, to sustain Christian missionaries in China.

Neglect of Bible Reading.

President G. Stanley Hall of Clark University, a Massachusetts institution, deprecates the very general abandonment of Bible reading in families. He claims to have conducted a quiet inquiry to ascertain how Bible reading in these days compares with the custom of forty or fifty years ago. From numerous replies to his question Dr. Hall reaches the conclusion that reading the Bible in the family has fallen into disuse; the knowledge of Bible literature has declined during the past two decades, and that there are relatively fewer family altars upon which the fires of devotion are kept burning than ever before since Christianity became firmly established.

We have no doubt Dr. Hall is correct in his statement, and we think there is ample cause for the change. The Bible is not so much a fetish as

it was fifty years ago, and its errors are better known by the masses. When the people shall become conscious that war, slavery, polygamy, and all the great evils were practiced by the patriarchs, whom we were taught to emulate, the book will pass into innocuous desuetude, and be placed on the shelves with others treating on mythology.

Some Categorical Questions.

Though pressed with other duties and devoting hours to reading that should have been given to sleep, we have just concluded the re-perusal of Prof. Millard's "Journal of Travels in Egypt, Arabia Petrea, and the Holy Land," the tour made in 1841-2. Though a rigid sectarian, accepting the Bible account of the regions through which he traveled as of God, yet his description of the barren desolation he everywhere met with, including an account of the wandering Bedouins and their ignorance and barbarism, it seemed to bring vividly before us the nomadic Hebrew tribes, and their conceptions of life, of God, and of the starry heavens, as given in the Old Testament, which Christians teach us to be received as divine.

The professor had the escort of some thirty Arabs with their camels and dromedaries, and tents, and was journeying across the desert from the Gulf of Akabah, on the Red Sea, to Petra in Idum, a region over which the children of Israel are represented to have wandered in their forty years' march from Egypt to the land of Canaan. He had told us, page 177, "All the Bedouins, throughout Arabia, are entirely ignorant of letters. I saw but one Bedouin scribe (the head man or chief of a tribe or clan) who could read or write."

An eclipse of the moon occurred as they camped. We quote, page 187: "Casting my eyes over the face of the bright, full moon, I perceived an eclipse was just coming on. What astronomer had calculated this eclipse for Arabia? It was, indeed, a privilege to witness one in the bright sky that overspreads the lonely mountains of Seir. Soon we were seated in a circle, with our Arabs seated around their watch-fire, inquiring of them their views of an eclipse, and explaining to them ours. They appeared to have no idea of its real cause, regarding it as a judgment from God, a sign of a bad season and little camel-fodder. When we undertook to explain the theory of the earth being round, turning over every day, and sometimes getting between the sun and moon (as was then occurring) they seemed to look upon us as telling strange tales. The eclipse was nearly total. I gazed on it with interest, and then eyed the dreary scene around. The wild, lonely landscape of rocks and sand—the camels kneeling around the bivouac—the wild faces of the Arabs, reflecting the red light of the fire—their wild voices and guttural sounds, all combined to produce an effect so startling, I felt till then I had never seen so fully sensible of our complete separation from the civilized world."

Now, good reader, with the learning and the glad light of the twentieth century beaming on us in full effulgence; with your knowledge of astronomy, geology and history, transfer yourself from Allegheny College, at Meadville, Pa., where Prof. Millard was an instructor in theology and Biblical Antiquities, to this wild, desolate and barbarian camp of unlettered Arabs, possibly one of their number learned enough to read and write, but wholly ignorant of all the sciences, and all the literature and wonderful learning of these modern times, and yet acquainted with the traditions of their equally ignorant ancestors; and imagine him, this elementary scholar, a Moses, attempting to write his ideas of God, of creation, a history of the world, and the people in it. How different do you suppose would be his narration from that now presented us in the Bible, which sordid ignorance, or mean avarice credits to Infinite Wisdom? Giving that wisdom unlimited power, and ignorant Arabian man speaking words into being; making a sun to illuminate the earth; hanging stars in the sky to twinkle by night; creating animals and men out of clay; opening the windows of heaven to make it rain; exhibiting a rainbow to show he would not get angry and drown the world again. Leaving his feet on earth, resting on pillars, don't you think he would build a heaven with golden streets, and an ivory throne on which he would seat his God, while all his subjects in that horrible guttural would join in an effort to please him with their rude melody? Ah, don't you think they would make a ladder, reaching from earth to sky, on which angels would ascend and descend, such as one as Jacob saw? Tell us, would he imitate Babel Tower, in his boyish exaggerations and make serpents and donkeys talk, and converse with mortals?

If so, if ignorance would do all this, tell us if you would not think it wise to withhold the dishonored Infinite Wisdom by making that uncultured barbarian the author of a book, filled from cover to cover with equal Munchausens, and credit the authorship to the Almighty Ruler, and threaten you with endless punishment if you refuse to accept it as divine?

And again, should that book, here and there, be adorned with an occasional gem, gathered from the learned of later ages and injected into its pages, do you think they would have sufficient merit to make the whole collection worthy the title of Sacred Scriptures?

We pause for your reply.

TO THE WORK! TO THE WORK!

Important Notice From the Illinois State Spiritualist Association.

The official board of the Illinois State Spiritualist Association is ready to lend a helping hand at all readily accessible points in the Prairie State, where an earnest effort is to be made to spread Spiritualism by holding Parlor, Hall, Grove, or District Meetings. It also aims to establish stable neighborhood circles, charter permanent societies and aid by counsel and visitation all regular local organizations now in existence. Write what you want, and when you wish to be given priority of co-operation, but it is hoped to reach all within a reasonable time.

Address your application to the secretary at 550 East 56th Street, Chicago.

H. A. CROSS, Secretary.

GEO. B. WARNE, President.

Practical Buddhism.

Again Mr. Bryan wrote from Japan: "I have never seen a more quiet, orderly, and self-restrained people than I have met in Japan. I have not seen one drunken native, or witnessed a fight or altercation of any kind. It is said in the city of Tokio there are over 1,100 public baths, and it is estimated 500,000 baths are taken daily at the bath houses. This does not include the baths taken at home."

If Mr. Bryan's observation corroborates the report of other travelers, he heard no profane or cuss words while in the Sunrise Kingdom. Profanity is a Christian vice which follows in the trail of missionaries and sailors, as does whiskey, New England rum, and civilized vices generally.

The Disgrace of It.

Considerable comment has been made over the fact that a woman who was convicted of a capital crime was recently hanged in Vermont.

We thoroughly coincide in the view that the hanging was a disgrace to the state of Vermont—a bitter, stinging disgrace, to hang a woman.

At the same time there is room to ask the question: Has not a woman as good a right as a man, to be hanged? Yes, we agree that it was a deep, dark disgrace, a blot on the fair name of Vermont, to hang a woman.

Further, we declare that it is a dark disgrace to any state, to hang a man! Hanging is a barbarous punishment—a crime against human nature—of the same quality except the legality, as the crime of the murderer who is hanged.

It is a disgrace to our boasted modern civilization, that such punishments as hanging, electrocution, etc., are still in vogue.

It is a burning disgrace that no better way of managing or disposing of such convicted criminals has not been found and put into effect—some method of humane and humanizing tendency, which would at once protect society and at least tend to bring the bad to a better state of mind.

Surely it is a disgrace to hang a woman; it is also a disgrace to hang a man—a deep, dark, damning disgrace. And Vermont is not alone in bearing the burden of disgrace. The time is coming when civilized people will find some better way to do with criminals than to murder them.

The shock caused by the hanging of a woman will have a tendency to bring about sooner the abolition of hanging, altogether, as a barbarism. The time is surely coming when the growth of ethical humanitarian sentiment will set aside entirely the old Mosaic code, based on vengeance pure and simple, of "an eye for an eye, a tooth for a tooth," death for death, murder for murder—cruel vengeance wreaked under the formal sanction of legal procedure.

In place of the old barbaric idea of punishment, will be substituted methods of humanizing the criminal, but humane ideas, with the object of both reformation and the public protection. Spiritualism with its grand philosophy will have much to its credit in bringing about the beautiful reform.

A Friend Wants to Know.

"Do you mean to insinuate that the Bible represents God as guilty of jealousy? You say the denial of a Supreme mind is less offensive than a vacillating, repentant, jealous God. So I would say if the Bible represented him as such."

Our friend who asks the question, will open his Bible to Exodus 20:5, and read:

"For I the Lord thy God am a Jealous God," etc.

If not yet satisfied that inerrant book misrepresents the character of him we are taught to adore, open to Exodus 34:14, and find:

"The Lord, whose name is Jealous, is a Jealous God."

If not yet satisfied with the mean character the Bible gives to God, read Nahum 1:2, and cease your search for "God is Jealous," and the Lord is Jealous, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies."

The Bible makers and the prophets blasphemously credited God with the meanest passions of the human breast, and in sending the book to school boys and students, and the Lord is Jealous, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies."

Evil Seeds Produce a Like Harvest. Paul was correct when he wrote the Galatians 6:7—"Whatsoever a man soweth that shall he also reap." If he sows "hate," as Jesus taught his disciples, Luke 14:26, an abundant harvest of hate may be expected. If he wastes his substance by giving all he has to the poor, Matt. 10:21, the residue of life will be spent in poverty and wretchedness. If nations sow to the god of War, ruined homes, desolation and death must follow. If he sows to peace, and to the cultivation of the many virtues, he may expect to reap a harvest which will glorify the mortal and bloom in perpetual verdure when the turmoil of earth life is over.

Weeds, briars and brambles should be exterminated, not cultivated; and so with evil passions, and all the incentives which lead to vice and crime. A religion which teaches the almshouses with victims; that furnishes the inmates for our insane asylums; that fills our cemeteries with suicides; our prisons with convicts, and the galleries with their repulsive fruit, should not be cultivated. And this is just what Catholicism and her daughter churches are doing, if trust can be placed in statistical reports, furnished by the caretakers of those institutions.

The Criminals Are Churchmen.

The Oregonian, one of the oldest and most prominent secular papers on the Pacific coast, published at Portland, in a late issue is reported to have said: "There is one infidel and eighty-one Catholics in the penitentiary at Salem, Oregon." Wonder how many clergymen, and how many persons representing other Christian churches there are? Will some good patron in Oregon supply The Progressive Thinker with this desirable information?

As the wardens in the penitentiaries are in the habit of classing Spiritualists with infidels, otherwise "not in the faith," this information of the Oregonian is a proud mark for Spiritualists.

Against Women Inspectors.

Percy L. Hedrick, chief sanitary inspector of the Chicago Health Department, has announced his intention of dismissing the only three women inspectors, and replacing them with men. He says women cannot do the work properly.

Women have been highly successful in such work in other cities, and his action has aroused much indignation among the settlement workers and club women of Chicago. A recent meeting of women has been held to protest, and representatives of Hull House, the Northwestern University Settlement, the Armitage Avenue Settlement House and the Henry Booth House went before the council finance committee to urge that the women inspectors should not be removed from the staff.

Jane Adams said: "It is the tendency in all cities to increase rather than diminish the number of women inspectors." New York has 48 inspectors, and of these 24 are women. Inspection in houses usually has to do with the interior arrangements, and it is a woman's work.

Mrs. Herman Falkenstein, head of the Armitage Avenue Settlement House, said: "Politics, pure and simple, is behind it all. Women have no votes, therefore they are to be removed. This must make us, as women, realize that it is high time for a suffrage clause in our city charter."

Other prominent women workers are reported as saying the same thing. The Chicago Tribune predicts that Inspector Hedrick's action may lead to a concerted effort by the settlements and the women's clubs to secure a municipal woman suffrage clause in Chicago's new charter.

ALICE STONE BLACKWELL.

The Christianizing of the State of Iowa Through Its State College.

The Iowa State College is maintained by the state, where 1,200 young men are annually enrolled as students, as stated in a circular sent out to those who are supposed by the acturaries of the Christianizing movement to be in sympathy. How many young women are not so fitted. Perhaps it is thought the latter are already Christians, or of no consequence. This college is maintained by taxes which fall on every citizen of the state, at least half of whom do not belong to any church, and if they sent their children to this college, would do so because it was free from sectarian influence. The Constitution of the United States, and of the state, prohibits the introduction of sectarianism into the public schools.

Now in defiance of the laws, an attempt is being made to make the Iowa State College a hot-bed of religious bigotry, and a nursery for the churches. It is done through the specious pretensions of the Young Men's Christian Association, which is the Jesuitical order of Protestantism. We use the word, advisedly, for with the pretensions of giving its members social and moral advantage, its true object is to make church members.

By subscriptions, a Y. M. C. A. building is under way and ten thousand dollars more is wanted to complete it. An urgent appeal is made to the interested. The circular says: "Where in all Iowa, or elsewhere, is a field for Christian work so open, so strategic and so easily taken?"—meaning the conversion of these 1,200 students to churchianity.

It is in the program, for ex-President Patton of Princeton University, says: "The Y. M. C. A. has well nigh the religious monopoly of the religious culture of our universities and colleges."

A splendid building is wanted for the home of this religious order, which the State ignores. The circular says: "There is great need for a building to be the center of religious life and activity." The Y. M. C. A. has worked its way in without a building for a "Home." It has "Religious meetings," "prayer meetings," "Bible Study," "Mission Study," it has "organization of the religious forces," and helped college men to stand by their early religious training. What may it not do if it has a magnificent "Home" to attract those who now are not inclined to swallow the religion to get the privileges? With the "Home" and all the Social and alluring incentives of social position, with ostracism of the "religious" students and professors, the Iowa State College will be to all intents and purposes a church school, maintained by the State, and for which the churches pay nothing at all.

The promoters, in their circular acknowledge that they are acting in defiance of the law. The reason they give for asking donations is thus given: "Being a State Institution, the faculty are restrained by law from giving any religious instruction." If this is the fact, why do they burden themselves with the conversion of the students? Why do they become outlaws? The people of the State ought to know what they want as well as these preachers, to support whom they are taxed.

The Catholics have just the same right to establish a building for the propagation of their religion by the side of the Iowa State College as the Protestants. If they should do so, the probabilities are that the sensibilities of the people would be that shocked, that it would be torn down by mob violence. If allowed, the Mother Church would gladly erect a building, a "Home," for the students, and the Lord is Jealous, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies."

The register for last year shows about 8,000 persons who visited the cabin in the valley, and the daily average this year is something like forty per day.

Mrs. Forbes Story.

Speaking of her gift, Mrs. Forbes said: "I know nothing of my power except what the people tell me, as I do not remember anything of what was said or what I have done since I was in this supernatural state. One thing that embarrasses me, though, is, they tell me that when I am in that condition I play with dolls just as a child does, and that I say I am only six years old. This is very embarrassing to me, and I would do anything to be relieved of the wonderful power they say I possess."

"It seems, from reports, however, that I am doing lots of good, and of course I am glad of that; but now that so many people come here, this place no longer seems like home. When I come out of the supernatural state it seems as if I had just awoken from a refreshing slumber. My husband tells me that I never sleep till about 3 o'clock in the morning, and that when I go in this 'spell' at supper I never leaves before 3 o'clock."

When asked why she did not move to some town easy of access she said: "This place has been home to me for so long that I would be lost in a city or town, and maybe if we stay here the people will soon get tired of coming, because it is so hard to get here. The whole thing is distasteful to me. We have had several offers to go to cities, and people have offered us money to make the change, but I don't want to go. We were in Fort Smith a few days ago, and Mr. O. B. Galloway offered my husband \$100 if he would get me to talk for two nights in that city, but I would not permit him to accept the money, for I believe that God has given me this power, and it would not be right to charge for doing anything for the people."

Mrs. Forbes is of the Southern type—dark with black hair and eyes. She weighed 125 pounds before this miraculous change, but now weighs 155. She talks intelligently, is a member of the Baptist church, and, according to the custom of her neighborhood, smokes a cob pipe.

W. E. Forbes, husband of the "Wonderful Woman," said: "I can't understand what is the matter with my wife. I have had several physicians to examine her, but they cannot determine the cause of these changes any more than I can. She certainly tells things of great value, judging from the letters I have received from people in different parts of the United States, who have been here, telling me of the good she has done."

"I have a letter now from a man in California, who was here last year, which is written in Spanish. As soon as it is possible to do so, I will get my wife, in her supernatural state, to translate it, and answer the questions asked for the San Francisco Standard. I can give easily then. However, it may be some time before I can consult her about this matter, as there are

always several persons here to consult her, and they should have the time before anything else."

The Change to Infancy.

Mrs. Forbes sat the supper table not long ago. When about half through eating the whole expression of her face changed; her eyes became wide open and staring, her appetite changed and she adopted the vernacular of a child. Immediately after supper Mrs. Forbes retired to a room, where she has twelve or fourteen dolls that have been given to her by visitors. She took each doll and kissed it, talking as a child does and calling them by name. After thirty minutes, she replaced the dolls and, facing the people in the room, said:

"My mission here is to tell the people there is a hell, and there is a heaven, and that the Bible is not crooked, but that the people read the Bible crooked. I will play two songs if the people will sing, and then I will talk to them about business."

After the music, which is another gift of her supernatural state, Mrs. Forbes continued:

"God gave me this power six years ago. I am now told everything by a little boy, but in another year I will be a woman who will have me to teach Sunday-school, then I will not talk on business, but will teach day-school every day. After I have been with the Sunday-school woman four years, I will leave her and go with another woman who will cause me to talk to thousands of people to where I now talk to one, and I will go into the world and talk to the people and tell them where there is a standing, 'The people to-day,' said Mrs. Forbes, 'are on the brink of a precipice, and as are one who is in a house that is on fire, and have been warned, but make no attempt to escape.'"

Lansing Staats, a real estate dealer of Dexter, Mo., when seen at his office in Dexter, said:

"Yes, I want to see the 'Wonderful Woman of Taskee,' a few days ago, and while I do not know whether her power is supernatural or not, I do know that she told me some things which were true, and I do not know how she knew them. She told me the kind of house I live in; that I was an unmarried man, and that in a short time I would receive a letter from a woman that might cause me to make a change. I asked her about Southeast Missouri, the country I am interested in. She told me that she saw not far in the future the country known as Southeast Missouri dotted with thriving towns, connected by electric railways, hills that have been torn into mines from which the richest ore is being taken. 'I see straggling towns that have become commercial centers and swamps that have been turned into waving fields of wheat,' said Mrs. Forbes."

"I asked her what would be a good investment for me to make on which I would realize a good profit, said Staats, 'and her answer to that question almost made me believe in her. She said: 'If you want to see your dollars grow and become many, plant them in the soil of the country you have been asking me about.'"

Three Other Visitors.

E. J. Duncan, a blacksmith, living two miles from Dexter, Mo., said that he went to see the "Wonderful Woman" and that she told him how many members his family contained, what his business was, described his family, and answered questions that he asked her. He asked Mrs. Forbes to describe a peculiar tree, near where he lives, and she did so, even describing a mark that he did not know of himself, but on looking found it was as she had said. "If there is anything you do not want to know," said Mr. Duncan, "you had better not ask this woman, for she can certainly tell you anything you ask her."

Charles Liles, a well-known politician and lawyer of Dexter, and chairman of the Twenty-second Judicial Democratic Committee, when asked what he knew about Mrs. Forbes, replied:

"I think that she can tell you anything you want to know, for she told me about some things that I believed to be unknown to anyone but myself. She seems to be both philosopher and reasoner, for she offered suggestions regarding some law cases I have that will win. I am pretty sure. Anyway, what I learned is worth the visit."

Stephen P. Bailey, who came up from Sherman, Texas, to ask Mrs. Forbes about some matters, said:

"Mrs. Forbes is certainly a wonderful woman. She described the parts of Texas where I have been, as well as other places, and her descriptions were correct. I asked her about several business matters and her knowledge of my business affairs certainly astonished me. I do not regret my trip up here, as I think I have been

Truth Is Marching On!
Woman of Prophetic Vision Puzzles All Wayne County, Missouri.

"Wonderful Woman of Taskee," while in a state resembling that of an infant, foretells things to come, locates lost articles and gives advice on all matters of business. Peculiar gift came to her after an unusual illness following the sting of a strange worm. Eight thousand persons visit her cabin in one year, and prominent persons tell of her gifts. Verily the world is moving gradually to that point when Spirit Return will receive almost universal recognition. The secular papers are now doing far more to call people's attention to the fact that spirits can communicate with mortals, than all the Spiritualist papers on earth combined. They reach the skeptic, the agnostic, the one who looks upon spirit phenomena as the result of legerdemain alone, and in that respect they are powerful agents for good. In the country, on a secluded farm, Spirit Return is established, and thousands are converted to its belief, without an "ism," without a flourish of trumpets, and without any effort to proselyte. The medium in this particular case is a Mrs. W. E. Forbes. She resides in Taskee, Mo., and is known as the "Wonderful Woman of Taskee," because of her peculiar gifts in divining future events. When in the prophetic state she becomes as a child.

Taskee, Mo., March 11.—In a log cabin three miles from this village, in the rough Wayne county foothills of the Ozarks, lives Mrs. W. E. Forbes, a woman with a prophetic instinct, who is known as the "Wonderful Woman of Taskee."

Mrs. Forbes is just 35 years old. She is the wife of a farmer, and, until 1896, was as any other woman, as far as future happenings are concerned.

Early in that year she was stung by some species of worm that was a stranger to the farmers and physicians of Wayne county. From this sting she almost died.

In November she was attacked by an illness resembling epilepsy. In 1899 came another attack, and the spell left her as a child of six years.

These attacks became frequent after awhile, but they were not of long duration. While under the spell it was noted by her husband that she could see things, though the room was in absolute darkness, and could answer questions relating to things of which she knew nothing.

The neighbors learned of this, and at night would congregate at the Forbes home and ask Mrs. Forbes about lost articles, strayed stock, the proper time to plant, and many other things. Invariably they received answers which proved to be correct.

The fame of the "Wonderful Woman of Taskee," as she now came to be known, spread far and wide, and persons came from all parts of the country to consult her on various subjects—to get information concerning lost articles, future prospects, business ventures, or anything the person was desirous of knowing. The Forbes family makes no charge for any question that may be asked.

The register for last year shows about 8,000 persons who visited the cabin in the valley, and the daily average this year is something like forty per day.

Mrs. Forbes Story.

Speaking of her gift, Mrs. Forbes said: "I know nothing of my power except what the people tell me, as I do not remember anything of what was said or what I have done since I was in this supernatural state. One thing that embarrasses me, though, is, they tell me that when I am in that condition I play with dolls just as a child does, and that I say I am only six years old. This is very embarrassing to me, and I would do anything to be relieved of the wonderful power they say I possess."

"It seems, from reports, however, that I am doing lots of good, and of course I am glad of that; but now that so many people come here, this place no longer seems like home. When I come out of the supernatural state it seems as if I had just awoken from a refreshing slumber. My husband tells me that I never sleep till about 3 o'clock in the morning, and that when I go in this 'spell' at supper I never leaves before 3 o'clock."

When asked why she did not move to some town easy of access she said: "This place has been home to me for so long that I would be lost in a city or town, and maybe if we stay here the people will soon get tired of coming, because it is so hard to get here. The whole thing is distasteful to me. We have had several offers to go to cities, and people have offered us money to make the change, but I don't want to go. We were in Fort Smith a few days ago, and Mr. O. B. Galloway offered my husband \$100 if he would get me to talk for two nights in that city, but I would not permit him to accept the money, for I believe that God has given me this power, and it would not be right to charge for doing anything for the people."

Mrs. Forbes is of the Southern type—dark with black hair and eyes. She weighed 125 pounds before this miraculous change, but now weighs 155. She talks intelligently, is a member of the Baptist church, and, according to the custom of her neighborhood, smokes a cob pipe.

W. E. Forbes, husband of the "Wonderful Woman," said: "I can't understand what is the matter with my wife. I have had several physicians to examine her, but they cannot determine the cause of these changes any more than I can. She certainly tells things of great value, judging from the letters I have received from people in different parts of the United States, who have been here, telling me of the good she has done."

"I have a letter now from a man in California, who was here last year, which is written in Spanish. As soon as it is possible to do so, I will get my wife, in her supernatural state, to translate it, and answer the questions asked for the San Francisco Standard. I can give easily then. However, it may be some time before I can consult her about this matter, as there are

always several persons here to consult her, and they should have the time before anything else."

The Change to Infancy.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that no space is made available to publish anything 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 high plane of truth and must make appeal equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only one side of the paper. Please bear this in mind.

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

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

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Mrs. Henrietta L. Lichtig writes: "The Illinois Sunflower Club will celebrate its first birthday on March 23, at the old Tremont House, corner Lake and Dearborn streets. The afternoon exercises will consist of a game of progressive euchre, beginning at 2 o'clock sharp, and six prizes will be given. Some booths will also be arranged for the purpose of giving readings to those who desire them. Supper will be served at 6 o'clock, after which there will be a short but interesting program, followed by dancing. Vogel's orchestra will furnish the music for the dancing. Tickets can be purchased of the members of the club. Come, friends of the Sunflower Club, and swell the crowd and help the young child to celebrate its first birthday."

Dr. C. H. Figners of Cleveland, O., gave a call to The Progressive Thinker office while in Chicago en route to Texas in search of health. Nervous prostration is the trouble. He will be near DeKalb, Texas.

Progressive Sunflower Lyceum No. 1, holds regular meetings at 523 Belmont avenue, at 2:30 p. m.

Frank T. Ripley, of Tipton, Ind., who has been here for two weeks past the guest of his friend, Dr. Will Clough, left last night for St. Joe, Mo. Mr. Ripley is a lecturer of note and states that his time is all taken up to the first of September.—Republican News, Hamilton, Ohio.

A. A. Smith writes from Anadarko, Okla.: "Is there not a good test medium and speaker who would take pleasure in coming here in the near future and give this city a waking up? Arrangements will be made to have a hand to meet the requirements of the medium, providing the time of arrival is given a few days before."

M. A. Leonard writes from Cleveland, Ohio: "Dear brothers and sisters, I have been an invalid for many years, and will soon go to a hospital to be operated on. If it is not asking too much, will you give me your best thoughts, and thus oblige a suffering sister?"

Ferd C. Suhrer writes: "In the absence of President Kirchner, Sunday afternoon, March 11, the services of the Rising Sun Mission, 378 S. Western avenue, were conducted by first vice-president Chas. Thompson, who made a few remarks at the temple. Dr. Hager also favored us with a brief but interesting address along scientific lines that left no room for doubt. He is a very interesting talker. A few messages were given by Bro. Thompson's guides, which gave the usual satisfaction. In the evening Dr. J. H. MacFarland read the Creed. At the close of the services he was congratulated again and again by friends and strangers for his clear interpretation of the word 'creed.' Sister Dill gave messages which were wonderful for their accuracy. 'Heaven' will be the subject of Dr. Randall, our speaker for Sunday evening, March 26. We will see the largest congregation of Spiritualists ever assembled on the West Side on the occasion of our celebration of the 58th anniversary of Modern Spiritualism, Sunday, April 1. Our large hall, 378 S. Western avenue, will be fittingly decorated, and our program will include some of the most popular exponents of Spiritualism on the platform. An appetizing lunch will be served in the afternoon as usual, to accommodate those who wish to stay for the evening service."

"The Globe-Democrat publishes the following: 'Wichita, Kans., March 12. W. E. Hart, the Spiritualist charged with defrauding Mrs. M. A. Price of Greenup, out of \$325, was discharged in the federal court here to-day.'"

N. J. Jones of Unity Spiritual Society, Milwaukee, Wis., writes: "Mr. George H. Brooks has served the Unity Spiritual Society during the last six months. His work here has taken the form of a progressive series of lectures along advanced spiritual and metaphysical lines. His teachings have been highly appreciated by all earnest aspirants for spiritual truths. His work is far above the regular lectures generally heard on the Spiritualist platform. Mr. Brooks' earnestness of purpose, sincerity in his efforts toward the elevation of humanity, and sublimity of character, have endeared him to the hearts of his audience and his many students in the Cream City."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

Benj. F. Atherton writes from Portland, Oregon: "Under heading of 'Optimistic View of Spiritualism in Portland, Oregon,' you have made me unintentionally the president of the First Society. The president of that society is Bro. E. F. Staley, an earnest, energetic worker for good, clean Spiritualism. His friends and supporters would not allow even the state president to rise in his stead, hence this correction."

Fond Du Lac, Wis., March 9.—Following a remarkable dream that he would be run down by the cars and fatally hurt, Station Agent Mulvany was struck and killed by a train here to-day.

Geo. B. Perrie writes from Grand Rapids, Mich.: "Plans are being made for holding of a highly entertaining anniversary day service by the Grand Rapids Spiritual Society, March 25. The North End Spiritual Society, the Psychic Circle and the New Thought Spiritual Society, have decided to unite for the occasion, and the joint services will be held at 2:30 and 7:30 p. m. The Rockford, Mich., society has also been invited and it is hoped will also take part. The program has not yet been fully determined, but it is known that there will be lectures by Mrs. May Cecil Lincoln and Mrs. D. A. Morrill; musical numbers and recitations by many others; and messages will be given by capable mediums."

W. Hagemann writes: "The North Star Spiritual Union in its hall, 1548 Milwaukee avenue, greeted an interested audience on Sunday evening, March 11. The hall was crowded to its full capacity. Sister Lester Krueger opened the meeting by invocation, followed by a short address by Brother Aarncke. His words made a great impression upon the audience, especially so as the speaker referred to the Bible, which is endorsed by the North Star Spiritual Union to be the teacher of Modern Spiritualism. After Bro. Aarncke, Sister Burdick made some very impressive remarks, and Sister Lester Krueger gave spirit messages which brought tears of joy to many. The Progressive Thinker was advocated as a medium of the education of the teachings of Spiritualism, truth, and the demand for same could not be supplied with the copies on hand."

Sardou asserts that he is a highly sensitive and effective Spiritualist medium; that he has had frequent interviews with spirits of friends who are dead, and that he has received messages, spirits guiding his hand to write them as they were communicated to him. He has a collection of many drawings he has made, the spirits guiding his pencil—strange faces of angels, of demons, human figures aloft in the air, and many other things of them supernatural beings. He says he sees obstacles in the path. The playwright says he can not and does not attempt to explain these visitations, this guidance. But he is convinced of the objective reality of the spirit world and of its desire and power to enter into relations with humanity.—Chicago Chronicle.

Bro. Woodward writes from Montgomery, Mich.: "I have read your paper about six years and I enjoy it very much. I am proud of you for the stand you are taking for truth and right. We had some fine tests of spirit power through the medium C. J. Barnes, at our home. We are holding home circles once a week with very good results."

Correspondent writes from Cleveland, Ohio: "The society known as the Ladies Temple Fund Spiritual Society is doing a grand, good work. They bought an old Baptist church, taking possession some time last September, and putting workmen upon it at once, remodeled, repainted it, and have now holding meetings of their own for holding masses and other uses. They have a nice kitchen which they use in connection with the large annex room, and each Sunday afternoon they serve lunches for many who stay from the afternoon to the evening services. Yesterday fifty or more took their lunch at the temple. Geo. Kates and wife are the speakers for this month of March. They are well liked and draw good houses. Last month W. J. Colville was with us, and his masterly discourses and lectures received the highest praise from all. The cause is steadily but surely growing and improving in this city and throughout the state. The course of The Progressive Thinker is slowly but surely weeding the weeds of Error from the garden of Spiritualism. The fakes and frauds, whoever they may be, will yet learn the better way by being left alone as people have knowledge of their trickery. The Progressive Thinker is a great dispenser of that knowledge."

Dr. Beverly writes: "The meetings at Arlington Hall, Thirty-first and Indiana avenue, are growing in interest every week. We have something new and up-to-date, for progressive people demand the truth in its latest unfoldment. Many mediums are present every Sunday and are always free to demonstrate their phases. Mme. L. Nerve furnishes fine music and sings the latest songs. Free healing is a prominent part of the exercises. All meetings free to the public. Come and bring your friends."

W. J. Colville has been having crowded houses at St. George's Hall, Toronto. He takes a temporary farewell of America in San Francisco and Oakland, California, March 25, 26, 27 and 28. He sails for Sydney, on the Sonoma, March 29. He is in demand as a speaker the world over.

FRIENDS OF THE CHURCH OF THE SOUL TAKE NOTICE!—There will be a Progressive Euchre Party under the auspices of the State of Michigan, at the home of Mrs. Minnie Allen, 5522 Pershing street, on Thursday evening, March 22. Score cards 25 cents. Playing will commence promptly at 8:30. Prizes. Those who wish to assist the church and do not wish to play, can contribute price of score cards.

John Rober, secretary, writes: "The Elkhart (Ind.) Spiritual Society has engaged that able lecturer, Mrs. Nellie S. Baade of Detroit as its speaker for the month of May."

Bro. Herron writes from Hornellsville, N. Y.: "Mrs. Tillie U. Reynolds, New York State Missionary, has held here three very interesting meetings. There was a large attendance, and all were well pleased with the messages. We had a beautiful solo each evening by Rollo L. DeWitt. Mrs. Lee of Canisteo, played the accompaniment. Our society is now harmonious. New members are being added, and we are progressing. Our sister, Mrs. S. Coston, keeps the light burning in her home every Wednesday and Sunday evening."

W. E. writes: "On Wednesday evening, March 14, at 7:30 p. m., 3514 Vincennes avenue, there will be an entertainment given which every Spiritualist should see. There will be fifteen numbers on the program, and every one exceptionally good. Artists of high professional rank have given their services for the evening. There will be moving pictures, illustrated songs, music, etc. 'The Holy City' will be sung to moving pictures made especially for this occasion. This feature of the program is one that has required years of experience, and promises to be one of the most educational and amusing as well as interesting exhibitions that have ever been given. Elmo, assisted by six professional artists, will present a Black Art Exhibition, with all its mystery. The cabinet requires 150 yards of material, also 60 strong electric lights. A few features represented in this work will be the instantaneous appearance and disappearance, the decapitation, and the living talking head, the production of articles and people from space, etc. We start at 8:15 sharp. Come early and get front seats. Tickets 35 cents. Don't forget the date. Thirty-fifth street and Cottage Grove avenue, near the door."

Thos. Hornbeck writes: "A Spiritualist meeting was held at 11:15 a. m. at the residence of Mrs. E. J. Finch. Mrs. Stanner-Adams was present and rendered valuable assistance. We hope that our next meeting will be in a public hall on Davis street, when we expect to organize under the auspices of the Illinois State Spiritualist Association, and work earnestly for the cause that is so much needed in humanity. Spiritualism teaches them whence they come and where they are going in no unmistakable terms. It satisfies our every material need, advances us far into the spiritual realms of life. It absorbs and practices the occult. No one can thoroughly investigate Modern Spiritualism without being made better, and there is no better place for investigation than in the home circle; at least one hour in a week should be sacredly devoted to the communion of spirit between the visible and the invisible members of our families. Then the occult is taught, and we extend our hands with us and teach us how to live right and be good. Let us ever aspire for the true and the beautiful and our lives will always be radiantly bright."

Correspondent writes: "Don't forget the anniversary service and farewell meeting of Georgia Gladys Cooley at the Independent Church of God, corner 47th street and Grand Boulevard, Sunday, March 25, at 7:30 p. m. The program is varied and interspersed with fine music. Short speeches by Mrs. Cora L. V. Richmond, Mrs. Lucinda B. Chandler, Dr. Juliet Severance, Dr. H. C. Cross, messages by Mrs. C. L. Hamilton of St. Louis, Mrs. Belle Weakley, late of Omaha, Mrs. Hannah Lichtig, Georgia Gladys Cooley, Mrs. A. C. Cowan and others. An original poem written for the occasion is to be given by Mrs. Siebold. The lecture at the evening service will be given by Mrs. Cooley. Be on hand promptly as we wish to open the afternoon meeting at 2:30 o'clock sharp. Those who are invited to bring their lunch and dine with us will be to a happy family together. While preparing your luncheon it will be well to put in an extra bite, for should there be any one present from out of the city who has failed to provide for themselves or anyone not having learned our plans, we will be able to make them welcome guests."

W. P. Clifford writes from Ironton, Iowa: "I have been an investigator of spiritual phenomena since 1873. I have paid out a great many dollars in investigating, and found many frauds, which at times almost discouraged me. However I was continually impressed to keep on seeking and investigating, and I have done so for many years. I finally formed a home circle, sitting weekly for almost two years, with the desire that we should have the best of influences in our home, and be made better by our spiritual friends, so that we might do all the good we could for the elevation of humanity. Our home circle has been a grand success, and of much solace and support to us. While at Joplin, Mo., a few weeks ago we had the pleasure of attending the South Joplin Spiritual Research Church, under the management of strong and earnest workers. The services were conducted by Dr. J. R. Brown, Mrs. Sara Sovell of Galena, and C. M. Fann. The services were splendid. All is harmonious at Joplin in the spiritual ranks."

Mrs. Anna L. Gillespie, whose lectures are always of a high order, will be with Brother Grimshaw's society in St. Louis, Mo., April 1 and 2, when they hold anniversary services. She is to address the Chicago League April 4, and will be glad to hear from Ohio or Michigan societies for May and June. She has some dates in those states at that time, and a few there are still open. Address her at 4227 Berkley avenue, Chicago, Ill., care of Mrs. Field.

Mrs. Bushnell Donnelly writes from Sumnerland, Cal.: "In your second volume of The Encyclopedia of Death, and Life in the Spirit World, you speak of Rev. William Tennent's escape from Fane Grove. 'It was my mother's grandfather. All the particulars are not quite correct, yet in the main they are true. Believe me most happy in a visit from my cousin, Mrs. Dilla Cone Beals. Her words were, as she promised, 'Rose, it is as we thought, and I am happy beyond all expectations with my guests. My wife was not on her way to anything spiritual. It happened to put my hand to my head and closed my eyes for a moment, and I saw into another room, as it were. I saw her and heard those words: 'My soul went out to her. G. Love and thanks. Her coming settled the question that there is no death.'"

OCCANDIDES.—Occandides is a psychological narrative by Carlyle Petersilea, author of The Discovers Country. This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Price, paper cover, 50 cts.

After a long life's journey death has claimed John D. Munger of Macomb, Ill. On Monday, March 12, he was taken to the hospital, where a difficult surgical operation was performed. For years Mr. Munger has been a firm believer in spirit return. He had built a fine hall with the intention of having lectures in his town. Mrs. G. G. Cooley was to have dedicated it on April 22. She will now say the last words in it over the form of its noble founder on Thursday, March 22. Mr. Munger would have been 82 years of age in April.

Brother Cole writes from Black River Falls, Wis.: "The corporals of Spiritualists here have enjoyed for a few days lectures from W. J. Burrows on the philosophy of Spiritualism, and tests and trance lectures from Mrs. A. Coffman, each doing the work in a satisfactory manner. Mr. Erwood has been with us at several different times and is always welcomed. Mrs. Coffman was a stranger, and remained in my home while here. Outside of her platform work she has made quite a few happy. Both are earnest and hard workers, and have the best regards and wishes of us all in their endeavors to build for Truth."

Mrs. O. Fonda of Independence, Iowa, has many book numbers of The Progressive Thinker, which she will send to anyone who feels able to pay postage thereon.

R. Mitchell writes: "The Spiritualist Society, Students of Nature, had an interesting meeting, Sunday evening at North Robey street and Milwaukee avenue. The pastor and assistant, Dr. L. C. Koehler, gave an educational lecture followed by the vice-president of I. S. S. A., Mrs. E. J. S. S. S. McIntyre, who has been a member of the society since 1891, and has been a flower social was held at Sister McIntyre's parlors for the benefit of the order of Hephzibah, which is an auxiliary to the society Students of Nature. We thank all attendants for the kindness."

Church of Spiritual Forces meets every Sunday evening at 8 o'clock, 4400 Good speaking, tests and music. Kenwood Hall 4308 Cottage Grove avenue.

President H. D. Barrett has been creating great interest in Kansas. His lectures are enthusiastically received.

Mrs. N. O'Neill writes: "The Spiritualist Society of Clear Lake was held March 13, 14 and 15, by Max Hoffman, of Des Moines, Iowa. His lectures were most convincing, and were appreciated by all present. He leaves directly for Goodell where he has an engagement, and very soon for Galveston, Texas, his second engagement there. We desire to thank our good friends, the Spiritualists of Mason City, for their presence here, and loyal support."

Maggie Hilly writes: "At Spiritualist Mission Chapel (Old 77) in the afternoon we had fine conditions. In the evening we had a very short lecture, but to the point. At the close there was a recitation by Little Miss Leena McAvoy, entitled 'My Shadows.' It was followed by spirit messages by the many visiting mediums. We surely had a spiritual feast, and we extend our heartfelt thanks to the willing workers who took part in the meetings. The messages were all satisfactory. All are welcome at our meetings both afternoon and evening."

Mary B. Hill writes: "March 15, 1906, was an unusually interesting day with the members and friends of the Band of Harmony, but the crowning of our afternoon session came when Mrs. Richmond and her inspired voice gave a most beautiful and well-earned tribute to the 'Grand Old Woman,' who had recently passed on, Miss Susan B. Anthony. With a clear understanding of the pioneer work of our American heroines, we were all moved by the noble and heroic life of our country. It was an early day, in our reform work, on any advanced idea or progressive thought, none knows better the courage it required than does Mrs. Cora L. V. Richmond. Miss Anthony having been on the Spiritualist platform where Mr. and Mrs. Richmond have been, both had an opportunity to meet her personally, and did so. Mrs. Lucinda B. Chandler, each being alike interested in all reform work, and none could pay tribute better than they, and the friends who were present will long remember the spirit of sisterhood which prevailed on that occasion."

"Mrs. J. Sowerby, secretary of Psychic Circle of Grand Rapids, Mich., writes: 'Our society meets every Wednesday afternoon. We are having a good attendance, and are very interesting, meetings and are prospering. We recently had the pleasure of having Mrs. Amanda Coffman, our talented and I have done so for many years. I finally formed a home circle, sitting weekly for almost two years, with the desire that we should have the best of influences in our home, and be made better by our spiritual friends, so that we might do all the good we could for the elevation of humanity. Our home circle has been a grand success, and of much solace and support to us. While at Joplin, Mo., a few weeks ago we had the pleasure of attending the South Joplin Spiritual Research Church, under the management of strong and earnest workers. The services were conducted by Dr. J. R. Brown, Mrs. Sara Sovell of Galena, and C. M. Fann. The services were splendid. All is harmonious at Joplin in the spiritual ranks.'"

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Mrs. Bushnell Donnelly writes from Sumnerland, Cal.: "In your second volume of The Encyclopedia of Death, and Life in the Spirit World, you speak of Rev. William Tennent's escape from Fane Grove. 'It was my mother's grandfather. All the particulars are not quite correct, yet in the main they are true. Believe me most happy in a visit from my cousin, Mrs. Dilla Cone Beals. Her words were, as she promised, 'Rose, it is as we thought, and I am happy beyond all expectations with my guests. My wife was not on her way to anything spiritual. It happened to put my hand to my head and closed my eyes for a moment, and I saw into another room, as it were. I saw her and heard those words: 'My soul went out to her. G. Love and thanks. Her coming settled the question that there is no death.'"

MARY ANN CAREW, Wife, Mother, Spirit and Angel. By Carlyle Petersilea.

This most beautiful story of the experience of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

THE ANNUAL CONVENTION Of the Ohio State Spiritualists Association Will Be Held Friday, Saturday and Sunday, May 25, 26 and 27, 1906, at the First Spiritualists Temple, Fullerton Street, Cleveland, O.

We urge that every Spiritualist in the state be represented at this convention, either in person or by delegate. A most cordial invitation is extended to the Spiritualists from other states as well as from our own to be with us. The list of speakers will be made known later.

C. A. BOLLINGER, Secretary O. S. A. 1305 Clark Ave., Cleveland, Ohio.

SHAGREN SCHOOL OF MAGIC.

It Is Not What It Is Claimed to Be.

To the Editor:—I have just come across your kind letter of July 25, 1905, in which you gave me the address of the Shagren School of Magic, with the request that I communicate you the result of my correspondence with them. I sent for a trick which they claimed was used by Anna Eva Fay, in which the operator makes a handkerchief borrowed from the audience do some very wonderful things, such as lie down, walk about the stage, bow to the owner, etc.

I have seen Miss Fay do all this, and more, with a handkerchief, but it certainly was not done in the way the Shagren School describes, so that my efforts to get some good trick from them was an entire failure.

The Shagren idea is to have a helper on each side of the stage operating a black thread. You tie the knot in the handkerchief, and at the same time tie the thread in the knot, and of course the operators obey your commands to the handkerchief.

Miss Fay, on the other hand, walks out among the audience, and the handkerchief follows at her command. It doesn't always have a knot in it. One lady sitting close to the writer in one of Miss Fay's entertainments, loaned her handkerchief, and when it was returned to her it was so full of electricity that it would not remain on her lap, but kept moving around until it finally fell on the floor. The lady called the attention of several persons sitting near her to the continued queer conduct of her handkerchief. When being the case I have little faith in the alleged school of magic."

W. H. HAMILTON, Charleroi, Pa., Box 131.

Anniversary Celebration of the German Spiritualist.

Under the auspices of the Searchers' Publishing Company of Chicago, a strong association of many German Spiritualists, organized to unite the German speaking Spiritualists of this country, will celebrate the 58th anniversary of Modern Spiritualism on Sunday, March 25, 1906, at Flynn Hall, 461 W. North avenue, corner Robey street, Chicago, commencing at 2:30 p. m. sharp.

One of their foremost and best known writers and excellent speakers, Dr. George von Langsdorff, a prominent retired physician of Germany and America, will deliver the opening address, followed by Max Getzke, editor of "Lichtstrahlen," the German Spiritualist paper, and Miss Ida von Langsdorff. Messages will be given by Mrs. Anna Dodge, message bearer of Lichtstrahlen, and by Mrs. Marie Patschke, Mrs. C. Schwann, Mr. Frank Joseph, Mrs. Marie Obrock, Mrs. Bertha Zander, Mrs. Annie Schirmer and others. Messages will be given in German and English. An excellent musical programme will be rendered. All are welcome.

IMPORTANT NOTICE.

It Is Directed to the Spiritualists of Iowa—Charges Preferred Against the State Association.

Since writing my last item of our appointment as missionaries for the State Spiritualist Association of Iowa, I learned that charges have been filed against the S. S. A. of Iowa, and Mrs. Noyes and I will not work as missionaries for that association until all disputes are settled satisfactorily to work as S. S. A. We will continue to work as field workers for the cause in Iowa.

WILLIAM D. NOYES, 1374 Main street, Dubuque, Iowa.

The Ingersoll Edition.

The edition containing the celebrated address by Col. Ingersoll on "The Devil," has received widespread attention. Orders are still coming for it at the rate of about 2,000 each week. The lectures by Mrs. Longley, Judge North and Mrs. Cora L. V. Richmond, and the poems in the same paper will also be read by at least 200,000. Orders will still be received at one cent per copy. No order received for less than ten copies.

"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritual Gatherings." By Mattie E. Hull. Price 10 cents.

A New and Deeply Interesting Book

By the Author of "A Wanderer in Spirit Lands."

"THE STRANGE STORY OF AHRIZIMAN."

The Persian Mystic Emperor.

A weird, powerfully told dramatic story of the earth life and subsequent experiences in the Spirit World of the "Guide, Ahriziman." Few books are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given of Ahriziman's Studies in the Domain of Magic and its relation to obsessions and other perplexing problems of spiritual intercourse. Price, cloth \$1.00. Paper, 60 cents. Will be ready for delivery about April 1.

Books by Carlyle Petersilea. Owing to the great demand for these books, we have republished a new edition of Mary Ann Carew and Occandides. We can now supply the friends that have long wanted these books. Price of "Occandides," 50 cents; "Mary Ann Carew," \$1.

Letter From a Kansas Worker. To the Editor:—"The death of Sister Nancy Coles of Weir City, Kansas, has cast a gloom over this vicinity, but our hearts are rejoiced that she was a faithful Spiritualist to the end. She died as she had lived, doing and counseling good. The Pittsburgh society owes much to her for her devoted efforts in their behalf."

This society holds local meetings three Sundays in the month with myself to hold service the first Sunday in each month. The society has arranged for a two weeks' meeting commencing next Monday night. The Sunday night service will be a considerable enthusiasm and the friends yielded to the wishes of the public, and arranged for every night. Bro. Harrison D. Barrett was there a few weeks ago and all were delighted with his lecture and hope for his speedy return.

D. Wesley Travers and two sons, of New York City are at Galena, and will assist in organizing a society. My engagements are such that it will necessitate a Sunday afternoon service, but even this will be a start toward a church edifice. There is also a movement on foot to establish a school of astrology under the auspices of our charter, with D. W. Dunkin, city surveyor of Galena, as the teacher. Mr. Dunkin is well qualified to educate in this branch of psychic development, possessing as he does the power of clairvoyance, physical manifestations added to his knowledge of the science of astrology.

At the local meeting at Joplin Sunday night, Mrs. Cyrus Paul gave some remarkable psychometric readings and received deserved praise for the same. The lecture by Dr. Brown was one which touched all with its pathos and practical application of our teachings. I trust The Progressive Thinker may never cease to wave.

SARA C. SCOVELL, Galena, Kansas.

PASSED TO SPIRIT LIFE.

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

Since returning to Canton from Western Ohio, where I was called to officiate at a funeral of a life-long Spiritualist, I have, between the friends of Canton and Massillon, been kept quite busy. The deceased was a brother to whom I refer in Mr. Benjamin Southworth who resided about five miles from Delphos, Ohio. Brother Southworth passed to spirit life from his late home, Feb. 13, his funeral taking place on the 15th. He has been a Spiritualist for years and was devoted to the cause of Spiritualism. He was born in Clark county, Ohio, near Springfield, Jan. 28, 1823, but came to Allen county when 8 years of age. He was married to Elizabeth Sakemiller in the year 1849. He is survived by his wife and three children, two children having preceded him to the spirit side of life. He was a veteran of the Civil War, having served three years in the army, and was honored and respected by all who knew him.

MRS. NINA D. CHALLENGE, Canton, Ohio.

The transition of John Stillwell of Port Huron, Mich., occurred March 6. He was a thorough Spiritualist and psychic. This was a very falling comfort to him through the torture of six years of suffering, caused by a fall, and consoling his wife, Mary Stillwell, with the knowledge of re-union. Dr. Julia M. Walton gave the funeral address, March 9.

Passed to the higher life, March 4, 1906, at Madison, Maine, Flavilla Abey, wife of Henry J. Abey, aged 74 years.

MRS. LENA M. JONES, South Windsor, Conn.

Passed to spirit life from the home of her daughter, Mrs. Martha Laing, East Otto, N. Y., Feb. 23, 1906, Mrs. Sally Eddy, aged 83 years, who had been a widow nearly fifty years. She was reared a Methodist. After marrying my father she joined with him the Universalists. That was not broad enough, for the writer well remembers the seances held in the home prior to father's passing away, May 14, 1856.

Faithful till the last. Her children reverence her memory. Rev. Cephus B. Lynn, Universalist, officiated at the funeral. Never was the philosophy of Spiritualism more clearly defined.

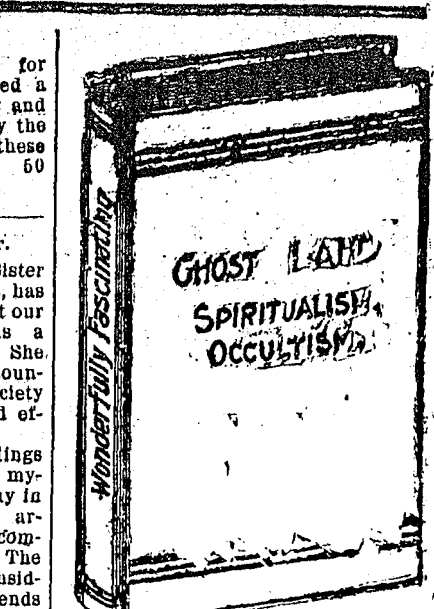
MRS. RUTH EASTMAN, Mancelona, Mich.

Passed to spirit life, Mrs. W. J. Piehl, of Marion, Wis. She was at the home of her brother, Mr. Ervin Hemmenway, of Carter, Wis., at the time of her departure from the mortal form. She was an ardent Spiritualist and looked upon death as but the passing from one room to another. Her absence is mourned by her many friends and by a husband and three daughters and several sons. Services were conducted in the Methodist Church at Marion by the writer.

WILL J. ERWOOD.

Mrs. Julia (Danforth) Paul passed to spirit life at Joplin, Mo., March 11, 1906, aged 85. She loved the Spiritual cause, and loved to sit in the circles conducted by her daughter, Mrs. Fannie Paul, a well known medium of Joplin. The Danforth family of which she was a member dated their family back over two hundred years. Rev. Sara C. Sovell conducted the services at 8 a. m., March 12.

S. C. S.



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- 1

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Books have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and there is an unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will be omitted. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

E. N. Beecher, Cleveland: Q. In your book, "Mediumship and Its Laws," it is said that spirits materialize to the extent of being apparent objects, reflecting light, but materialization to the extent of formation of bones, muscles, etc., is impossible. What do you mean by this passage?

A. I understand the writer of this passage in "Mediumship" to mean exactly what is stated. It was written before the flood of exposures had been made, all of which confirm its truthfulness. Attention was first called to this phase of manifestation by "etherization," which cannot be simulated or counterfeited. The "materializations" which imitate it with the aid of a cabinet and darkness, are the most easily performed tricks of fakirs, and there has not been a single instance of these "bone and muscle" spirits that has not been exposed. This conclusion may well be reached unflinchingly. These bungling "materializations" that make the floor creak and press down the scales with their avoidances may be wonderful manifestations, but they do not belong to Spiritualism, but to mountebanks, like Kellar and Herrmann. They have been a prolific source of disgrace to the cause, and have been accepted, when made no attempt worthy the name, to guard against deception.

There are higher forms of etherization possible, even to the full visibility of the spirit form, and use of voice, or power to produce sound. This is as possible in a mild light, as in total darkness. These have been seen in the seances given by D. D. Home, in lighted parlors. Mr. John C. Bundy, while sitting at his library table with Henry Slade, saw a spirit form enter the room and come up under the chandelier. "It is in this form all the recorded appearances of spirits in the past have been recognized. The investigation phenomena, no manifestations have been given with less safeguards against, or more complete preparations for deception. What is now demanded is perfect test conditions surrounding every manifestation. Then there could be no doubt, and the result would have value. I have not the least doubt about a residuum remaining after the most careful tests, and that residuum would be more valuable.

Elizabeth S. Buchanan: Q. Is it just and humane to protect ourselves, while permitting another to be sacrificed, unless we have given them warning, and opportunity for self-protection?

A. The full meaning of the writer is difficult to clearly determine. If she means the right of self-defense, we regard it just and humane for every one to protect himself and unless he is a moral as well as physical coward he will do so. If a man is attacked by a ruffian, he is justified in defending himself in any way he can. Such self-defense is not a moral code to give warning that he will do so. Self-protection is the first consideration. The warning rests with the attacker. He is not making a sacrifice for us, but for himself.

It is entirely different, if we allow others to, at their own cost, sacrifice themselves for such ends. Such self-devotion is the noblest trait of human nature, and when received with the same returning devotion, carries the selfish relations of earth into the sublime realizations of spiritual life.

The doctrine of abject submission to evil; of turning the other cheek to the brute who smites you, is that of the weakling and the slave. The purest life, the highest principles, are powerless, unless backed by resistance, in the midst of selfishness. The truth has in the world's history gone down in ignominy, countless times, before the brute strength of tyrannous wrong.

Peace may be desirable above all things, but peace can only be maintained under present conditions. The wild beasts are not restrained by moral suasion, and the wild beast, the lingering remains of the tiger and wolf, inherited from the primeval man, is no more subdued by gentleness. The exalted principles of morality are comprehended by the lower stratum of mankind, as dimly as by the brutes above which they scarcely rise.

History furnishes not one example where "non-resistance" has conquered opposing evil. The laudation of the peace policy of Penn is one of the most baseless fictions of history. In his case it resulted in the extermination of the Indians and in the branch through off Canadian tribes in Ohio, the converted Indian tribe trusting in non-resistance were ruthlessly massacred. Civilization, the triumph of right over wrong; of the spiritual over the brutal, paradoxical as it seems, was made possible by the superiority of the means of defense, by which the

gains in that direction were preserved; against the antagonistic but more poorly armed surrounding barbarians. Had Rome been armed with rifles, cannon and galling guns, the Northern hordes would not have overrun the fair fields of Italy. Because the sword, the bow and spear were opposed to the same weapons in stronger hands, her world-power was destroyed.

L. B. Lyman: Q. A distinguished Agnostic is credited with making this statement: regarding man in nature: "Nature has neither pity nor hatred; her forces act without the slightest regard for man; she produces without intention, and destroys without regret." Is that the lesson of nature to mankind?

A. It is not true that the winds are tempered to the shorn lamb, or the weakling cared for by the remorseless elements. The migrating birds allured by unseasonable warmth to the North, are frozen in the drifts of snow, or starved. The flowers which are pushed into bloom by the warmth, are blighted by the frosts. The hopes of the orchardist, the labor of years, is blasted in an hour. If man builds his cities around the base of volcanoes, they at any time may destroy him. Vesuvius and Mt. Pelee are not held in leash by the thoughtful people who venture their habitations on their slopes. The torrid wrecks the labor of years, and rebuilding proceeds with the dumb complacency which seems to accept destruction as of the same value as growth.

Nor in animals is there mercy, right, justice. The strong feed on the weak. There are claws to hold, and fangs to tear. Mercy would mean salvation to the whole race of flesh-eaters.

The universe is governed by law; by fixed and unchanging rules, and everything proceeds with the certainty of a machine. At times causes running to their effects interfere with each other, as in storms, but equilibrium is soon regained.

Pity, charity, mercy, justice, love, are not manifested in nature, until moral intuition reaches the mind of man. They are strictly human qualities. This is a proposition so clear and axiomatic, it scarcely requires argumentative support.

As for "intention" a purpose and plan revealed by the phenomena of the world, the other matter, and demands profound consideration. If we confine our view to the narrow bounds of antagonisms, we are confused and dismayed by the seeming blindness of the forces which surround us, and their purposeless activity. If, however, we seek higher grounds, where we can overlook the widest horizon, we shall find that this antagonism is an important factor in advancement. When the series of living forms from the protoplasmic cell of the beginning through the eons of the geological ages to the present is reviewed, an "intention" is everywhere apparent. As the fin of the fish was a prophecy of the hand of man, so the blind and groping and groping attraction of animals presaged the blossoming of love in the human being.

In the realm of nature, from the lowest being to spiritual man, is a never-ceasing conflict, to the death struggle of brute force against brute force. Might prevails. The strong fatten on the weak, and the "fittest" live and prosper. Among savages, this conflict grows more intense; more merciless and cruel with the gaining of cunning by the dawning intelligence. When the savage, with increasing intelligence and morality, becomes civilized, a new order is introduced. Right is substituted for might, and love takes the place of hate. It is the dawn of the spiritual kingdom.

When an animal becomes weak from disease, it falls behind the herd that leaves it without concern, or with some species, it is gored or trampled to death. Savages kill the disabled, who cannot contribute to the common support. In the dawn of the spiritual faculties in man, this reign of brute force was reversed. The weak were protected by the strength of the strong. Self-devotion was prized more than self-assertion. Charity came in place of hate and indifference.

The spiritual man evolved from the animal man, and evolution from a new point of departure began the task of perfecting a spiritual being, the realization of the angel, and elimination of the beast.

WHY CALL ME BACK?

[Response to Rose Bushnell Donnell's poem, by her friend, "spirit" Lizzie Come Beals.]

Why call me back from scenes of rest
My eyes behold on every side
And mingling with the loved ones
Once more, I see them all.

'Neath healing palms and glades of peace,
I bask in heaven's sun-kissed smiles,
And pain and sorrow forever cease
My earthly life no more beguiles.

This one lesson I would teach
All earth's children sick with fear,
That within the mortal soul of each,
In God's sight all are dear.

None should fear the great divide,
For it is but a little stream,
And as you reach the other side
The past seems a troubled dream.

You have asked me what I saw
As I reached the other shore,
And obedient to love's magic law
I relate to you what I over.

To my soul's expectant view,
All was beautiful and grand,
And in strength I quickly grew,
Touched by some magic wand.

Oh, it was a joyous upward call,
When my spirit found release,
When sweet silence brooded over all,
In an atmosphere of peace;

And the pangs of anguish fled,
As my soul rose in power,
Then I knew I was not dead,
But had found my spirit dower.

Call not spirits back to earth,
O ye mortals weak with pride,
For the soul's immortal birth
Is a door that opens wide.

Through earth's fog and mists and fen,
On the wings of joy I bring
An answer to your call and pen,
I will hear you when you ring.

BISHOP A. BEALS.

"Materialization." By Mme. B. d'Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

"A Strange World This."

"Cannot the world learn that the true way to serve God is in working for humanity? Cannot the church learn that the highest service one can render unto the Infinite is in loving service unto humanity, and not in wordy prayers and vain petitions; not in outward forms and ceremonies, in rituals and repetitions, not in costly show or spacious temples. 'Pure and undefiled religion before God and the Father is to visit the widow and fatherless in their affliction,' and keep yourselves unspotted from the world," or, in other words, be good and do good."

"A STRANGE WORLD THIS."

Its Religious Conditions Pointed Out
and Most Skillfully Analyzed by
a Master Mind.

A strange world this, to be sure, and the deeper one thinks and the more one studies into things the stranger it seems. We have in this city an institution known as Christianity, with twenty-five or thirty branches, or churches, and in the world there are thousands upon thousands of other branches of the same kind, and in all these churches the claim is made and the teaching is emphasized that an all-wise, all-good, all-powerful, all-merciful, all-just God rules the world, and this God is represented as a person—a man.

This great institution of Christianity teaches that this God made all things—spoke all things into being. Had His own way in the manufacture of everything he created; there were none to dispute His right to have created a true and noble humanity. There were none to dispute His right to have created a mankind in which humanitarianism would have been a cardinal trait of his character. There were none to dispute his right to have created humanity pure and clean and upright and true, for surely an all-powerful God could have created a sinless humanity just as readily as he could have fashioned sinful humanity. This institution has held away nearly two thousand years and claims to have within its system all truth, all revelation, all inspiration. It claims to be the "only system" through which humanity can be saved from sin and wrong; it claims to have the sanction and power of Almighty God behind it. And let the world be emphasized.

Almighty means all-powerful. THEN WILL COME THE EXPLOSION. WHAT STANDS IN THE WAY OF THIS ALMIGHTY GOD, EVEN AT THIS LATE DAY, TRANSFORMING SINFUL HUMANITY INTO SINLESS BEINGS AT HIS FIAT IN THE TWINKLING OF AN EYE?

Any good man or woman that had love for humanity and that hated wrong, that recoiled at cruelty and that deplored the degrading influence of poverty, that sympathized with suffering—any such human person, if they had power, would change present conditions at once—would make all humanity loving, kind and good.

After nineteen hundred years of teaching by a system that claims to be the "Way of the Truth and the Light," what a picture is revealed to us! Look at the awful condition of Christian countries. Behold Christian Russia in the throes of revolution, with oppression and tyranny and degrading poverty and ignorance, with the fiercest cruelty and barbarism rampant everywhere. Behold Christian Spain and Italy with their terrible conditions of poverty and military despotism; of squalor and ignorance and poverty on the one hand and enormous wealth of church on the other. Look at Christian England with its pomp and pride and splendor and power of church and state; its royal reveling and its vast wealth and the great mass of people that support all this splendor of gaudy show living in poverty, working for a mere pittance with no opportunity to rise from their condition of servitude; with pauperism and insanity constantly on the increase.

And then look at our own great country. What a religious and tolerated here, the Christian religion is the dominant one, and this country is claimed to be Christian. And what have we confronting us as a people? Corruption everywhere! Fraud, deception, intrigue, thieving, crookedness on every hand, in high places and in low places, and the vilest and the most heinous of crimes. In our domestic animals are subjected to the most terrible torture until merciful death puts an end to their sufferings; with cruelty to children, with abuse to wives, with cruelty to animals coming in as reports from every quarter; with the hunting down and shooting of our wild animals in the name of sport, with the chief executive of this great nation taking the lead—with all this, and much more that could be cited, surely we have our full share of barbarity.

And then as a nation we have other methods or refined cruelty under the name of food adulteration. Indeed, to such an extent has this process been carried on that adulteration of food products is now claimed as one of the "fine arts" of our Christian civilization. At the present time a great hue and cry is being raised about the "Beef Trust," and to the shame of this people is allowed to exist; but it is with us, and charged with poisoning and adulterating processes, with selling diseased meats and using the carcasses of dead animals dressed up nice for the market.

And really, kind reader, is not the gigantic beef trust carrying out a portion of Christian or Bible teaching? In Deut. xv:21 we read: "Ye shall not eat of any thing that dieth of itself; thou shalt give it unto the stranger that is in thy gates that he may eat it; or, thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God." Maybe after all the Beef Trust ought not to be censured.

Again, another sad picture that presents itself upon the canvas of our life, that drunkenness is prevalent in all Christian countries. "And, oh," the awful misery and woe that flows from this one sin. And a sadder picture is that the Christian church uses "strong drink" in one of its claimed sacred symbols.

Another side of the picture of

Christian America tells the story through statistics, that crime, insanity and suicide are steadily on the increase.

And really when we study and read the history of the world, at the present state of things, for by its own claim the very foundation of Christianity rests on crime—on cruelty, torture, murder, barbarism and blood; and it is claimed, too, that only through this method could an all-powerful, all-wise, all-merciful God save the world. "Without the shedding of blood there is no remission of sin." And, oh, the horror of it! In the name of God what does it all mean? Look at the millions and billions of money piled high in fashionable churches throughout Christendom, much of it wrung from the poor, and then contrast the awful poverty that festers and fester and breeds vice, crime and misery. It is said that in one of the Russian cathedrals at St. Petersburg the word "Almighty" blazes in diamonds from a cloud of beaten gold, under which are solid silver doors twenty feet high, this alone representing wealth enough to have lifted hundreds, even thousands of people out of poverty and degradation.

And what cares Almighty God for all this gaudy show and splendor? What cares this mighty power that could call into being, embody and sustain this wondrous universe of things, for the vain pomp and pride and glitter of tawdry display? Will he will humanity awaken from the awful nightmare of an angry God for whom all this hollow mockery of pageantry must needs be, to enhance His glory or to appease His wrath? When will ministers awake to the true needs of humanity? When will the clergy learn that candor, honesty, truthfulness, integrity, kindness, and love are the true needs of humanity? Will they instead of servile devotion to God as expressed in outward forms and ritual, or the adherence to any particular creed of church or institution.

True manhood and noble womanhood towers infinitely above any or every religious creed or dogma ever dreamed of by the fakir, mountebank, or than an "faith" or "belief" that ever had birth in the feeble brain of the theologian, priest or pope.

In this city at the present time a great revival of religion is in progress. Noted "revivalists" are among us working up the enthusiasm, and if the time and money and energy expended in such effort everywhere would result in purifying the moral atmosphere of the community, if it would broaden and deepen and quicken the spiritual perception; if it would raise higher the ethical standard of life; if it would rid the community of low-down vice and high-up debauchery; if it would lift the moral door of the brother; if it would debase the saloon with its terrible influence for evil; if it would clear the political horizon of the dark clouds of infamy that hang over it; if it would cleanse governmental corruption; if it would help wipe out poverty—then how gladly would all good people aid the movement.

But alas, the tide of sin and wrong sweeps on as before. Of course those engaged in the "evangelistic" business are benefited financially, and the churches represented here in the movement (sixteen in number, I believe) will be the gainers in numbers and their strength and power increased, but the sad and sad conditions of the world will remain all unprogressed.

Again, if the meetings now in progress could become a school of instruction along the line of practical questions that confront us pertaining to human betterment; if the doctrine of "regeneration" could be laid quietly in such effort everywhere would result in purifying the moral atmosphere of the community, if it would broaden and deepen and quicken the spiritual perception; if it would raise higher the ethical standard of life; if it would rid the community of low-down vice and high-up debauchery; if it would lift the moral door of the brother; if it would debase the saloon with its terrible influence for evil; if it would clear the political horizon of the dark clouds of infamy that hang over it; if it would cleanse governmental corruption; if it would help wipe out poverty—then how gladly would all good people aid the movement.

Cannot the church learn that the true way to serve God is in working for humanity? Cannot the church learn that the highest service one can render unto the Infinite is in loving service unto humanity, and not in wordy prayers and vain petitions; not in outward forms and ceremonies, in rituals and repetitions, not in costly show or spacious temples. "Pure and undefiled religion before God and the Father is to visit the widow and fatherless in their affliction," and keep yourselves unspotted from the world," or, in other words, be good and do good.

How simple, then, to be religious, and yet how complicated is the machinery of that great religious institution known as Christianity. How strange it all seems, in the name of humanity, what does it all mean? Will not the evangelists here give us light on the strange situation? People who think and study and reason (and there are many such in Jamestown) are in the "fog" regarding the matter. Will not Reverends Ostrander and Elliott or some of the noted clergymen clear the atmosphere? Indeed, is it not the duty of those who pose as religious teachers to enlighten those in darkness? Gentlemen, give us a clear, rational, reasonable, philosophical, scientific exposition of the religious enigmas.

CLARA WATSON.

Jamestown, N.Y.

"Success and How to Win It." A

THE DIVIDING LINE.

No Flesh and Blood Materialization in the Dark Cabinet Is Possible, She Claims.

To the Editor:—I am glad that you are trying to stir up Spiritualism and out what is truth in regard to the power of spirits to do what to the mortal is impossible; to find the dividing line between fraudulent or mundane operations and the genuine or mediumistic power.

I am sure as Mrs. Cassell says that business matter cannot pass into the spiritual world, and that no "FLESH AND BLOOD" materialization in the dark cabinet can be possible. I also think no trickster under the name of medium should be allowed to continue to deceive the people. I am glad this great wrong is about to be ventilated and if possible wiped out. All thanks to you for leading the crusade against fraud in mediumship. I have no fear of "hurting the cause," as some think; truth cannot be hurt, while right and justice through progress will ultimately prevail.

We as students of the occult know but little of the law which we see operated in genuine physical mediumship, and while we are condemning the trickster we should be careful not to deny the real, the true phenomena that do occur. There is the fact of levitation. As reported D. D. Home was taken out one window of a second story room and returned through another in plain view of many witnesses.

One of the Davenport brothers was taken across the country and set down in a field where the snow was several inches deep, with no tracks to show of his coming—only of his going.

A. J. Davis was carried several miles, as his writings testify by spirit power.

I remember our beloved sister of long memory, Mrs. F. O. Hyzer, told of a young man, and that a "FLESH AND BLOOD" materialization in the dark cabinet was there. The lights were put out while the physical phenomena were taking place, and when the light were brought in the medium was gone, and a search instituted. He was found lying between the straw and feather beds in a room where the people who came to the circle had lain their wraps, and the bed covered no sign of having been disturbed or disarranged. She said the boy was troubled to know whether he passed through the door or the door passed through him. She also told of the same person being at the station when a party of his friends were going to another town or city to a picnic or celebration. They urged him to go with them, but he laughingly bid them good-bye when the train moved out. He was on the platform to receive them when they arrived at their destination. The spirits had carried him there, Mrs. F. O. Hyzer believed.

Now I will tell of something marvelous that occurred in this house where I am writing, but before I become an inmate of the same. My husband and family were the witnesses. The hired girl was the medium. As she was washing the dishes in the evening in the room above, the spirits were making a noise with some loose boards on a box. Mr. R. asked questions which were answered by the intelligences who manipulated the board. After the work was done they all went into the other room for a circle, and as the lights were about to be taken out, the young lady medium said to Lulu, the daughter, six years of age: "Come here. I am afraid to sit alone. Come and sit on my lap." As soon as the room was in darkness the lights were lifted from the chair to the ceiling and dropped to the floor. Of course the girls screamed and laughed, but as the act was repeated several times Lulu grew to like it, and as she touched the ceiling with her head and hands, cried out, "Up in a balloon, boys." I have heard this so often and by so many told, including Lulu, that I cannot doubt it. There was no crowd and no money to pay, and nothing to suggest fraud.

There were many more wonderful physical manifestations, such as rope-tying and untying, floating of guitar while playing. I know there are genuine independent voices, as I had the opportunity to know at the time of the first National Convention of Spiritualists, held at Cleveland, Ohio, where I saw many of the then prominent workers—A. J. Davis, Henry T. Childs, George Bacon, E. V. Wilson, Moses Hull, Dr. Underhill, Juliet H. Stillman and a host of others. I tied the young woman medium several times, and the truth was securely closed and hands tied to the chair legs, and as soon as the lights were out a heavy voice spoke, and even sang "Poor Dog Tray," in a clear high tone, which was impossible for the medium to do. The invisible friends must have materialized vocal organs to use. We cannot tell how, but perhaps Bro. Leachester knows, as he is said to have materialized a body for the spirit of his nephew who set the broken limb for the boy who had an accident on the mountain side. Brother L. and the nephew both left their physical bodies to perform this humane act, but the younger person had to be materialized to come into physical contact with the boy to help him, and when he saw his shining garment, he said, "Be you an angel?" He replied, "No, I am only a boy come to help you." If this is a real fact, we have much to learn of the laws of the higher science. I feel that in weeding out the spurious we should not forget the genuine.

While I am on this theme, let me tell of an incident that occurred a few years ago. There had been a materializing medium near our door at a camp-meeting several seasons, who did a good business at a dollar a head, two or more evenings a week, with about twenty sitters. She invited our little girl to sit in the first evening of the season. In the morning I asked them what they thought of the seance, and they said, "Why, Trixy was Mrs. A. on her knees." Her manager (a lady) came out with her as far as she came, and then went back with her. She said this so we should not see Mrs. A.'s dress as she was on her knees.

Such things have been allowed too long and we blush to think that the gullible Spiritualists are in great measure to be blamed. Because some things we know are true, we should not lose our reason and good sense and swallow all that comes under the name of Spiritualism.

I know that the knowledge of a conscious future state of existence and our contact with that sphere through mediumship, has come to many who are not unforgotten morally, but are on a plane with the selfish and dishonest. They are our brothers, and we may aid their advancement, but we must not lose sight of the fact that the Spiritualist is to the world, I conclude, however, that the most of the tricksters are not even believers in spirit return.

SARAH STONE ROCKHILL.

Allamore, Ohio.

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A Little Pilgrim.

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Chapter III.—Continued.

The Little Pilgrim in the Seas and the Unseen.

As she came forth again comforted, she found the Sage standing with his face lifted to heaven, smiling still at the sound, though faint and distant, of the children all calling to each other and shouting together as they reached the gate. "Oh, hush!" she said; "let not the mother hear them! for it will make her heart bitter to think she can never hear again her child's voice."

"But it is her child's voice," he said; then very gently, "they are to blame; but no one will be found to blame them either in earth or heaven."

The earth pilgrims went far after this, yet more softly than when they first left their beautiful country—for then the little Pilgrim had been glad, believing that as all had been made clear to her in her own life, so that all that concerned the life of man should be made clear; but this was more hard and encompassed with pain and darkness, and that which is in the doing is always more hard to understand than that which is accomplished.

And she learned now what she had not understood, though her companion warned her, how sharp are those thorns of earth that pierce the wayfarer's foot, and that those who come back cannot but suffer because of love and fellow-feeling. And she learned that though she could smile and give thanks to the Father in the recollection of her own griefs that were past, yet those that are present are too poignant, and to look upon others in their hour of darkness makes His ways more hard to comprehend than even when the sorrow is your own.

While she mused thus, there was suddenly revealed to her another sight. They had gone far before they came to this new scene. Night had crept over the skies all gray and dark; and the sea came in with a whisper which sounded to some like the hush of peace, and to some like the voice of sorrow and moaning, and to some was but the monotony of endless recurrence, in which was no soul. The skies were dark overhead, but opened with a clear shining of light which had no color, towards the West—for the sun had long gone down, and it was night.

The two travelers perceived a woman who came out of a house all lit with lamps and firelight, and took the lonely path towards the sea. And the little Pilgrim knew her, as she had known the father and mother in the darkened house, and would have joined her with a cry of pleasure; but she remembered that the friend could not see her or hear her, being wrapped still in the mortal body, and in a close enveloping mantle of thoughts and cares. The Sage made her a sign to follow, and these two tender companions accompanied her who saw them not, walking darkling by the silent way.

The heart of the woman was heavy in her breast. It was so sore by reason of trouble, and for all the bitter wounds of the past, and all the fears that beset her life to come, that she walked, not weeping because of being beyond tears, but as it were bleeding, her thoughts being in her little way like those of His upon whose brow there once stood drops as it were of blood; and out of her heart there came a moaning which was without words.

It words had been possible, they would have been as His also, who said, "Father, forgive them, for they know not what they do." For those who had wounded her were those whom in all the world she loved most dear; and the quivering of anguish was in her as she walked, seeking the darkness and the silence, and to hide herself, if that might be, from her own thoughts. She went along the lonely path with the stinging of her wounds so keen and sharp that all her body and soul were as one pain. Greater grief hath no man than this, to be slain and tortured by those whom he loves. When her soul could speak, this was what it said: "Father, forgive them! Father, save them!" She had no strength for more.

This heavenly pilgrim saw—for they stood by her as in their own country, where every thought is clear, and saw her heart. But as they followed her and looked into her soul—with their hearts, which were human, too, wrung at the sight of hers in its anguish—there suddenly became visible before them a strange sight such as they had never seen before. It was like the rising of the sun, but it was not the sun. Suddenly into the heart upon which they looked there came a great silence and calm. There was nothing said that even they could hear, nor done that they could see; but for a moment the throbbing was stilled, and the anguish calmed, and there came a great peace.

The woman in whom this wonder was wrought was astonished, as they were. She gave a low cry in the darkness for wonder that the pain had

gone from her in an instant, in the twinkling of an eye. There was no promise made to her that her prayer would be granted, and no new light given to guide her for the time to come; but her pain was taken away. She stood hushed, and lifted her eyes, and the gray of the sea, and the low cloud that was like a canopy above, and the lightning of colorless light towards the west, entered with their great quiet into her heart. "Is this the peace that passeth all understanding?" she said to herself, confused with the sudden calm. In all her life it had never happened to her before—to be healed of her grievous wounds, yet without cause; and while no change was wrought, yet to be put to rest.

"It is our Brother," said the little Pilgrim, shedding tears of joy. "It is the secret of the Lord," said the Sage; but not even they had seen Him passing by.

They walked with her softly in the silence, in the sound of the sea, till the wonder in her was hushed like the pain, and talked with her, though she knew it not. For very soon questions arose in her heart. "And, oh," she said, "is this the Lord's reply?" with thankfulness and awe; but because she was human, and knew so little, and was full of impatience, "Oh, and is this all?" was what she next said. "I asked for them, and Thou hast given to me—then the voice of her heart grew louder, and she cried, with the sound of the pain coming back, "I ask one thing, and Thou givest another. I asked no blessing for them. I asked for them, my Lord, my God! Give it to them—to them!" with disappointment rising in her heart.

The little Pilgrim laid her hand upon the woman's arm,—for she was afraid lest her Lord might be displeased, forgetting (for she was still imperfect) that He sees all that is in the soul, and understands and takes no offense,—and said quickly, "Oh, be not afraid; He will save them, too. The blessing will come for them, too." "At His own time," said the Sage, "and in His own way."

These thoughts rose in the woman's soul. She did not know that they were said to her, nor who said them, but accepted them as if they had come from her own thoughts. For she said to herself, "This is what is meant by the answer of prayer. It is not what we ask; yet what I ask is according to Thy will, my Lord. It is not riches, nor honors, nor beauty, nor health, nor long life, nor anything of this world. If I have been impatient, this is my punishment,—that the Lord has thought, not of them, but of me. But I can bear all, O my Lord! That and a thousand times more, if Thou wilt but think of them and not of me!"

Nevertheless she returned to her home stilled and comforted; for though her trouble returned to her and was not changed, yet for a moment it had been lifted from her, and the peace which passeth all understanding had entered her heart.

"But why, then," said the little Pilgrim to her companion, when the friend was gone, "why will not the Father give to her what she asks? For I know what it is. It is that those whom she loves should love Him and serve Him; and that is His will too, for He would have all love Him, He who loves all."

"Little sister," said her companion, "you asked me why He did not let the child remain upon the earth."

"Ah, but that is different," she cried; "oh, it is different! When you said that the secret was between the child and the Father I knew that it was so; for it is just that the Father should consider us first one by one, and do for us what is best. But it is always best to serve Him. It is best to love Him; it is best to give up all the world and cleave to Him, and follow wherever He goes. No man can say otherwise than this,—that to follow the Lord and serve Him, that is well for all, and always the best!"

She spoke so hotly and hastily that her companion could find no room for reply. But he was in no haste; he waited till she had said what was in her heart. Then he replied, "If it were even so, if the Father heard all prayers, and put forth His hand and forced those who were far off to come near—"

The little Pilgrim looked up with horror in her face, as if he had blasphemed, and said, "Forced! not so; not so!"

"Yet it must be so," he said, "if it is against their desire and will."

"Oh, not so; not so!" she cried, "but that He should change their hearts!"

"Yet that, too, against their will," he said.

The little Pilgrim paused upon the way; and her heart rose against her companion, who spoke things so hard to be received, and that seemed to dishonor the work of the Lord. But she remembered that it could not be so, and paused before she spoke, and looked up at him with eyes that were full of wonder and almost of fear.

"Then must they perish?" she said, "and must her heart break?" and her

voice sank low for pity and sorrow. Though she was herself among the blessed, yet the thorns and briars of the earth caught at her garments and pierced her tender feet.

"Little sister," said the Sage, "to us who are born of the earth it is hard to remember that the child belongs not first to the parents, nor the husband to the wife, nor the wife to the husband, but that all are the children of the Father. And He is just; He will not neglect the little one because of those prayers which the father and the mother pour forth to Him, although they cry with anguish and with tears. Nor will He break His great law and violate the nature He has made, and compel His own child to what it wills not and loves not. The woman is comforted in the breaking of her heart; but those whom she loves, are not they also the children of the Father, who loves them more than she does? And each is to Him as if there were not another in the world. Nor is there any other in the world,—for none can come between the Father and the child."

A smile came upon the little Pilgrim's face, yet she trembled. "It is dim before me," she said; "and I cannot see clearly. Oh, if the time would but hasten, that our Lord might come, and all struggles be ended, and the darkness vanish away!"

"He will come when all things are ready," said the Sage; and as they went upon their way he showed her other sights, and the mysteries of the heart of man, and the great patience of our Lord.

It happened to them suddenly to perceive in their way a man returning home. These are words that are sweet to all who have lived upon the earth and known its ways; but far, far were they from that meaning which is sweet. The dark hours had passed, and men had slept; and the night was over. The sun was rising in the sky, which was keen and clear with the pleasure of the morning. The air was fresh with the dew, and the birds were waking in the trees, and the breeze so sweet that it seemed to blow from heaven; and to the two travelers it seemed almost in the joy of the new day as if the Lord had already come.

But here was one who proved that it was not so. He had not slept all the night, nor had he slept at all; his eyes were red with fever and weariness, and his soul was sick within him, and the morning looked him in the face and upbraided him as a sister might have upbraided him, who loved him. And he said in his heart, as one had said of old, that all was vanity; that it was vain to live, and evil to have been born; that the day of death was better than the day of birth, and all was delusion, and love but a word, and life a lie. His footsteps on the road seemed to sound all through the sleeping world; and when he looked the morning in the face he was ashamed, and cursed the light.

The two went after him into a silent house, where everybody slept. The light that had burned for him all night was sick like a guilty thing in the eye of day, and all that had been prepared for his repose was ghastly to him in the hour of waking, as if prepared not for sleep but for death. His heart was sick like the watch-light, and life flickered within him with disgust and disappointment. For why had he been born, if this were all?—for all was vanity. The night and the day had been passed in pleasure, and it was vanity; and now his soul loathed his pleasures, yet he knew that was vanity too, and that next day he would resume them as before. "All was vain,—the morning and the evening, and the spirit of man and the ways of human life. He looked himself in the face and loathed this dream of existence, and knew that it was naught. So much as it had cost to be born, to be fed, and guarded and taught and cared for, and all for this! He said to himself that it was better to die than to live, and never to have been than to be.

As these spectators stood by with much pity and tenderness looking into the weariness and sickness of this soul, there began to be enacted before them a scene such as no man could have seen, which no one was aware of save he who was concerned, and which even to him was not clear in its meanings, but rather like a phantasmagoria, a thing of the mist; yet which was great and solemn as is the council of a king in which great things are debated for the welfare of the nations.

The air seemed in a moment to be full of the sounds of footsteps, and of something more subtle, which the Sage and the Pilgrim knew to be wings; and as they looked, there grew before them the semblance of a court of justice, with accusers and defenders, one. Then was put forth that indictment which he had been making up in his soul against life and against the world; and again another indictment which was against himself. And then the advocates began their pleadings. Voices were there great and eloquent, such as are familiar in the courts above, which sounded forth in the spectators' ears earned as those who plead for life and death.

And these speakers declared "that sin only is vanity; that life is noble and love sweet, and every man made in the image of God, to serve both God and man; and they set forth their reasons before the Judge and showed him mysteries of life and death; and they took up the counter-indictment and proved to him how in all the world he had sought but himself, his own pleasure and profit, his own will, not the will of God, nor even the good desire

of humble nature, but only that which pleased his sick fancies and his self-loving heart; and they besought him with a thousand arguments to return and choose again the better way. "Arise," they cried, "thou miserable, and become great; arise, thou vain soul, and become noble. Take thy birthright, Oson, and behold the face of the Father." And there came a whispering of lower voices, very penetrating and sweet, like the voices of women and children, who murmured and cried, "O father! O brother! O love! my child!"

"The man who was the accused, yet who was the Judge, listened; and his heart burned, and a longing arose within him for the face of the Father and the better way. But then there came a clang and clamor of sound on the other side; and voices called out to him as comrade, as lover, as friend, and reminded him of the delights which once had been so sweet to him, and of the freedom he loved; and boasted the right of man to seek what was pleasant and what was sweet, and flouted him as a coward whose aim was to save himself, and scorned him as a believer in old wives' tales and superstitions that men had outgrown. And their voices were so vehement and full of passion that by times they mastered the others, so that it was as if a tempest raged round the soul which sat in the midst, and who was the offender and yet the judge of all. The two spectators watched the conflict, as those who watch the trial upon which hangs a man's life. It seemed to the little Pilgrim that she could not keep silent, and that there were things which she could tell him which no one knew but she. She put her hand upon the arm of the Sage and called to him, "Speak you, speak you! he will hear you; and I, too, will speak, and he will not resist what we say."

But even as she said this, eager and straining against her companion's control, the strangest thing ensued. The man who was set there to judge himself and his life; he who was the criminal, yet august upon his seat, to weigh all and give the decision; he before whom all those great advocates were pleading,—a haze stole over his eyes. He was but a man, and he was weary, and subject to the sway of the little over the great, the moment over the life, which is the condition of man. While, yet, the judgment was not given or the issue decided, while still the pleadings were in his ears, in a moment his head dropped back upon his pillow, and he fell asleep. He slept as a child, as if there was no evil, no conflict, nor danger, nor questions, more than how best to rest when you are weary, in all the world. And straightway all was silent in the place. Those who had been conducting this great cause departed to other courts and tribunals, having done all that was permitted them to do. And the man slept, and when it was noon woke and remembered no more.

The Sage led the little Pilgrim forth in a great confusion, so that she could not speak for wonder. But he said, "This sleep also was from the Father; for the mind of the man was weary, and not able to form a judgment. It is adjourned until a better day." The little Pilgrim hung her head and cried, "I do not understand. Will not the Lord interfere? Will not the Father make it clear to him? Is he the Judge between good and evil? Is it all in his own hand?"

The Sage spoke softly, as if with awe. He said, "This is the burden of our nature, which is not like the angels. There is none in heaven or on earth that can take from him what is his right and great honor among the creatures of God. The Father respects that which He has made. He will force no child of His. And there is no haste with Him; nor has He ever been fathomed among us how long He will wait, or if there is any end. The air is full of the coming and going of those who plead before the sons of men; and sometimes in great misery and trouble there will be a cause won and a judgment recorded which makes the universe rejoice. And in everything at the end it is proved that our Lord's way is the best, and that all can be accomplished in His name."

The little Pilgrim went on her way in silence, knowing that the longing in her heart which was to compel them to come in, like that king who sent to gather his guests from the highways and the hedges, could not be right, since it was not the Father's way, yet confused in her soul, and full of an eager desire to go back and wake that man and tell him all that had been in her heart while she watched him sitting on his judgment seat. But there came recollections that crossed her mind as by breezes of the mist, and she spoke without avail, when she had said all that was in her heart and failed, and done harm with it, and meant to do good. And straightway came upon her that her companion spoke the truth, and that no man can save his brother; but each must sit and hear the pleadings and pronounce that judgment which is for life or death. "But, oh!" she cried, "how long and how bitter it is for those who love them, and must stand by and can give no aid!"

(To be continued.)

"Immortality," its Naturalness, its Possibilities and Proofs," by J. M. Peebles, M. A., M. D., Ph. D. Contains the address delivered by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

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Are We All Immortal?

A Critical and Comprehensive Analysis of the Question.

To the Editor:—No matter how unpalatable a truth, we must accept it.

Now comes Dr. Cross and challenges Dr. Peebles to his proof of the statement that some leading exponents of Spiritualism advocate the doctrine that not all human beings are immortal. This statement is quite likely true, although I do not at this moment feel to mind any such teaching among Spiritualists. Years ago Elizabeth Stuart Phelps broached the same idea in an article published in the Atlantic Monthly, entitled "Spiritual Selection," wherein she applied the doctrine of natural selection, or survival of the fittest, to the spirit of man, and maintained that unless the individual spirit possessed qualities worthy of preservation the law of spiritual selection would not preserve it in the spiritual world, and the individual would become extinct at death.

I also remember to have heard William M. Salter, lecturer for the Chicago Ethical Society, some years ago, in a public address, declare that he saw in reason why the essentially bad should be preserved and perpetuated in a spiritual world, and no doubt the same thought has been expressed by many others.

If we accept Prof. Drummond's doctrine of Natural Law in the Spiritual World, and apply the law of natural selection to the individual, it would seem highly probable that a few mortals would become extinct at death. But the question is, Does the doctrine in either or both the natural and the spiritual world? Herbert Spencer takes issue with Darwin on the sufficiency of natural selection to account for the origin and perpetuation of species, although giving it a certain important influence therein.

There is, says the former, a law of heredity which is needed to assume an existing in order to more fully explain the origin and perpetuation of species. Here, then, is standing ground for the Spiritualist of naturalistic tendencies to maintain that all souls continue to live in a spiritual realm after the death of the body, that there are inherited faculties, that the spiritual nature of sufficient vitality to bridge the chasm, and this without reference to moral quality.

It is, or exists, a false evidence that it is in great measure in harmony with its environment, and thus far good. That the environment may be imperfect is no fault of the individual. When there is inharmoniousness between the individual and his environment, one of two things is true, either the individual is better than his environment, or his environment is better than he. If the former, the object of nature can only be attained by a change of environment.

As nature's laws and operations have some purpose and meaning, the improvement of the individual and his environment can only be reconciled by the assumption of a higher and more adaptive environment for such individual. Such environment we possibly, and probably, have in a spiritual realm; the question being, in what measure the superiority of man consist in

should happen along in April before even the blossoms appeared, and because it had not ripe fruit or a showy course and kill it, you would probably have him arrested and fined. If he should compel you to go with him a mile, would you voluntarily go another mile? What Christian, even among clergymen, taking no thought for the morrow? If all followed this injunction they would all starve.

What or who is a familiar spirit? Christians talk to God as if He were quite familiar. Was Samuel a familiar spirit? He was a prophet, honored and loved by all the people; and his post-mortem prophecy brought the medium of Endor was fulfilled. He was at least truthful, and had been a bad man would all Israel have mourned when he died? Is such a spirit entitled to be called a devil?

Spiritualists do not call spirits up. They are already up. But no medium can command them.

It is never safe to follow human authority, ancient or modern, when reason and moral sense rebels. Chas. Freeman was a devout Christian. He believed every word of the Bible as divine authority. Abraham was his ideal of faith. He thought God called him to sacrifice his daughter, as he called Abraham to offer up Isaac. He believed God had power to rescue at the last moment. If no substitute was provided, he would raise his child from the dead and destroy all skeptics. After protracted prayer, pleading with God to spare him the terrible ordeal, and no release from the command, no substitute provided, he plunged it into the heart of the sleeping child.

Spiritualism would have saved this precious life. It would have said to the presence commanding him to kill, "Get thee behind me, Satan, thou art worsted not of the things that be of God." He believed in the infallibility of the Bible and the sacredness of bloody sacrifices, doubtless was responsible for this terrible tragedy.

All persons who are susceptible to spirit influence should clear the mind of such morbid contemplation, and gain a moral balance, rational faith, high ideals, and elevating thoughts. Then it will be difficult, if not impossible for evil influences to approach them for harm.

By their fruits ye shall know them. Spirits through mediums have cured thousands of invalids deemed incurable by the physicians. They have restrained the violent, reformed inebriates, rescued the insane, ministered to the afflicted and sorrowing, and brought life and immortality to light as it was never done before in the history of the world.—Daily Messenger, Meadville, Pa.

"The Molecular Hypothesis of Nature," by Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is recommended to all who love to study and think. Price, 25 cents.

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order that he may avail himself of the higher environment provided by nature? Does it consist solely of the ethical quality, or does it lie in something other and different? Let us see. No one is morally perfect here in this mundane sphere. All are imperfect in both an intellectual and a moral point of view. They have the moral test be justly applied? Moral growth is needed and had by all in this earthly environment. Why should nature cut off the less perfect death and grant further opportunity for improvement to those who need it the least in the higher, or other, environment? I fall to see why.

Further, we notice in the natural world that there is a law of evolution in the lower kingdoms—that species are created and preserved without reference to any moral quality whatever. Why should nature stop at man and make the test radically different than that imposed on her works below? Nature is rightly consistent in all her works. A great law dominates and governs everything, the law of evolution, growth, development, and as Spiritualists denominate it when applied to man, the law of Eternal Progression. Nature provides new environments for those creatures in the physical domain that need them. Is it any harder for her to provide a new environment of a spiritual nature for those who need it than it is to provide a new physical environment? I for one do not believe it.

But let me suggest a test of immortality for man. The reasoning of the brute are all confined to external facts and their immediate effects upon him. His memory is of objects around him and of the sensations within him. No brute, so far as yet observed, reflects upon the fact that he exists. He does not inquire into his lineage or his destiny. When he sleeps he does not say "I sleep," and when he runs or fights he does not say "I run," or "I fight." His consciousness does not extend to self-consciousness, because a self-consciousness necessarily is a consciousness of the self, the ego, the subject in contradistinction to the external, the objective, and is the stepping stone to reflective and abstract thought, that is, the consideration of ideas independent of the objects which provoke them. We have no evidence that the brute possesses this power. Can we not well imagine that the lowest man, or creature in human form, possesses some slight degree of such power?

So that, is this not the test, self-consciousness, the power of imaginative, reflective, abstract thought, or ideation? Morality, however, it must not be forgotten, is all essential to a happy and appreciative life in the spiritual. The ethical is the objective of the intellectual. Of what use or good is knowledge except it be applied to the moral as well as to the intellectual improvement of the individual and of the race? But it would be a sad religion if the test of human existence in view of the common moral weakness and shifty standards of morality revealed by the history of mankind.

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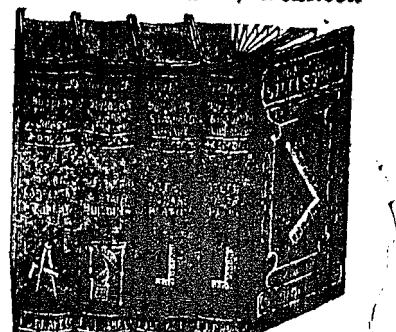
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SATURDAY, MARCH 31, 1906.

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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 postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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IT WITH ONLY COST YOU FOUR CENTS.

Reports in pamphlet form of the last N. E. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

The Jews and Their Fictitious History.

It is reported a Spanish translator of "The Rise of English Culture," has announced he is fully satisfied the so-called Hebrew Scriptures are really comparatively modern productions.

Only they who have turned their researches in that direction, and have investigated the many questions involved with the desire to know the truth, can form any idea of the defects in the current history relating to those people, the special favorites of Heaven. How strange that the Phoenicians, of the Semite race, a great, powerful and prosperous nation, the fathers of the world's commerce, with ships on every sea, and her traders in every port, their language and literature identical with that credited to the Jews, having the same manners and customs, and worshipping the same gods, should wholly disappear from history, not a trace of them remaining in any country, while the Jews are scattered everywhere, and are the most populous in those regions where the Phoenicians were the most numerous when authentic history was written.

In all classic history Phoenicians are mentioned; but the Jews are not named in any ancient work which is not believed to have been forged by scholarly monks in the interest of Catholicism.

The pseudo-Jews, wherever found, are ignorant of their true history. Conquered by other nations and held in servitude, they have constructed their own history on Christian fabrications. They have been victims of persecution by every Christian nation but the American.

Though the Phoenicians had colonies all along the southern coast of the Mediterranean, with populous cities in Spain, yet they were called Jews when expelled by Christians in 1492.

The Mohammedans entertain very nearly the same religious views as did the Phoenicians, and as now do the Jews. These people have no quarrel with each other. They are thrown together they live in harmony, worshipping but one God, and rejecting any duplication of that God.

The learned men of the Jews cling to their fraudulent history with the same tenacity the Christians cling to theirs. Scholars on either side who make discoveries in the direction we here suggest, are ostracized and censured with heresies who are false to the faith in earlier years with Christians the dungeon, stake and fagot closed all controversy, and those who learned or suspected the truth were silenced by death.

Not until within the last twenty-five years has it been prudent to write on these questions. And even now he who calls in question the ecclesiastical history is maligned, in some cases by the less informed of his own faith. Instead of lending a friendly hand to unravel the tangled thread of history, they throw obstacles in the way.

There is a concealed history which will be opened in due time, and will illuminate the "dark ages." Instead of antagonizing the scholars who have turned their attention in that direction let us give them friendly aid.

Indignantly Denied.

"God is angry with the wicked every day."—Psalms 7:11.

"The Lord was very angry with Aaron."—Deut. 9:20.

"Anger resteth in the bosom of fools."—Ecclesiastes 7:9.

A reader will probably inquire if The Progressive Thinker intends to say God is a fool?

No, No, No. It is that "Inerrant" Bible that says it. We are laboring to vindicate the divine character against the vile calumny of that very faulty book.

A Discouraging Experience.

A celebrated French cynic is reported to have said: "If I ever lose my purse I will pray it may not be found by a theologian." His experience had made him incredulous as to the moral honesty of that class of the genus homo.

"The Universe." See thought on Cosmic and Psychic Subjects. Price 45 cents.

Bible Degradation of Woman.

Next to War, which is only wholesale murder by nations, and Slavery, its twin brother, both of whom derived their inspiration from Bible authority, as we have shown in previous issues of The Progressive Thinker, stands Polygamy, the degradation of woman, which also gains its support from that general fountain for our great evils and crimes.

Good Christian reader, don't stand aghast with holy horror, and censure us for calling attention to the source of all the great ills which have cursed humanity for long centuries, but we pray you to join us in ridding civilization of one of the fruitful causes for the prolongation of barbarian error into modern times. We know you are shocked with the idea that a book you have been taught and have received as of divine origin is responsible for our great ills; but read and think before you condemn.

Open that record of ignorance and crime where we may, and we are met with the fact that the people over whom God had special care, and whom Christians present as their exemplars, were polygamists. All the patriarchs were such; Abraham, Isaac and Jacob leading the van; while Moses and Aaron follow in the rear; and King David, "a man after God's own heart,"—Acts 13:22; I. Samuel 13:14—and Solomon with his 700 wives, lead the procession.

Neither priest, prophet nor "Son of God" has a word to say in denunciation of this outrage on woman. Some of the leaders of the Protestant reformation favored the institution, while Mormonism, a par excellence Christian sect, made polygamy its corner stone and defended its practices with Bible quotations. That the Christian churches in late years have made war on polygamy all know. While we honor them for doing so, sad to relate, it is in opposition to fundamental Bible examples. They are better than their inspired book; better than the "man after God's own heart," who placed Uriah at the front of the fight, and who might get killed so David could gain his wife. Incest and adultery can find patriarchal examples in the Bible in justification of these vile practices, strengthened with the declaration of the dear Jesus: "Neither do I condemn thee," addressed to the woman taken in adultery.

The Mohammedans justified their brutal practice and the debasement of woman, by saying: "The old patriarchs, the favorites of the Lord, they who received his special care, with whom he wrestled as an athlete, and talked with face to face, practiced it without reproach. As the Lord knows no change, is the same yesterday, to-day and forever; therefore they imitated the glorious example in full confidence that they have his loving approbation. They say Jesus did not condemn polygamy, although it was common in his time, and as he hoped to finally rest in Abraham's bosom, he of the good Sarah and Hagar gave, therefore they 'sealed' as many wives as they could support, to enjoy in eternity of bliss with them, when the calm and turmoil of earth life are over.

To us it seems the charter for Mormon wrong, as given in the Bible, should have been obliterated, then the war on practices borrowed from the old book could have been waged with greater force.

It has been attempted to destroy the force of patriarchal example by saying "God only made one wife for Adam." But observe, Gen. 6:2—"The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose."

It was at this period, when the Lord was hob-nobbing and holding tete-a-tetes with our primal ancestors, that these things were done, and it is regretful he had not suppressed the accursed habit at its first inception, before it had acquired a prescriptive right to continuance.

But observe! It matters not whether polygamy quotes the conduct of saints, patriarchs and prophets, the consent of the Lord, immemorial usage, or priestly appropriation. It is a degrading, a barbarian custom, which should be everywhere suppressed. Our mothers, our sisters, our daughters, have just cause to rebel against the practice; and Bibles, however multiple, never made the usage a right. And the Great Ruler of the Universe is labeled when he is represented encouraging or justifying this worse than heathenish institution.

A Reported Conversation.

A friend reports hearing an advertising medium say the other day:

"I don't like The Progressive Thinker, and don't take it."

"What are your objections to it?"

"It wars on mediums."

"Only on fake mediums."

"The editor does not know who are fakes."

"The evidence is conclusive when materializing mediums are caught personifying spirits clothed in artificial togery, with cheese cloth and other paraphernalia for simulating spirits."

"Well, the editor has no business meddling with such matters, then he won't know these cheese cloth and other togery are used."

"As a Spiritualist, most earnestly believing those we term 'dead' can communicate with mortals, and his paper devoted to promulgate those truths, he would be justly charged with being a party criminal to these frauds if he did not expose them."

There is an old maxim to the point:

"He who keeps back the truth, or withholds it from others from motives of expediency, is either a coward, or a criminal, possibly both."

"For myself, I hope Mr. Francis will continue the exposure of pretended mediums, until the last one retires from business. No honest medium has any occasion to complain because of the exposure of dishonesty."

"Well, I don't care; I won't take the paper."

A Well Known Fact.

To know what will be we must know what has been. History repeats itself. The same conditions, and the same results will follow. Give a religious sect supreme power and it is an oppressor, tyrant, and a denigrator of all others shall think the thoughts and do the deeds it shall dictate. Refuse, and it will enforce its demands by violence. Trust none of them, for they are all scions springing from the same noxious root.

ELSIE REYNOLDS.

This Notorious Woman, Known From the Atlantic to the Pacific, Has Again Been Exposed—She Was Evidently Dressed in Artificial Toggery, Posing as a "Spirit."

A telegram of March 22, from Robert T. Hale, a prominent Spiritualist of Los Angeles, Cal., says:

"ELSIE CAUGHT TO-DAY. HER PARAPHERNALIA IN OUR POSSESSION."

The particulars of her last exposure will be given as soon as received.

New Theory of Electricity.

Did our scientific readers peruse with care, "A New Theory of Electricity," by Dr. J. W. Dinsdale, of Los Angeles, on the third page of our issue of March 3? It is worthy of several readings; and we apprehend gives the true solution of the great speed of electricity. As with water—

"The wave behind impels the wave before."

The pressure on one side of the globe propels forward the vibrations so it is almost instantly felt on the opposite side.

There is much that is yet to be learned in regard to electricity, and much that is known by those who have diligently studied the phenomenon which is not yet familiar to even scholars. Formerly we were taught the magnetic needle pointing north, was attracted in that direction by a mountain of magnetic oxide of iron, otherwise a loadstone, located somewhere in the arctic regions; and strange enough, the late explorer who made a north-west passage into the Pacific, in his report, said he had discovered that great mountain, and the press has heralded the information world-wide.

We hear the reader inquiring: What does give polarity to the compass if not a magnetic mountain in the north? It is caused by the electric current ever circling the earth parallel with the equator, and right angles with the poles. That current is ever slightly varying, and because of this variation the magnetic needle is ever changing its polarity, as is seen in all surveys made with the compass. Columbus, in his first voyage across the Atlantic, met with that variation and was shocked because of it. It is met by all voyagers who plow the watery deep, and is so universal it no longer excites surprise.

The fact we state may be demonstrated by any person who has a galvanic battery and a pocket compass. Connect the electrodes with the battery, one end attached to the positive post, the other to the negative, the other end joined. Wind this several times around a small bar of iron or board, place the compass within the circle, and without regard to the natural law in the use of the needle, it points at right angles with the immediate circling current. Change as often as we may the direction of the current, and the needle changes its polarity so as to be at right angles with the current.

Many persons familiar with this natural law obey its mandates, by arranging their sleeping rooms so as to have their heads to the north, thereby escaping many nervous ills which, otherwise, disregarding the law, experience. Persons sleeping with their heads to the electric current circles their heads, and, in the reverse, will be delighted with the effect a change of position during their sleeping hours will effect in a few months.

HOME CIRCLE MANIFESTATIONS.

If It Was Not the Work of Spirits, What Was It?

Allow me a little space in answer to Dr. Morrison in The Progressive Thinker. I agree with the Doctor as far as materialization is concerned, as I have traveled from coast to coast in search of truth and materialization, and have certainly seen lots of it, but I would not vouch that they were genuine. But will the good Doctor explain to me how the following was produced in my own family circle, where we used to sit once a week and we had all kinds of appliances such as planchette, Slade's trumpet, etc. in order that "any of the spirits wished to manifest they could do so." Well, it is nearly three years ago since my good wife passed over. She died on May 1, 1903, was buried May 3, and came to us in our circle on May 7 following, and talked to us nearly 30 minutes through the trumpets, and the first words she said were: "Charles, I am good as your father." Was this thought transference? And where from? I have talked to my wife dozens of times since then and in the same manner. If it is not her spirit that returns and talks to us, what is it, doctor?

And again time and again I have felt the touch of hands on my face, my head, and held of the hand on my knee and could feel it the same as I would feel the hand of a person in the body, and this also in the home circle.

Some years ago we sat for development, a few of my friends and myself, and we used to get flowers of all description, during the time we were seated, shells, and lots of other stuff were brought to us and usually dropped in my lap. Will the good Doctor please explain how these things got into our little circle? We certainly did not get together to humbug ourselves, and if there is a power besides spirit power to do this, I should like to know. Hundreds of manifestations we had, of all kinds and of the most convincing nature, but if not of spirit forces, where from? I realize only too well that many of the so-called mediums are fakes and do this work for the money there is in it, but we held our circle for the sake of knowledge or learning, but have not found out how we could produce any one of all the many manifestations it always depended on our mental and physical conditions to get results, and they were never alike, and we could never tell what was coming. When I was thrown off a table which I tried to hold because it raised such a racket, and I weighed 165 pounds then, by what force did I take place? And still I am a skeptic to a great extent, but cannot deny facts.

If there is nothing but this world of trouble and strife, what are we here for? I would rather a thousand times I had never been born than to know this life ends all. I have been humbugged hundreds of times by these fakes, and I don't care to regret it, but I do hope that every fake medium will be driven off the face of the earth.

JACOB KOPP.

Omaha, Nebraska.

The Invisible World.

A Notable Essay Published in Everybody's Magazine.

To the Editor:—I wish to call your attention to an article in the March number of Everybody's Magazine, by Vance Thompson, on the "Invisible World." I would like to have it come under the eyes of the editor of the Question and Answer department, for comment. I would kindly suggest to the editor of Everybody's Magazine, to also procure a number, if possible, for I think it might furnish evidence, "scientific evidence," which will afford him some light which he cannot obtain by looking through his telescopic tube. In this connection, let me remind the professor, who decries so much at the various conditions ruling in the investigation of the occultism of Spiritualism, who are also believers in like manner as himself, and for the same reason, namely, because of the very many preparatory conditions required before even passing over the threshold of inquiry into nature's hidden unknown laws, that he, the professor, and his friends have to peer through a darkened tube from which the light is excluded, except at one end, in order to pursue the profession to which he and his friends are devoting their lives; and this not from any invention of mechanism of their own, but effected by the keener perception of a Galileo Galilei, that person, who was impressed with the "Holy Office" of his native land for daring to assert the truthfulness of the Copernican system, and for using the same darkened tube to discover the rings of Saturn and the moons of Jupiter.

If any one, whether a doctor, a reverend, or a professor, is not prepared to make many disappointments in the realizing of his preconceived opinions or theories as to how certain phenomena of nature should occur, they had better not start upon the road of inquiry.

As to the objection made to the evil communications and obsessions likely to be met with, and that only one in about nine hundred and ninety-nine are productive of benefit to humanity, let me remind again, the professor, that, in that, or a far less proportion, that good mortals are passing over the great "divide."

The whole purpose of adventure into the occultism of Spiritualism is

BUDDHISM AND CHRISTIANITY.

They Are Alike in Some Points, Antagonistic in Others.

I think the discussion of Buddhism vs. Christianity in your columns is somewhat obscured by a misunderstanding of facts which are familiar enough to educated Buddhists, but are perhaps not very accessible to Western students, and certainly not, unless one has time to do more than dip into a few translations.

Permit me to give a few points which have been overlooked by the various writers. My authorities are: Prof. Rhys-Davids, Sir Charles Eliot and some others who are high up in the Buddhist philosophy, including Gautama, who has been somewhat neglected.

It seems to me that those are right who say Buddhism is very much like Christianity; and also those are right who say it is unlike and antagonistic. It depends entirely upon what sect or school of Buddhists we look at.

Buddhism is nominally the religion of one-third of the world, but it is not the same religion in all these different countries. The main cleavage line is between the Great Vehicle, and the Little Vehicle. The form of Buddhism called the Great Vehicle (because it has an immense canon) is professed by all the Northern Buddhists—Thibet, Northern India, China, Japan, Mongolia. It seems to be an aggregation of all kinds of native religions, ancient and modern mythology, united with a little Buddhism.

A large part of it dates back to prehistoric times, and much of it has been added since the Christian era. In Northern India Buddhism is connected with Sivaism, and with Ganesha, and with Yogaism. This degraded Buddhism was carried to Thibet in the seventh century of our era, and blended there with the native Bon religion, a system of devil worship, and the Lamaism of Thibet, is so much like the Roman Catholic church, that the public service is almost the same. In this case Sir Charles Eliot thinks that the Lamaism borrowed from the Catholic mass of China.

Thibet, and the Buddhism of Mongolia and China comes very largely from these perverted sources.

Almost every Chinaman is a Buddhist, but he also worships at two or three other temples, and he is quite ready to add Christianity to his religious hash. In the end he is John Chinaman, and always will be.

The Buddhist sects of Thibet and Japan, have a Redeemer, and a plan of salvation, like Christianity. Perhaps sometimes one religion borrowed and perhaps sometimes the other, yet of course the Catholic church was the most prodigious borrower the world ever saw, and absorbed everything in the way of secret and subterranean tricks and wiles, and ceremonies that the ancient empires had to show.

But the Little Vehicle, or purer form of Buddhism, is still professed by Southern Buddhists, especially, I think, the Burmese, and by many who are scattered all over the world.

The point I wish to make is that all the so-called religious beliefs which have been briefly indicated above, have nothing to do with that Buddhist philosophy, which has been such an attraction to many like Sir Edwin Arnold, and many more, who have begun as critics and ended as disciples of the great Indian sage.

The traditions about his birth and external life are not any part of his teachings, but belong rather to the popular Hindu mythology. However, Gautama himself held guiltless of one great evil, for he did establish the order of mendicant priests, though he himself, like Sir Edwin Arnold, was not vowed to celibacy for life, but may return to the world at any time.

It was my purpose to recapitulate what I think to be the chief points of difference between Buddhism and Christianity, but I have already written too long a letter.

FLORENCE MCGRAUGH.

Oberlin, Ohio.

"Talmagean inanities, incongruities, inconsistencies and impertinences," a Review of Rev. T. De Witt Talmage, by De Witt Talmage, of late published attacks upon Spiritualism, by Moses Hull, Price, 10 cents.

as to the truthfulness of phenomenal occurrences tending to prove that there is a continuance of life of the individual, and if there is, can that individual communicate with mortals yet in this life here, now.

The part of the aforesaid article in which this scribe is mostly interested, is to be found on pages 338 and 339 of Everybody's Magazine for March. I have thought somewhat along the line of which those pages treat, and have hoped it might be possible to stop for the blind carping and ignorant, so-called instructions of reverends and priests who are keeping in abject mental slavery the people of earth, by proof, positive proof, of that personal, individual magnetic consciousness or aura, in its vibratory state of thought, by photography; thereby affording means by which individual judgments of the affairs and experiences of everyday life here on earth might be compared, one with another; opening up a field of research showing the effect of thought upon other thinkers, showing the beneficial effects of enforced erroneous so-called religious psychological instructions.

I quote from those pages the following: "Major Dargat of the third curators, stationed at Jours, discoverer of the N-rays, has proved by his experiments the possibility of photographing human thought; has forced its acceptance by his experiments to the satisfaction of the French Academy of Science." In a dark room by pressing to his forehead a photographic film, and even without contact, he has produced a picture of the object on which his thoughts were bent. Also, when he laid upon a photographic film, he has been touched by his magnetic fingers a photograph of the coils has been produced.

The writer of the aforesaid article says: "I have seen a very strange photograph of anger, like a gray and swirling storm."

And now, what is acquired by this discovery? This is the question. If vital fluid makes its mark on a photographic film, when laid upon the dead film is unaffected, and in this way by use of the N-ray test premature burial is done away with.

The vital fluid seems to have its reservoir, as it were, in the brain, thence it circulates through the body by the great canals, and out to the fingers; it seems to be both positive and negative, it envelops the body as mineral magnetism does steel, etc.

GEO BURNHAM.

ANOTHER ATTRACTION!

The Ladies' Schubert Quartette at Lily Dale This Season.

Lily Dale will enjoy an unusual musical treat this season, as the LADIES' SCHUBERT QUARTETTE of Boston, has been engaged by the Assembly, beginning Sunday, July 29, and remaining the balance of the season.

THIS QUARTETTE is unsurpassed by any ladies' musical combination in this country. Their voices are finely attuned and beautifully trained. The FIRST SOPRANO has a specially sweet, clear and melodious voice, while that of the second alto is of admirable weight and power, with the other two just rightly attuned to form a correct whole.

THE NORTHWESTERN BAND of Mendville, one of the finest orchestras in Pennsylvania, has been engaged for the entire season, so that the musical features will be of the same high order as the platform talent.

L. G. FIXEN.

W. M. IVANS' RINGING SPEECH.

Women Who Seek Nothing but Privileges.

Mr. William M. Ivans, the late Republican candidate for mayor of New York City, in his speech at the luncheon in honor of the 86th birthday of Susan B. Anthony, said in part:

"I am here to-day because I believe every man to have a right to the ballot for the protection of his life, liberty and property and wishes to deny to his wife, the mother of his children, an equal right in the maintenance of her liberty, property and prosperity. Such an attitude of mind is inconceivable to me.

And if I cannot conceive of the denial of the ballot by man, still less can I understand its denial by woman. Of all inconceivable things on earth, the woman anti-suffragists are the most so. They consider themselves qualified to discuss these questions, but not qualified to cast a ballot. They organize societies to clean our streets and promote good government of all kinds, yet refuse the ballot, which would enable them to choose servants to do these very things. They prefer privileges to duty. Let them do their duty by the side of men and women and not be so supremely unwomanly as to seek nothing but privileges.

History shows us that women are the civilizers of society. They are the beings who make the characters of men, and to assert that they have no right to vote by the side of men is the absolute negation of reason."

TO THE WORK! TO THE WORK!

Important Notice From the Illinois State Spiritualist Association.

The official board of the Illinois State Spiritualist Association is ready to issue a call to all readily accessible points in the Prairie State, where an earnest effort is to be made to spread Spiritualism by holding Parlor, Hall, Grove, or District Meetings. It also aims to establish stated neighborhood circles, charter permanent societies and aid by counsel and visiting agents, local organizations now in existence. Write what and whom you want; and when you want it. The earlier calls will be given priority of co-operation, but it is hoped to reach all within a reasonable time.

Address your application to the secretary at 560 East 55th street, Chicago.

H. CROSBY, Secretary.

GEO. R. WARNE, President.

Some Excellent Suggestions.

And Strong Proofs of Spirit Existence, Given at a Trumpet Seance.

After reading Vance Thompson's able article on French Spiritualism in the March number of Everybody's Magazine, I am thoroughly convinced that we are greatly in need of the same kind of this country. Paris, the city of unbelief in religious illusions of the day, is "dotted over with Spiritualist temples," so says Mr. Thompson; and he further adds that Spiritualism there has been reduced to an absolute science—that all mediums are required to pass an examination, such as to preclude the possibility of fraud, the examiners being persons of intelligence, and thoroughly equipped for their work.

We are in need of just such persons—persons who are unbiased—persons who are competent to weigh the evidence and arrive at correct conclusions.

While many able articles have been written to demonstrate the continuing existence of the human being after death—while able lectures are being delivered to show the reasonableness of man's immortality, yet there is no absolute proof of it outside of Spiritualistic phenomena. Then we must ever be indebted to the mediums for whatever we may know of a future life. That absolute proofs are possible, need not be argued. And neither is it necessary to add that communication between the two worlds is a fact that has been clearly established as any fact in science. In this connection, I will give a few examples of what constitutes absolute facts as to the existence of spiritual human beings: A medium accompanied by his wife came to my home to give a private trumpet seance. There were four persons in the room—myself and wife and the medium and his wife.

The seance had not proceeded far when something out of the ordinary—a voice singing through the trumpet—was heard. But whose voice? The skeptical would readily answer, "The medium's, to be sure." But it wasn't, for at that moment the medium joined in the music, singing bass, while his wife sang the soprano. Neither my wife nor myself joined in the singing! Three parts were being sung, and only two persons singing. What could be the explanation? Was the medium to sing bass and tenor at the same time? To both questions, certainly, no.

Then whence came this third voice? Who was this individual who sang in that lusty voice—whose tenor rang out stronger than the other two parts? This was settled beyond question—that tenor voice DID NOT BELONG TO ANY HUMAN BEING IN THE FLESH. There is but one conclusion, and that is the voice came from an intelligent, thinking, human being—a being who once lived, and who, through the laws governing mediumship, was able upon that occasion to give utterance to the words and music of that song. And not only did he sing, but gave us, later on, a whole lecture.

And there are some other facts quite as startling to be mentioned in connection. At the beginning of the seance the medium felt impressed to begin his work under test conditions, and this is how he did it: First, I took a large handkerchief, and having

tied a knot across the center, placed the knot in his mouth. Then I tied the ends together around his head.

In three minutes the trumpet was floating around overhead, striking the ceiling and floor, and at the same time, the guitar got busy, floated to the farthest part of the room, and resting itself for a moment on the sofa, began an accompaniment to the song we were singing. And right here something happened—something I shall remember—something weird and startling.

The guitar had subsided with the close of our song. There was a moment of silence which was abruptly broken by a voice—not a whisper, you understand, but a strong, audible voice and this is what it said: "Are you satisfied now? If you are, please take that handkerchief from my medium's mouth—it hurts him!" and glanced at the direction from whence came the voice, and projecting through the curtains which separated the room where we were sitting from an adjoining room, I beheld the trumpet. A dim light burned in the adjoining room, and when the control had placed the trumpet at, or near the top of the curtains where they were joined together, a small space was thereby opened, permitting a sufficient amount of light to make the trumpet visible. Having uttered the words

OUR GLORIOUS HERITAGE

Delivered Through the Lips of Mrs. Gora L. V. Richmond, Chicago,
Sunday, February 25, 1906.

If you had inherited one of the fairest kingdoms of the earth, and there were all the material things that your physical nature desired and your mind coveted, and you had not there the companionship of those whom you loved, would you go there? Some of you would, and some would not. You would go and try it, but it would be barren. For contrast: If you were thrown into a desert with those whom you loved, whom you LOVED, you would accept it and either take life or death with them, and would not feel wholly deserted.

The heritage that people covet is not really what they want, but it is that which they think they want. They want the heritage of perfect happiness, and perfect happiness means that which is enduring. Of course there is but one enduring power, and that is Love. We may call it by many names; you may call it justice, you may call it truth, you may call it peace, as many names as you choose, but the ultimate is found to be love, that perfect, unqualified, unselfish and only Love. But people do not want that to-day—the majority of them. They want something else, and the seeking and getting of what people think they want is, of course, the measure of testing what they ultimately need; yet both the seeking and the getting are stages of growth, stages of conquest, stages of victory.

People have talked about inheriting, possessing, of having the gift of immortality. The ultra orthodox theologians tell you you have that by virtue of the gift of a Divine life sacrificed that you might be saved, but you must also acknowledge that factor you cannot have it; "Glory, honor and immortality, eternal life." "Eternal life" is the test.

Now "Eternal Life" is something different from immortality. A person may be immortal and still not be living to-day in true consciousness of life. (That is what Jesus meant: "Let the dead bury their dead.") Eternal life is the essence, the ultimate of fulfillment, of living. What matters it if you are immortal a thousand or a million years hence if you are not doing anything to-day? This is "life" that is going on all the while, and if you do not know it, that does not affect the fact of your immortal soul, that ever continues to be. You do not have to win it, you do not have to inherit it, that is. Now, to-day is the time to live, to do the thing that is nearest to you, to fulfill that which your hands find to do.

"Oh! but I am so anxious to insure my happiness, my position in the other world." You cannot do it; there are no insurance companies that issue policies in that direction. They used to do it in the churches, but they do not do that any more. The thing that you are here for, is to do the thing that the earth life is intended for you to do in all directions; that which in itself is a part of eternity, of immortality. Elbert Hubbard has a society of "immortals"; you have to subscribe to it to be a member, though it does not make you immortal. But there is a subtle meaning in it—it means those who know, those who know things and do things. There is no immortal idleness, there is no eternity of not doing things. Rest is the exact equivoque of work. It is in the absolute state of soul where there is realization instead of preparation, where there is rest instead of labor; the state of being, instead of the state of doing. But these must exactly balance one another.

The Nirvana of the Buddhists is not simply idleness; neither is that "Kingdom of Heaven" of which Jesus spoke—which is within, but they are the counterpart, the complement to the state of activity and doing, which is manifest always in contact with time and space, and the senses. You must do something or you cannot live.

Now every animal has the knowledge of what to do; instinct stamps upon the animal the knowing. Man has it not, showing that he was expected to rely upon his intelligence, he was expected to employ his mind. When he went to work to fashion tepees, to build houses and to conquer physical life, it was because he has some other source of intelligence than that which is stamped by instinct upon the animal. Undoubtedly the birds who build their nests to-day do not build any better than the first ones did in the Garden of Eden, or wherever they might have been; nor does any animal provide better for its young.

The human being alone expects to make the most out of physical surroundings, and he proceeds to do it while here, he must do it. He must do and conquer everything for the purpose of knowing how valuable they are, all these things. Besides the provision for physical existence, there is a certain intellectual satisfaction in doing it. There is a great artistic satisfaction, if you please, in that which represents what is called the highest civilization; not simply to have tables and chairs in the house, but to have the tables match the chairs and the house so that they seem a part of the house, to have the chairs and furniture correspond, in fact, to have something that satisfies what you call your artistic sense. Then you abandon them and go and sit on the crooked limb of an old tree and have a

rich seat fashioned by a freak of nature. You abandon even your fine dwellings and make new ones scarcely discernible from the rocks and leaves and trees, as if they were a greater creation, a part of some ante-natal dream.

The purpose of this life is to do the things and find how utterly useless they are. But you have had the satisfaction of doing them, of exercising all these powers. When you spoil the world, then you go to work and try to reconstruct it. Just think of those savages, your Puritan ancestors who went into New England and the Middle States and then into the West and cut down all the trees, not a part of them, not cutting them judiciously, not having intelligence enough to know that they would want the trees by and by for the modification of the climate, but cutting down all the trees. Now here comes the great Forestry Department of the nation instructing people to plant trees. You begin to understand why the climate rebels, and certain sections of the country are not adapted to produce what was once cultivated there, and once seemed to thrive. You understand now why the fruit trees have nearly all died in the Middle States and New England, because the forests no longer protect them from the encroachments of the blasts in winter, and the droughts in the summer. So you reconstruct the world that has been destroyed by the hand of man. It is a great thing to do, that sort of thing. Of course, each age a crop of lives is harvested that has had that experience.

There is a great deal in doing things well that you do. If you want to do a mean thing, do it just as well as you can, because there is a certain kind of reaction that does not come when you do it only half-way, you never have the great, glorious and sublime realization of actual repentance. Those people who want to do bad things and do not are in the very worst state, because they do not consider themselves sinners, though they know they are not sinners. Undoubtedly, the poor man who was hanged the other day has a good deal better time than if he was not such an absolute sinner; because you know it is a glorious thing to know oneself to be actually incapable of doing any more or worse in the direction that one does a thing. When there is a culmination there is a reaction, and that is why Jesus said the publicans and sinners were nearer the kingdom of heaven than the scribes and pharisees. They were only sinners, while the "scribes" and "pharisees," "hypocrites," and others in the garb of righteousness were posing as saints, and all the time they had these sinful desires.

"But," say the people, "if you advocate that, people will be doing all kinds of wrong things and justify themselves because of what you say." Do not be alarmed; nothing we can say will make people do any worse than they are doing now; the world is doing pretty nearly its worst, so there is some consolation in the thought that it must soon be better. There are many people on the earth to-day who are turning their thoughts outwardly than simply to succeed selfishly at any cost. Whether a man invests in an enterprise to get money for himself alone, or whether he invests in it to get money for the purpose of doing good, of course there may be a difference in the motive, but the truth is the slaying of people by one another is continuous; even if you do let that poor woman eke out a scanty half-starved subsistence by washing your clothes to support her invalid husband and her little children.

The great light of the world is, not how you or anyone else are to possess this spiritual heritage without doing anything, but how you are to arrive at the state of knowing. Some people think they are going to get it just by selfishly opening up communication with their friends and talking to them in the other world. This has no more to do with heavenly happiness or the immortal heritage than the postoffice has. It is a part of the great intelligence of the world, and the great happiness and unhappiness of the world, to have means of correspondence. But if there were no means of correspondence you could not have so many letters from your friends at a distance to make you feel happy, and no one could send you anonymous letters to make you feel terribly. Of course you do not blame the system, on that account, of communication between yourself and friends on earth.

The spirit state is only an attainment of another state of selfishness, if you make it so. You want to hear from your spirit friends; that is a great and wonderful thing, so is the telegraph. You know that you are going to exist after the change called death. But if you know, if the world knew the paucity, the poverty of the average spiritual possessions of the world, and that nothing else can do there, not the cottage, nor the farm, nor the palace, nor the rentals, (these vast rentals that come from houses, and stores and lands), nor ships, nor what you think you have, and that all the wealth thus gained parts company with you at the grave; you harvest only your spiritual state. If you really knew that accomplishment and achievement will be something else, and that does not mean that you are to get a circle together with a few friends and stand on tiptoe, and say: "Now I am growing

spiritually; every day, we are getting more and more messages, and they tell us how exalted we are, and when we go to spirit life we will be in such and such a sphere." And certain people call that spiritual growth.

Go down on your knees and scrub the floors; go out in the yard and dig; do the thing that is needed this day and hour. You do not suppose you have to "sit" and wait for your spirit friends? They are there uplifting your hands in your daily toil, out there on the street with the baby digging up the dirt; they are with that mother with her starving children, that person who is weak, and that one who needs them all the time; with this one helping the poor, and that teacher teaching the children how to grow in thought and telling them how this work is to be done; and then the great Boards of Education preventing you from doing it! That is often the discipline for the teacher, if somebody is gifted and has the genius of teaching. The time will come when no Board of Education shall tell you what not to teach or what to teach. Illumination will come in all these directions.

But the one thing is, that you cannot go amiss of the Kingdom of Heaven, you cannot go astray from it. You pierce nature anywhere and you find life; touch the Soul anywhere and you find God; penetrate human life anywhere and you find immortality, Eternal Life. Men do not hesitate to go down into the earth to find coal mines, or send other people; they do not hesitate to dig for gold in the earth; they do not hesitate to tunnel your cities, to the great imperilment of buildings like this (the Masonic Temple); they do not hesitate to drill for oil; they do not hesitate to seek for the North Pole; they do not hesitate to get all the whole oil they can and when that is exhausted to get all the petroleum there is; they do not hesitate to steal the lightning from the skies; they do not hesitate to use all they can of the power of thought. Undoubtedly they would intercept the great thought of an archangel if it was on its way to form a new solar system, if they could tap the wire.

The truth is, that this heritage which people are hunting for high and low, sifting the atoms, crucifying and murdering rabbits and dogs and chickens to find, is here and now, and everywhere. Somebody said that Elmer Gates was going to prove the existence of the soul by experimenting on rabbits. He will be several million years older than he now is before he does it. He will not do it in that way. The soul answers for itself; it is not a chemical or mathematical equivalent; it does not make its escape from the visible human existence by certain tests; it often makes its escape spiritually from the body under the hands of physicians and surgeons. But that is about its only refuge. Who would not rather fly from the body than be experimented upon by a dozen doctors?

So pierce the cloud of human life anywhere and you find immortality. The consciousness of it comes into human existence and the human consciousness by antithesis. Someone said, "You know more about goodness if you go down to Joliet for a time." If you spend several hours in the criminal court you will know more about goodness than you do now. You know more about the light just because in ordinary days Chicago is so dark and smoky. You know more about immortality because everything else is transient, is fleeting; because "things" do not remain, do not satisfy you, very long at a time. When they do remain, the more palaces you have, the more you weary of them; the more external things you have the more you worry for their care.

The simplicity of the Japanese nobility is apparent, for an American appointed to a high office went there and resolved to live as the Japanese did and, fortunately, leaving his American furniture behind when he went there, he engaged a competent native to provide everything needed for house-keeping, with instructions to get everything required. When he went into the house it looked very bare to him, there did not seem to be any furniture, when he inquired about the lack of furniture and ornaments, the native explained, that there was a bed to sleep in, there was a low ottoman to sit upon, and when not needed in one room it could be taken into another, for he could not sit in both rooms at the same time, and he said, "Why have so many things and never use them? The nobility do not use their houses in Japan to make a show like a bazaar." Americans, please take lesson.

So do people build and get ready for the Kingdom of Heaven, for the great heritage of immortality. They think it is a stellar bazaar, they think they must buy and furnish it; and they consider that in this "inheritance" there is going to be something so glorious that all the world will marvel, and will say, "Now just look at me," when you enter this immortal company and this kingdom of heaven.

But it is not so at all; it is by the "unfrequented way," it is through the silent pathway of tears, it is the "attainment" and "conquest," that peaceful state that flaunts not itself nor its achievements to the world. It does not cry out either at Guaya or upon Olivet, "Behold what I have done!"

Beneath that wondrous tree when Buddha saw the light, when he reached the attainment and knew of eternal life, silence and wonder were around him there, and though with ministering presences and angels of glory, he did not go into the world thereafter and say, "I have attained it"; but he knew the meaning of sorrow, and he knew the need among the people of ministrations, so he taught and ministered all along the way. When his father, the king, heard of him and sent out his retainers and courtiers to es-

cort him in royal style he said: "I have no need of all this, I will walk." He went to the palace, not as a prince, but as a lowly teacher, ministering to the multitude, and the sorrowing and sick people as he went, a wanderer and a vagrant as far as the world is concerned. But he knew what he had found.

So the goodly life passing to this wonderful realm does not come with the sound of trumpets, with great blazoning upon banners, with music marching along the streets to herald that the one is there that has attained immortal life, that has attained the knowledge of eternal life!

As said before, you cannot miss immortality, the continuity of existence. That which you can do is, that when the steps are taken that show how futile are all these earthly conditions, that the real life is there, you understand that the real life is there. It is in the sinews, the muscles, the nerves of the man who toils for bread for those he loves; it is in the heart and brain of the one who does the thing for humanity that he thinks highest and best; it is in the life of one who serves because loving service is the highest and best.

When we are talking about this glorious heritage, this great theme of immortality, we are not trying to lighten one of your burdens, or take from you one step of your experience, or declare to you who are on the way, that by going this way or that way you can evade or avoid them. We are simply explaining to you that these experiences are for you, that they are in the pathway of your victory, and that you are the one to conquer and to know, and that if you pierce this shadow anywhere you will find the Infinite. If you probe this great mystery anywhere you will find answer.

Seek for the divine beneath the surface of human conditions and you find the immortal soul.

Therefore, here and now, every day you may enter into the "joy of the Lord" by doing the thing that to the hands and thought is the nearest duty; well knowing that ministering angels attend; well knowing that the spirits of your loved ones bend near; well knowing that all souls, whether tethered by earthly circumstances, or free and fearless in the dominion of the soul, are helping and aiding you.

When Saul, the king of Israel, heard the sweet music of David, the great attainment and adjustment came to his spirit, for his pride was melted, his stubborn heart gave way, then there were angels to the right and angels to the left of him; not because he was the King of Israel, but because the stubborn heart and the false pride and rebellious spirit had yielded to the great love of the Infinite, and he found he was one of God's children.

"WHAT ARE THE WILD WAVES SAYING?" "LIBERTY."

Impromptu Poem by Mrs. Richmond, the Subjects Being
Given by the Audience.

The wild waves along the ocean's shore
Are saying what you think they say;
Either that the storm is there and nevermore
Will it be calm, or that at the break of day
The voices of the sounding sea
Will be a beautiful symphony.

If you are a lover, they are speaking
With the voice of love unto your soul;
If you are peaceful and calm they are revealing
Peacefully and calm their blent control.

If you are in the midst of the storm
Of passion and of anger and strife,
The waves are telling all the while
Of the conflict and the storm of life.

Nature tells you what you are,
And the voices of flower and shrub and tree,
The song-bird and the ocean wave,
Each is like your soul in its harmony.

Sometime, when you are ready to leave,
The ocean waves along this shore
Will lead you to the harbor of light,
And the safety, that forevermore,
Like the beacon light to the sailor, that's seen
To show the light that hath ever been.

True liberty does not consist
In violence and aggressive strife,
In that which makes human life resist,
Full of its conflict to make life
With strenuous efforts day by day
Each with his fellow man upon life's way.

True liberty means to live your life;
But that every soul in heaven and earth
Is co-related to your own;
Which shows, within this human birth,

You cannot selfishly pursue
Any pathway that hinders another's feet;
That you must keep within your view
The lines of life where all must meet.

If you your own work truly fulfill
It is free and true to the extent
That the same liberty is known to all;
Following love's blessed commandment.

Restores Eyesight

Spectacles Can Be Abandoned

"Actina," a Wonderful Discovery That Cures
Afflictions of the Eye and Ear Without
Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating afflictions of the eyes has been discovered.

whereby all tortuous methods are eliminated. The eyes are treated by means of a powerful, harmless, and painless, and as hundreds of people have been cured of such afflictions as, granulated lids and other affections of the eye and ear, and as they state, the cases incurable.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my wife's eyes, and cured me of my eye."

Susan Cartwright, Lincoln, Kan., writes: "I am 72 years old. I was so blind I could only move persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. G. of Kansas City, Mo., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age, and that it has cured my wife of her eye."

Hundreds of other testimonials can be sent on application. Write for a booklet on the treatment and self-administration of the patient, and is sent on trial postpaid. If you will send your name and address to the Western and London Electric Association, Dept. 8213, 229 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable eye-sight, ear and throat treatment. Address, Dr. B. N. Woolley, 10 N. First St., Kansas City, Mo.

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Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure. Write to all cases of morphine, opium, laudanum, chloroform, cocaine, etc., and all other cases of addiction to any of these drugs. A large book of particulars on this treatment. Address, Dr. B. N. Woolley, 10 N. First St., Kansas City, Mo.

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Or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris to 1910. By Yarnio Vedra. With 48 illustrations, 35 of which are original drawings by Holmes W. Merton, author of "Descriptive Mentality." A new system of personally determining the primary fund of Mental and Physical forces and their results in mental aptitudes that dominate the nature of the individual as based upon date of birth. Price, cloth, \$1.25.

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"A New Catechism" has enjoyed a remarkable sale both in America and England. George Jacob, Holyoake, in his introduction to the English edition of "A New Catechism," says: "A New Catechism" is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced round with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopaedia of theology and reason in a nutshell.

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This little pamphlet should be placed in the hands of every American citizen. The attention of preachers, theologians, students, and all church members should be called to the wonderful story of the invention of the Holy Bible, which this lecture tells.

See that at least one orthodox neighbor of yours reads this lecture.

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This book examines the evidence for the historical existence of Jesus, and finds it quite meagre to prove that such a man as Jesus ever lived. It is a most important contribution to Modern Thought. It is prefaced by a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago-morning papers, attacking Mr. Mangasarian's position. Send your orders at once, as the first edition will soon be exhausted.

WON IN: Four Centuries of Progress. A Lecture delivered at the Progressive International Congress, Chicago, 1905. October, 1905. By Susan H. Wilson. Price, 10c.

PREACHERS PROGRESSING.

Two Striking Instances Occur in the State of California.

It is a common remark that clergymen are, as a class, less liberal than their congregations. I do not know if the saying is correct. I personally know a few preachers who are soundly "orthodox" ones, who have become broad-minded, progressive, non-orthodox teachers. I will name but two in this communication. The first, Rev. Benjamin F. Wilson, of Berkeley, Cal., an educated, eloquent, noble man, who has a life of great usefulness yet before him. Several years ago, he was stationed in a mining town where several hundred miners were employed. The conditions imposed upon the workmen by the mine owners became intolerable and a strike followed. Mr. Wilson saw the destitution among the men and their families, and the cruel tyranny of the coal barons. Being a man of keen sympathetic nature, his heart ached for the poorly-housed, half-starved, ill-clad, often sick women and children. He took an active interest in them. He talked with the mine owners, pleading with them to grant better terms to their employees. As many of the men were members of his church, he preached a sermon on the subject, but did not say anything of an offensive nature. He quoted from Jesus, and emphasized the doctrine of brotherhood, justice, mercy and the Golden Rule.

Some of the capitalists were also members of his church, and were liberal contributors to it. These were highly offended, and made the demand that their pastor refrain from expressing any sympathy for the families of these strikers. Wilson replied that his duty as a minister of Jesus Christ required that he should sympathize with the suffering poor. The mine owners then sent a message to the presiding elder of the district to come down and shut his mouth or remove him from the pastorate. The elder came and told the pastor that these mine barons were rich and influential, that they had, in fact, contributed largely to the erection of the church

building, and it would not do at all to offend them.

When Wilson replied that as he understood his duty as a Christian minister to be to preach fair play and the brotherhood of man, the elder said, "Oh, never mind that; you just go ahead and preach Methodism and diplomatically refrain from meddling in this dispute."

Mr. Wilson declined to act "diplomatically" part, and of course soon lost caste among the barons and the elder. His idea of the life and teachings of Christ did not seem to meet with the approval of the high church officials, and in due time he gravitated out of the church. He is still preaching as an independent, and his theology has broadened and deepened, and he is gaining power and is doing a thousand times more good than he could have done as a regular Methodist pastor.

This incident reminds me of the boast of an old, humorous doctor, whose wife was a member of an Episcopal church. The doctor asserted that "the Episcopal church was the very best church." When asked why, he replied, "Why, the Episcopal church does not dabble with politics nor religion."

The other broad-minded preacher I wish to name in this letter, is Rev. Burt Estes Howard. Fifteen years ago he was pastor of the First Presbyterian church of Los Angeles, Cal., the leading church of that city. He broadened in his theology and was so active in good works outside of the church, that he was expelled from the Presbyterian denomination, that the rich, narrow, and self-righteous old fogies of his flock began to scold and lecture him, and threaten him, but Howard kept right on preaching progress, and lending his aid to reform movements outside of his church. Something had to be done, therefore the church authorities held a meeting and drew up a letter addressed to the pastor, telling him what he must and must not preach, and even dictating his political action. This letter they sent by a brother to the pastor, asking for an immediate reply. Mr. Howard read the epistle, and wrote out and returned his reply in substantially the following words and form: To the Trustees of the First Presby-

terian Church, Los Angeles, Cal.: Dear Brethren:—Your communication of this date, is at hand. My reply is, "Damn you."

Yours in brotherly love, BURT ESTES HOWARD.

The old fogies were shocked, but the younger members approved the letter. As for the pastor, he kept right on preaching broad humanitarianism, filling his church to the doors every Sunday. But he encountered so much opposition, and had to deal with so much bigotry, that one fine Sunday morning, he announced that he would withdraw from the society, would resign the pastorate of the church, but would continue to preach at the theater building. About half the church membership followed him. Later they erected a beautiful church edifice, the finest in the city, and installed Howard as their pastor. They still thought they were Presbyterians, but insisted they were liberal ones. Howard preached a broader theology than when in the old church, and the congregation grew, and the movement prospered, and the pastor was idolized. But one day, right at a time when the church was at its most prosperous career, the pastor tendered his resignation and went back to the theater where he preached to large congregations. These new admirers finally rented the Methodist tabernacle, having a large seating capacity, and for a year or two the meetings were held there. Every Sunday thousands poured into this great building to hear the eloquent speaker.

Again did Mr. Howard astonish and grieve his congregation by saying, at the close of one of his great meetings, that he had decided to resign the pastorate—in short had decided to stop preaching altogether, until he acquired more knowledge himself. We have too much preaching and too little practice," declared the speaker. "I have told you all I know, and I will stop now for a few years, and travel, and study awhile, and try and add to my store of knowledge."

That was six or seven years ago. Mr. Howard spent some time at Stanford University, went abroad, and a year or more ago filled, for a time, a Unitarian pulpit in Boston. Recently

he was chosen as the pastor of the First Unitarian church of Los Angeles, and in drawing his meetings to the ablest thinkers of that liberal, progressive city.

Burt Estes Howard is learned, eloquent and honest. As a profound thinker and pulpit orator he has no superior on the Pacific coast. At one time no man stood higher in the Presbyterian denomination west of the Rocky Mountains than he. Being a young man, he was certain to attain a much greater prominence had he been a time-serving hypocrite and remained with that church. He was coaxed and importuned to stay in the Calvinistic camp, but without avail. Threats, slander and persecution followed, but he swerved not. He was poor in this world's goods, but rich in courage, in talent, in learning, and in good sense. Being still a man in middle life, I shall expect the world to know more of him.

It is said that the orthodox theological schools are complaining that fewer and still fewer young men, each succeeding year, enter them as students to be educated for the ministry. Clearly the reason is, that the young men of average intelligence no longer believe in the scientific fundamental doctrines of the Church. The public school, and science, and the printing press have so spread general intelligence, that the old dogmas of the fall, the Eden snake story, the personal all powerful devil, a disappointed and defeated God, total depravity, an endless hell, the trinity, and the "atonement" do not appeal to the intelligent members of the present generation. These doctrines are all the product of an ignorant age. The young man who has received instruction in astronomy, geology, chemistry and other scientific studies, if he is honest and is not constitutionally lazy, has little inclination to enter a theological college and have drilled into him a lot of pagan mythology.

All honor to the Wilsons and Howards, and the other clear-headed and lion-hearted young preachers who, if they cannot preach the brotherhood of man, and common honesty, and common sense, in the church, have the courage to leave the church. Alameda, Cal. R. A. DAQUE.

LIFTS THE VEIL.

C. Jinarajadasa, an Eminent Hindoo and Spiritualist, Lectured Late in New York, Giving Expression to the Following.

Attend, sahibs all, to the words of C. Jinarajadasa, B. A., who of the future know the A. B. C. From Colombo, Ceylon, he comes, and recently he addressed a large audience of Theosophists in New York on the theme "Heaven and Hell in Fact and Fancy."

He said: "It is one of the contentions that many persons walk about this world without knowing that they are dead. They have an unpleasant way of not paying any attention to doors, but still slip through walls without saying, 'By your leave.' At first, of course, they feel as though they are hampered by the body, but before very long they become accustomed to the new conditions and walk around with their former friends, and they do not have to stand in front of doors and say, 'After you.' It is possible for them to enter any room alongside the most rotund person who ever was, no matter how narrow the doorway."

According to the sage of Colombo, it requires several days for the person who has departed from the scene of his customary activities to realize that anything unusual has happened. "Then," resumed Mr. Jinarajadasa, "he sees his body put in the coffin and he cannot interfere. He realizes that he is in a different world and he cannot make himself felt. He sees others arranging his affairs in a way of which he does not approve and he does not like it, yet he can do nothing. Sooner or later he realizes that he is dead after all. His shape is the same as it was, yet he has no corporeal frame. He is not thirsty or hungry, nor does he suffer fatigue. For him there is neither sunlight nor darkness, although he is able to observe that, for those whom he sees on earth there is the alternation of day and night."

"Materialization." By Mme. E. d'Esperance and Rev. F. Austin. Excellent. Price 10 cents.

LIBERTY.

What man is there so bold that he should say, "Thus and thus only would I have the sea?"

For whether lying calm and beautiful, Clashing the earth in love or throning smile The smile of heaven from waves of amethyst,

Or whether, freshened by busy winds, It bears the trade and navies of the world To ends of use or stern activity, Or whether, lashed by tempests, it gives way

To elemental fury, howls and roars At all its rock barriers, in wild rout Of ruin drinks the blood of living things

And strews its wrecks o'er leagues of desolate shore, Always it is the sea, and men bow down Before its vast and varied majesty.

So all in vain will timorous ones essay To set the moles and bounds of liberty, For freedom is its own eternal law. It makes its own conditions and in storm Or calm alike fulfill it when it lies Still as a sleeping lion, while a swarm Of gnatlike evils hovers round its head,

Nor don't it when in mad, disjointed times It shakes the torch of terror and its cry Shrills over the quaking earth and in the flame

Of riot and war we see its awful form Rise from the scaffold where the crimson axe Rings down its grooves the knell of shuddering kings.

For always in thine eyes, O Liberty, Shines that high light whereby the world is saved, And, though thou slay us, we will trust in thee.

—John Hay.

"The Present Age and Finer Life: Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

OPPRESSION Or How a Spirit Advances in Spirit Life, evolution of Man. By Michael Faraday. 3c. 15c.

Three Remarkable Books

"The Divine Pedigree of Man,"
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 "A Scientific Demonstration of the Fatherhood of God."

"The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God." by Thompson Jay Hudson, LL. D. A remarkable work demonstrating the relationship of the Soul and Future Life. It is science throughout. Price \$1.50. Dr. Hudson's "The Law of Psychic Phenomena," is valuable. Price, 65c. His "Scientific Demonstration of the Fatherhood of God," is a masterpiece of logic and science. Price, 75c.

A weird, powerfully told dramatic story of the earth life and subsequent experiences in the Spirit World of the "Guide, Abziriman." Few books more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given by Abziriman's Studies in the Domain of Magic and its relation to obsessed and other perplexing problems of spiritual intercourse. Price, cloth \$1.50.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that to give all equal prominence would be to make the most condensed form, and often clearness is sacrificed to brevity. Proofs have to be omitted, and the style is thereby affected, while the things to be depicted are of great importance. Correspondents often weary of waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space available, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Louis Samuel Carroll: Q. Did Jesus Christ come in the flesh, and was he the son of God? I ask this as a Christian believer.

A. After once making ourselves sure that a personal Jesus Christ existed, the belief of the Christians appears to be the only plausible one, that he was a superior good man. He was the son of God, as every other man is the son. His miraculous birth man is the son. His miraculous birth man is the son. His miraculous birth man is the son.

J. W. Boyer: Q. How does one mind affect another, present or absent?

A. In precisely the same way that in wireless telegraphy, a transmitting instrument impresses its vibrations on the receiving instrument. Thoughts are sent out from the mind as vibrations in the spirit ether, and impinge on receiving minds.

J. M. Mathews: Q. Is it true that electricity is the power that builds all worlds and sustains all nature? What is the spirit or life of man or of the universe? Is it composed of corpusescles? If not what is the moving spirit of the universe—God?

A. These questions are all based on an article in the Examiner, one of the Hearst newspapers, entitled "Comprehensive Discoveries in Electricity." In the article the electricity is made of corpusescles, "they are about one thirty-thousandth part the size of atoms whence all matter is composed."

"These corpusescles are known to be centers of force." "Free, uncombined corpusescles, those not locked and hence free to move, constitute the life of the universe." "Every atom is composed of corpusescles of electricity."

As for the force in these corpusescles, "Suppose two one-grain masses of corpusescles are placed four tenths of an inch apart, then the repulsion of each upon the other will be twenty quadrillions tons!"

"One cubic inch of copper contains thirty atoms," and one-third quadrillion atoms. "Electric corpusescles give life to the entire universe by their attractions, repulsions and motions." "The problem how to tap nature's reservoirs is drawing nearer and nearer to a solution."

It is not strange that this correspondent hesitates in his acceptance of these statements, although made by one of the most advanced scientists. They are put forward with the bold assurance of demonstrated propositions. Recently the same author made a terrific onslaught on Spiritualism, his main objection being that it made assertions and failed to demonstrate. He wanted facts, and so discriminating was his analytical mind that nothing satisfied him.

This shows how different the receptivity of the best minds is to different fields of thought. He knows just how big one atom is, and the size of a corpusecle of electricity. He knows just as perfectly as though he had measured them with a foot rule. He knows how many atoms there are in a cubic inch of copper as we as if he had counted them and yet had he begun the task 6,000 years ago, he would have scarcely commenced the task at the present time.

I well understand the methods of computation by which these results are gained, and granting the data they have plausibility. But the data are problematical. They are all assumptions, and hence the conclusions are as unreliable as a cobble house, which will stand as long as no one will touch it.

The existence of the atom and corpusecle is hypothetical. The form, size and character of these are absolutely unknown, and the mathematical calculations which present such startling numbers, have no assurance of being accepted tomorrow.

As electricity being the life of the universe, why should it be more than light or heat? Electricity is not a cause, but an effect. The first cause is motion; the setting in vibration of ether and atoms. According to conditions, that motion appears as heat, light, or electricity. These are the revelations of that motion to our senses.

It would be just as consistent to speak of heat corpusescles or light corpusescles as electric. And if these are vibrations, why should electrons, or corpusescles, be called in to explain that which is better explained without them?

A calculation, however brilliant its methods, which arrives at the conclusion that two corpusecles would weigh only a grain each, at the distance of four-tenths of an inch apart, repel each other with a force of twenty quadrillions tons, should have made the calculator hesitate at its absurdity.

Have these corpusescles weight, or attraction, or is this a property of the atom? Do these theorists mean that

an electric corpusecle travels with the velocity of 186,000 miles in a second, or in three lines of corpusescles, in every direction, the first being tilted, tilts the next, and so that a line of them 186,000 miles long is tilted in a second?

If the force exercised by a grain of electricity, equals twenty quadrillion tons, a pound of it would move all the machinery of the world, and all that there could be found room to place on its surface, and then so small a portion would have been taken that it would not be noticeable! No wonder these scientists are eager to "tap nature's reservoirs," and stand by and let the on-rushing "corpusescles" pay the freight!

Marconi and Edison have been continually feeding open-mouthed reporters with their ideas of "tapping" the central forces, but where they expect to insert the spigot, they have as little idea as Johnny Coal-Oil had of where money came from. It might be a dangerous affair, jeopardizing the existence of mankind and continuance of the present order of things, for one of these theorists to tap the central force. He is not certain of his ability to control the spigot, and enough "corpusescles" could get through an inch hole in a minute to blow this earth to atoms and land the dust on the coast-line of the stars.

It is horrible to contemplate, and if any one gets the "tapping" desire into his head, he should be cautioned. Nobody is safe with such scientists at liberty. They are a constant menace to all peaceful citizens. The anarchists will get on to their secret, and instead of bombs, which can be detected on their persons, they can equip themselves with the few "electric corpusescles" which are so small, that a mustard seed is bigger to them than the earth is to a mustard seed, and hence no detective can find them as evidence.

Thus armed they can throw a corpusecle at an enemy, police judge, or czar. No one could see them, but alas when the infinitesimal electron struck, ten thousand bombs would be more than a fire cracker in comparison.

This may be science—demonstrated knowledge—it strikes one more like a dream. Possibly it may be all true, and become established by confirmation of the hypothetical data on which the calculations rest. Possibly, tomorrow will see another theory making these corpusescles obsolete. As present theory is taken as a romance of science. Accepted as such, it is pleasant reading. As scientific truth having authority of the names of those who support it, it is extremely damaging.

A famous lecturer before the Chautauqua Association was applying his theory to every-day experience. He said the hardness of substance depended on the rapidity with which atoms or corpusescles moved. In the diamond they were more agile in movements than in glass, hence when the former was pushed against the latter, there was a warfare, and the swiftest-moving beat down the others and cut the glass. This was received with applause. It sounded profound, and as the lecturer was giving, he was in water beyond sounding, they gladly accepted a supporting straw. Fine sounding, apparently profound, but simply "rot."

The other inquiries, as to the nature of the spirit of man, and character of God, require a more lengthy treatment than is here possible. Only briefest outline can be given. We may assume that the spirit is not composed of "electric corpusescles," and God is not electricity. The scientists can readily admit of atoms no microscope can reveal, and electrons, which are an imaginary piece of nothing around which another hypothetical bit of nothing revolves; they see matter and blind force, but they do not see the spirit or the life in nature.

The manifestation of mind?—spirit? The application of evolution to the spirit its continuance from development of physical forms, leads to the conclusion that through man, there is fullest expression of this mind in nature, and its individualization. Man is the physical limit of evolution. By means of his spiritual being, it is transferred to the higher spiritual plane. The question of continuous life after the death of the physical body, is thus answered.

IN DEFENSE OF INCURABLES.

Woman Declares Physically Weak May Be Strongest Spiritually, Intellectually and Morally.—They May Be Beggars in God's Sight.

To the Editor:—After reading the article by O. L. Harvey on putting incurables to death, I wish to tell him I am convinced the majority of civilized human beings believe the same as he with heart and soul.

Some of the strongest, spiritually and intellectually, are the weak physically. If we believe in Christ and His teachings, it is the spiritual and consequently is of value to us and our Creator. There are many persons possessed of perfect physical health and a mind in condition to use, and are perhaps strong intellectually, who are morally and spiritually diseased and are far more worthy subjects for Dr. Osler than any that are or physically incurable could possibly make.

Thank God there are weak and helpless persons in the world, for it tests our hearts and lives. Christ said: "I am the resurrection and the life, and whosoever believeth on me shall never die." What we call death is simply translation. "This body is not mine, but the body that I shall have, and it shall be immortal." One thing is needed, divine and holy love for each other implanted in human hearts.

Sometimes I wish that money and property could lose their value. I think we would learn to prize other things of so much higher worth, even in this world. Why should we covet the so-called riches of this world, if in God's sight they may be beggars in the riches He desires men to have. We can thank God if we have a weak, helpless child or invalid to love and cherish, for Christ came to help them and heal them, not chloroform them, and He suffered pain and death.

Do we wish to prove such poor, weak cowards that we cannot face our duties, no matter what the future holds, for His sake? Courage, love and faith are what we need.—Mrs. L. Jenks in Record-Herald.

Two Little Lives.

An Impressive Lesson to Humanity, by Mary E. Blanchard.

Lizette that morning had been placed by an open window, it had a happy view of the sun, and against the sun-shine some of the leaves looked lighter than the others, which made a pretty contrast. The vine stirred a little to let the sunbeams through, and they fluttered to the floor like phantom butterflies and there danced in the shadows made by the hop. And thus it was that Lizette's poor cotton gown was draped with light, which looked like spectral lace ornamented with jewels. The apple tree, all radiant with blossoms, served as a fairy mansion wherein the bees were gathered as to a ball; and they wore their quaint livery of gold and black, and some danced merrily and others idly, and some watched the sport, as elderly folk might who have passed the folly-line and now are wise—or at least not in favor with Terpsichore.

And underneath were those wide-awake little workers, the sturdy grass-blades.

"Lizette!" said a voice, "O Lizette!" But the woman made no answer; she lolled her head on the high straight back of the little red chair, not larger than a child's, in which she had sat for years; never from infancy had she made use of her limbs; the joy of exercise, the glad leap of the blood under brisk motion, these she had never known. She had come into the world under the shadow of some prenatal ailment, and had stamped the mark of whole-body feebleness that maturity had not had strength to nourish.

At night her care-laden lifted her in strong arms and placed her among the pillows, and every morning she was taken out of them, clothed and led, and left in her little chair to wait the day. She never in all her life had uttered so much as one little word intelligibly; the sounds she made with those flabby lips of hers conveyed no sort of meaning to the stranger, but those who had the charge of her had learned to know her wants as we learn through sympathy to read the wishes of some dumb brute that loves us.

Looking at her now, and not seeing her face, one would have taken her for a child, she was so small; but the face told plainly that age was not far off, and that intelligence had never been of her blessings. And yet, into those eyes there came at times a gleam that was now part ferocity and now part derness; those who knew her best said that she was not insensible to kindness; that she had the power of recognizing one person from another; but this the stranger doubted. With that dwarfish body, and those little helpless hands that were like a child's, and that loling old woman's head, she seemed ever to outsiders, as she sat there, to be an Indian and scraggly; the forehead was low and flat, the cheeks large—an idiot dwarf and so weak in body as to be little less than a paralytic. Such was Lizette.

"Lizette! Lizette! O poor Lizette!" said the voice again, and the woman's vacant eyes drifted to the window; that part of the room from whence it came, and fell on Jaga's splendid green feathers, and the parrot face so comical in its meditative seriousness. Jaga dropped from his perch, grasped the wooden roost with his strong bill, and hung suspended, as fearless as an apple on its stem. He tried to get away, for passion, a trial he had brought, when a sailor, a kinsman of the mute, bought him of a dealer in a quaint old Spanish port and bestowed him on his sister, as a trophy of his roamings.

As the years drifted away, one after another, it was noticed that the dwarf, uneasy, savage, even, if by chance, got to be the custom of the family, it got to be the bird in the room in which she sat. He on his part showed a fondness for the silent little figure in the chair, that never rose on its feet and moved about like other people, from one place to another, and who never taught him anything to do with his beak and claws, and who only shrieked and gurgled and mumbled and nodded head when things went wrong. And now, at the close of many years of silent comradeship, between the woman with her pathetic dullness and the bird absurdly wise, there had sprung up an affinity, such as might exist between two animals. It was a pitiful thing, the parrot possessed more intelligence than only walk, but fly, feed himself, and talk, after a fashion, and as there was nothing about him that called for pity or produced repulsion, he was certainly the more companionable of the two. To him had been granted in larger measure the boon of being.

He now dropped to the floor and stood among the shadows and the sunbeams, then hopped onto the arm of the woman's chair, and so onto the window-sill. The dwarf took no notice of the bird but, rolling her head about, uttered an eerie sound that was part screech, part laugh, when upon a door opened and a woman of stout arms looked into the room.

"What is it, girl?" she drew the chair forward to where the blossoms showed through an oval of the vine, like a splendid picture in a simple frame.

Jaga, sliding forward on the sill, rumped his feathered neck and the woman gazed at him for a moment, then, opening the drawer on the seat, she took out a little stand that sat there, with on it a bowl filled with wild flowers, she bestowed on him a cracker. From a further room she next brought in a pitcher filled with a draught of clear spring water; this she held up to Lizette who, ducking her head like a drunken man, smote her cheek against the extended dish and spilled into her lap the most of the contents; whereupon the other staid her head, and the dwarf drank in a slovenly vacant way, biting the dish with her teeth, not, however, with any show of spleen, but as the parrot might have done in sharpening that strong bill of his.

And again the woman went away, and the sunbeams floated softly with the shadows, like insects about on lily pads.

Jaga ate his fill, pecked at the vido a bit and then, shaking his plump body, started on the return trip to the perch. It was a rather rude contrivance of home make, and consisted of two uprights attached to a circular board, and a big round roost and midway a slat to steady it. Up one of these uprights the parrot made his way, little by little, slipping one foot

along, after the other, adding fashion. Half-way he paused, curved his body in towards the brace and, bending his head back over his shoulders, clung there by one foot.

It happened that day for two before Lizette had been carried out of doors and into the "little" orchard; there was a grape-vine there clinging to the wreck of an old arbor, and here, out of the heat, they had left her in her little old-fashioned chair to enjoy the sweet morning. And it came to pass that two young women, guests of the family, stepped down from the piazza shortly afterwards, not knowing what had happened, and walked about a while under the apple trees, their arms around each other. Jaga, among the blossoms overhead, watched them drowsily as they sauntered to and fro at a little distance, talking quietly of their own affairs, their light thin dresses looking cool and pretty about the glowing emerald of the grass. And Jaga's tiny ears, ever open, caught some careless words as they went by; and now, looking at the red, his head bent back and looking at nothing in particular, he said to himself, preceding them with the stereotyped sentence he had uttered so many times throughout the years that everyone in the house, with the exception of his mistress, had long ago forgotten. "The harvest is plenteous, O poor Lizette, if you say nothing, you'll have nothing to be sorry for!"

Then he went upward, got onto his perch, and, covering his feet over with his feathers, settled down quietly, and in due course dozed off into dreams. Whether his mistress noticed this or not he could have no idea. Looking at her but he did not long or sleep over her bowed head the sunbeams played at butterfly, and the old vine at the window wondered if she would ever guess their meaning—for they were saying something to Lizette.

And now another year has taken flight and again the radiant May has tossed over the apple tree its globe of blossoms, and again beside the window sits Lizette. The harvest is plenteous, the dash of scarlet in it, bears her company. Nothing has changed at all in any way; the vine rustles, the breeze steals in and out, bringing the scent of clover, and the sunbeams enter and flit about the room—on their old quest. Watching them, the eyes of the bird brighten, and though he thought had entered that old brain and then the light dies down into the dullness. And again they are fed and comforted, and sleep once more touches with his sceptre "the dumb dwarf." Gently, sleepily, for this is the last time; lingeringly, for that undeveloped soul now passing forth may be laid in the loveliness supreme; lovely, O Sleep, for mighty are the miracles of progression, thou knowest not what for guardian the heavens may yield; reverently, O Sleep, the human soul can climb to the archangel.

And now alone Jaga sits by the vine and climbs onto the back of the low chair and looks down onto the empty seat, as though in question of this thing that has happened to his mistress. And then there comes a day when the bird, bright and cheerful, sits on the floor, a pitiful little heap of tarnished feathers—and from the world two little lives have passed.

And the vine rustles and the sunbeams struggle through and dance once more the still dance of the butterflies, but none can read the meaning they would teach, but Psyche smiles in patience—and all is well.

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KIND THOUGHTS.

Such Should Ever Be Sent Out Toward the Weak and Fallen.

If countenance speaks or manner counts for aught, the student of human nature can pretty accurately judge of the individuality of people. Our faces with the tell-tale lines of thought legibly impressed, are so many characters fraught with meaning to be defined by those who make a study of human nature. We all, consciously or otherwise, depend largely upon our individual judgment in reading the faces of people, and allow our impressions, right or wrong, to shape our opinions.

In order to become proficient in the study of human nature, we ourselves have to cleanse our bodies from the impurities and poisons of wrong living, so that reason, the monitor of mind, will be able to read character correctly. Because, if we, through habits vile, bedim the eye or cloud the mind, our distorted senses will lead us astray in causing censure where praise should be given.

In other words, the man or woman who allows his, but unfortunately trips and falls over the ropes of temptation stretched across their pathway, should receive every encouragement, while those who allow themselves to slip down the cliffs of debauchery and sin into the foul depths and putrid air of pollution, with no effort on their part, are to be pitied for their weakness.

In fact, our lives seem to be constantly up and down, stumble and fall, pick ourselves up to fall again, and so on, ad infinitum. If we instill in our minds the thoughts to progress out of the darkness, and ask God, the angel world to give us light, we will surely be carried into the bright and beautiful vibrations of purity and right living. If all we do is to let the evil weeds grow and pure, "we should do unto others as we would have them do unto us," and thus be a law of justice and honor unto ourselves, there would be no need for policemen as appointed guardians of the law, to patrol our streets and drag to jail the unfortunate who disturb the peace. Judges, juries and lawyers would lose their occupation, for the law would seek other employment, were our citizens pure and good, devoid of wrong. So, life, from the time the diminutive babe of humanity is ushered into this existence, sleeping or waking, crying or laughing, is a constant growth and unfoldment, which, if given proper care and attention will develop along the lines of progress from the small bud of infancy and grow into a beautiful flower to adorn the tree of human nature from which it springs.

Nature is an artist that reveals in variety, and her countless designs of beautiful productions seen upon all sides are a constant source of joy and wonder for the children of God, who, if we follow her instructions, and abide by her laws, will blend in color or be as a harmonious note of music to chord in the requiem of peace and joy she is ever singing to the ears of humanity. Surely, this earth is a beautiful place to live, if the feeling of selfishness and strife did not stalk forth in the land like a grim monster of greed and strength in appropriating everything for his share, and depriving the weak of their share.

If you are strong of body, bright in mind, and have an iron will impregnable to the temptations of the flesh, be all the more charitable and merciful when passing judgment upon the weak and fallen. Have a large heart of sympathy in proportion to your strength, and do it to the utmost to shield by word and deed those who are weak, and like the driftwood on life's ocean are carried hither and thither by every passing breeze, to be thrown on the high tempestuous waves of fierce passion, and be broken upon the jagged rocks of the cruel judgment of the world's opinion; and never lose sight of the fact we are all weak, and unable to err, and such were not the case, there would be no need for improvement or progression.

We, as mortals, are component parts of the great Supreme Spirit called God, sent out as living beings for a brief span, to reside for a short time upon this sphere, to receive our lessons of bitter experience, which at times, pierces our hearts with daggers of grief and causes tears of agony to well up in our eyes, and like the beloved Christ, we find ourselves crying out in loneliness and sorrow, "Oh, God! Why hast Thou forsaken me."

My friends, never, please never, talk ill or pass judgment upon others. Let the crime or weakness be ever so flagrant, a violation of the laws of God or man, no matter how strong and firm you stand upon the high and solid rock of will power and self-estimated purity, you know not the moment when you will be assailed by the fierce winds and storms of temptations to be blown from that lofty place of security and find yourself groveling in the dust of shame and remorse at its base, asking in vain for that healing balm of sympathy and pity which you, in your strength, refused to give others. Let your positions in life be what they may, high or low, rich or poor, we, as human beings, are struggling along on the same level of life's common roadway of progression.

Don't imagine yourself in the armor of self-righteousness, shut your minds in from sending out thoughts of sympathy and love, or allow your hearts to become calloused and hardened to the weakness and ills of your brothers and sisters. Be not envious of others, no matter how much they seemingly possess, be it riches, fine clothes or beauty, be sympathetic to your poverty and ill looks, for like the rose apple on the tree, perched high upon some topmost branch, conspicuous and leapingly luscious to behold in comparison to its neighbors of dull color, it may have a worm in its core gnawing out its vitals, causing it to prematurely fall from the high place to rot and decay.

Beautiful words like gems of brilliancy may be grouped to blend in harmonious color, to sound musically eloquent and pleasing to the ear; but if I can so arrange my words in plainness as to be able to forcibly convey and indelibly impress upon your minds this one thought—have love in your hearts for the weak—I will feel that my effort has not been in vain. Ever and always send out your love thoughts to God; and the angel world for all mankind, especially the fallen, for they most of all need your help and sympathy.

WM. H. DARBEE.

Toledo, Ohio.

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Every few days there comes from the church a more liberal and greater liberality, showing that the church continues to grow more liberal. It is seldom one hears the old-fashioned "hell and brimstone" sermons of even our childhood days. Religion is being held out to the people as something to be loved for its benefits, rather than feared. As the change progresses from a more conservative to a more liberal, toward "amusements that are in and of themselves harmless. While in towns remote from large cities there goes up a cry against Sunday games, there comes from the churches in the cities an approval.

Right Rev. M. J. Hoban, bishop of Scranton, Pa., recently came out in favor of the game of baseball and other athletic games. He reached his conclusion by viewing the privations of those who during the entire week devoted to labor are so engaged they have no time or opportunity to enjoy the sports and receive no recreation from their laborious tasks. He said: "I have often played football or football or any other kind of ball to their hearts' content. The good Lord will be pleased to see them do it, I aver, providing they are good boys."

Rev. Hoban is right! The churches would flourish more if they were larger congregations and do more good to humanity, as well as religious souls to the Master. If young people were not taught that religion was a constant denial and personal sacrifice. In the cities most ministers attend theaters, of course selecting those that commend themselves as worthy, and many of them even participate in select dances. It is to be regretted that to rail against these harmless amusements and endeavor to legislate people into the church. Recreation is rest, and Sunday is a day of rest from the labors of the week, and we see no good reason why harmless sports should not be engaged in at reasonable hours and with proper restrictions.—Medford (Vt.) Patriot.

LIFE and REMINISCENCES OF Col. Robert G. Ingersoll.

By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of our dead, and every sweet unselfish act is now a perfumed flower."

ROBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shakespeare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so convincing that he won his case.

He knew many things by learning and more by intuition.

He was an Intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G. Ingersoll, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully recorded. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

This valuable edition has been aptly illustrated with many beautiful half-tone illustrations of the Colonel in different periods of his life. Also portraits of his sisters and brothers, family, father and mother, together with a genealogical chart, also many valuable reminiscences. The work is well written, handsomely bound, and beautifully printed. All admirers of the Colonel will welcome its publication.

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Pulpit, Pew and Cradle. Second paragraph in book, last two lines reads: "Christianity is one

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SAVING LIFE BY HYPNOTISM.

Where There Is Life, There Is Hope.

Dr. John Duncan Quackenbos of New York, member of the London Society for Psychical Research, fellow of the New York Academy of Medicine, and member of the American Association for the Advancement of Science, announced lately a case of life-saving by hypnotism. The feat was based on the fact that at the moment of death suggestibility is at its maximum. Dr. Quackenbos said:

"In June last I was called to the bedside of a young woman who had passed through a series of infections culminating in pneumonia. Her condition equaled a death sentence—temperature 107½, pulse 160, respiration 60. The attending physicians had withdrawn from the case as beyond the pale of hope. As I looked at the girl an inspiration came to me. I took her by the hand, learned her first name from the nurse, and said with great emphasis:

"Adele! Where are you going? You can not die! Come back! You have work to do on earth! Come back at once!"

"In answer to the summons, the upturned eyes resumed their natural angle, and became riveted on mine. The voice that had for days uttered only the ravings of delirium, now spoke coherently.

"It is too late," I murmured.

"It is not too late!" I rejoined. "Do not say it is too late. Stay where you are. Assume immediate control of your physical functions, and get well. You are going to recover!"

"All this in an imperative, forceful tone. A change for the better supervened. Gradually the mental mist cleared away, the physical strength returned, and to-day the young lady is perfectly well, filling an important position in the choir of an uptown church."—News Item.

Experiences similar to the above occur in the practice of every person that uses mental and spiritual means for healing.

There is often a critical period in a patient's condition when the life forces are so low and the mind so passive that the spirit drifts away from the consciousness of physical life and loses its power to polarize life in the body. If at such a time a positive mind should be held by the spirit or audible voice, the spirit would be thrown out of the body and the patient would be called death. A passive mind can fuse a weak patient with great strength and often enable him to conquer disease and weakness to which he was alone and unaided he would succumb.

I have held the hands of those said to be dying and by infusing them with the strength of my magnetic force while I kept the spirit subject to my will, the life force in the body was so greatly renewed that dying for the time being was an impossibility.

The mind or spirit is polarized to the body subject to the action of magnetic and mental forces. If the body or mind becomes weakened by disease, then the spiritual entity is depolarized from the body and becomes polarized to a mental state of existence.

The knowledge of the power of thought has saved many lives by enabling someone at the critical moment to counteract the depressing effects of fear or drugs by awakening a living hope and arousing the dormant activities in the body. Where this knowledge is not understood the mental atmosphere which so often surrounds those considered seriously ill, have been saved very often by the potency of human love. Human affection has often held so tenaciously to the passing spirit that it could not break the bonds and was forced to remain in magnetic rapport with the body until the tide of life had changed and it was borne back to physical life and activity. There would be fewer persons buried alive were such love as the following story illustrates more common.

A young lady died apparently. She had a girl friend who loved her very dearly who would not leave the body. She magnetized it and called in love to her friend to return, refusing to eat or drink, remaining with the body for twenty-four hours. She was finally rewarded by the restoration to life of the one she loved. The story that that one told upon regaining consciousness illustrates the power of love and the magnetic connection that exists between the spirit and the body when from any cause there is a separation of the two. She said that she remained in the room in her spirit form and felt bound to the body by the force of her friend's love. She saw a fine cord-like force that connected her spirit form with the heart of the physical body, and in the heart she saw a small flame that was kept burning by the magnetic love of her friend. She felt that if her friend left the body the flame would no longer burn and she would be free. She was passively interested and did not care much whether she returned to the physical form or not because she was conscious that in either event she would continue to exist and be in mind all that she had been, at least. But the flame grew larger in the heart and she felt drawn closer and closer to it until she awoke to consciousness in the body.

Such might have been the experience of the widow's son, or Lazarus, or the daughter of Jairus, whom Jesus called back from the valley of the shadow of death. Conscious knowledge of his power to do, coupled with a mightier love, enabled him to command more immediate results, but such experiences as these teach us that the forces of mind, love, will and thought can often when used by the humblest, restore the sick, change destiny and conquer death.

WALTER DE VOE.

Any coward can fight a battle when he is sure of winning, but give me the man who has plucked a bird when he is sure of losing it. The best man is he who tries to perfect himself, and the happiest man is he who feels that he is perfecting himself.—Socrates.

The hour is not wasted that brings with it tranquility of mind and an uplifting of the heart.—Torrey.

DO YOUR DUTY HERE.

Leave Your Future in the Hands of Infinite Intelligence.

How many times the remark has been made by thoughtful ones, "I wish I knew for a certainty that my friends are happy." Dr. Hodgson will never establish that certainty beyond doubt. Why? Because he will not be permitted to do so. It would not be wise. No matter how much he may wish to fulfill his promise. The universal law is a fixed law, and neither time nor advanced thought can change it.

I am a believer in spirit return, but there is always a lingering doubt as to whether or not the manifestation may be, and it is a wise Providence that has made it so, because did I know beyond a doubt that I should live an intelligent individuality after I had laid aside this suffering weak body, I should be in a hurry to be gone, and not many hours would elapse before I should joyfully say good-bye to all care, sorrow and trouble. Others would do the same and this earth would become depopulated in a very short time.

What a lonesome desert this earth would soon become if we all knew beyond a doubt that the change would bring us unalloyed happiness such as we hope sometimes to obtain. Hence if we reason on this subject we can see how fallacious the thought or expectation that Mr. Hodgson or anyone else is going to be permitted to settle the question for us for all time.

Furthermore the incomprehensible Intelligence placed in every living creature the fear of death, that we might not seek death as a relief from trouble; were it otherwise His fixed laws would not be perfected. Would He at the same time establish a law whereby we might know these things, making it optional with ourselves whether we go or stay? Certainly not, for the two laws would conflict with each other and his plans be overthrown. They would be contradictory, therefore both laws could not exist at the same time. Dr. Hodgson himself, making a promise to return, in his ignorance of the result, would change his mind, even though it was in his power to return, when he, as a spirit, realized the disastrous results that would recur were such a wish carried out.

Just think of these things in a rational and reasonable way, my friends, and do not expect too much from the spirit side here. Be content to do your duty here by one another as you see it and as you are commanded, thus fulfilling your destiny, and leave your future to the All-wise, Omnipotent, Incomprehensible Ruler of all things.

ONSET, MASS.

LOVE, TRUTH, CHARITY.

These Principles Rule the World and Manifest God's Great Plan.

They are the foundation structure of all great and substantial work; without them we would have nothing to achieve, which is the power of love, truth, and charity.

By their analysis we find them inseparable in their manifestations; each depends upon the other for its existence. We cannot love except through truth, and with charity for our fellow man in his beliefs and disabilities.

We should feel and know that if we could both be constituted alike, and were both of the same mental training, our opinion would be harmonious, and our knowledge would be identical but this would mean mental stagnation. All nature is in a constant process of harmonizing. She is ever active and progressive. It is this difference in men's views and knowledge which brings about discussions and investigations. It is a law of nature which keeps us ever alert to harmonize opinions which seem so diametrically opposed to each other. This means mental progression, which is only another manifestation of God's will being done.

Truth is the balance by which all things are weighed; because of love for mankind, Truth sits at the bar of justice, which is the power of truth, and charity is the council.

Let us then seek the truth, and live by it, that our deeds may be good, that our works may be an eternal structure, and our lives a guide to assist others along the highway of right, for time and eternity.

And Charity. "If you have all the gifts, but have not charity, it profits you nothing." How true that is in earthly as well as spiritual things; charity stands ever ready to our cases, to compare the conditions and study the facts concerning our respective positions, that our knowledge and our deeds may be justly weighed in the balance of Truth.

Therefore let us not say, "Because I am an eye I am not of the body." All things are created by God and are good. All things are in a constantly changing state of evolution, undeveloped good we call bad. Undeveloped fruit is (not good) bad, we say. The boy whose spirituality and humanity are undeveloped is bad.

Let us then have charity to study and try to understand why things are which we call bad. For God is Good and controls all things.

E. H. MANNING.

Elkhart, Ind.

NOW.

If you have a work to do,

Do it now.

To-day the skies are clear and blue,

To-morrow clouds may come in view,

Yesterday is not for you;

Do it now.

If you have a song to sing,

Sing it now.

Let the notes of gladness ring

Clear as song of bird in spring,

Let every day some music bring;

Sing it now.

If you have kind words to say,

Say them now.

To-morrow may not come your way,

Do a kindness while you may,

Loved ones will not always stay;

Say them now.

If you have a smile to show,

Show it now.

Make hearts happy, roses grow,

Let the friends around you know

The love you have before you go;

Show—

—Charles R. Skinner.

Why Deacon Isaiah Backslid.

Brother Isaiah, what made you quit the evangelic fold? Nothing was ever meant by us to make you turn so cold. We can't imagine why it is you've stayed so long away. You're our good Deacon—absent now this many a Sabbath day. You're respectable, and honest, and fore-handed, and all that. You lead in every good thing you can get your fingers at; You make no low-down compromise with cowardice or greed. We're sorry, Brother Isaiah, 'cause you're just the man we need.

Well, Brother Obed, since you've asked, I'll tell you, straight and plain, Why I don't come to meetings, and why I won't come again. Domine Dogmatism says Christians must not know more'n a thousand years ago. By kings, and priests, and councils, that weren't any more inspired. To tinker Revelation, and tell what the Lord required, And settle for all time just what the Bible says and means, That we are to proclaim it true that cabbage is white beans.

I got tired out with being just a consecrated drone; And since I've done a little healthy thinking of my own, Theological back-numbers on their ancient mouldy shelves, I've listened to no end of rant and spleen on "being saved." Over that vital point more evangelic (?) cranks have raved, Than ever had a "call to preach," or any right to say. How we should understand the Bible-writing of the way.

Great many hundred years ago, some priests got up the fad, That folks with clean morality may still be worse than bad; While such as live life nearly out in moral bane and blight, By a mere aping of penitence are fixed over all right. To glide straight into that soft job where saints don't do a thing, But just sit down in robe and crown, and finger harps, and sing; And feel uncommon jubilant 'cause such a life without This evangelic (?) fixing up, are endlessly shut out.

They want you to believe, and join, and pose as their recruit; And give soul, body, mind and time, and several dimes to boot; They tell you some one "paid it all" long centuries ago. And yet, if you don't pay some more, you have no saving show. Their plan sends ninety-nine one-hundredths of the human race To scorch and screech forever down in Satan's firing-place; Notwithstanding millions of them never had a chance to know That saviors ever give men points on how to dodge the blow.

Or that there has been patched on to the evangelic (?) dream Eternal anger, calling for a substitute; Adam's and Eve's disgrace conceived and born in every child; Reprobation, total sin, and other notions, foul and wild. Some say that God could have all spirits reach their level-best; If He would, but then He won't; for that uncompromising test Of awful scorn dignity sets hard against the plan. And keeps His love forever back from doing all it can.

SPIRIT OF THE HUSBAND.

He Makes Lots of Money for His Wife, and She Devotes It to the Use of the Lord.

New York.—Declaring that she is advised by the spirit of her dead husband, who founded the bond investment and brokerage business she is conducting, Mrs. J. Alden Gaylord, head of the firm that bears her name, says she firmly believes that financial success can be gained in Wall street by godly business methods conducted through spiritual guidance.

"There is no place in the world," says Mrs. Gaylord, "where there are so many Christian and godly men as in Wall street. Otherwise, where would I be?"

Mrs. Gaylord's husband died in 1904 at his home in Boonton, N. J., at the age of sixty-two. A widow, to whom he had been married twenty-four years, took charge of the business that he had founded forty years ago. The concern occupies offices on the third floor of the Mills building.

"When my husband died," said Mrs. Gaylord, "he said he would not be parted from me for long. And now, whenever I am in doubt about anything I seek my guidance and advice from him. Yes, I am convinced that I can commune with him in spirit, although I am not a Spiritualist."

"We carry on our work here according to the teaching of the Scriptures, and business is coming in from every part of the country. Only yesterday two loans came in, one for \$3,000,000 and another for \$2,000,000."

"The deals will be closed to-morrow. I believe the Lord has educated me in all this. I know he is helping me, and the money I make will go to the Lord. I only want to provide for my grandchildren. All the rest will go to charity and the missions."

"Every morning after I arrive in this city, I spend a few moments in Old Trinity to pray. That was a custom of my husband, who was one of the most godly men that lived."

"Before we begin business here we have a prayer meeting in the office. I have a good many young men here to whom I am teaching the business. I conduct the services, assisted by my partner, Mr. Fletcher."

Mrs. Gaylord is conducting the business on original lines and expresses the confident belief that she will make several million dollars in a few years. Her friends in banking and brokerage firms in the financial district say she has displayed remarkable aptitude for business.—Los Angeles Examiner.

The first test of a truly great man is his humility.—Ruskin.

Others say God would bring things round to suit him if He could; But then He can't for human wills have obstinately stood, And will forever stand and block the saving wheels Of His desire and pleasure, and of love's divine appeals. Compromise, they declare, that God both can and will Have every soul repent and do its best to "fill the bill" Of His supreme and oath-bound choice that all shall yet be saved From all iniquity wherein they've ever misbehaved—

And so, sometime, all fit themselves to let eternal life Get better chances at them than the curse of sin and strife, Till Beelzebub is driven out from every poor lost soul, And God's dominion is given up to His entire control. Now if these folks would stand up more aggressive than they do For the name and church that make so plain what we all know is true, I'd join with those same people—yes, I'd join with them to stay— You'd not see me backsliding till the consummation day.

I'd help to freeze the musty, rancid dogmas all to death. With absence and starvation I'd choke off their poison breath. That Faith that says God's love and power have more'n an even chance In the eternal ordering of spiritual advance Is all the Faith that's worth a human being's while to seek; The only faith that's honest day by day, Month after month, year in, year out, eternally right through. Till God is All-in-all, instead of some-in-just-a-few.

"Reason together"—that's what makes stained souls as white as wool; "Prove all things"—out so fair, and clear, and easy that "the fool can read it as he runs," then get a grip on what is good. And hold it against false doctrine, and the rest of Satan's brood. Jesus' based pure religion on true love to God and man, And all of it that's fit for use, and clean enough to stand Square, "before God, the Father," and safe through good and ill. Is just "teaching to do evil, and learning to do well."

I know, some people in the (so-called) evangelic sects, Talk liberal in some slight insignificant respect, but still let leopards lose their spots, and Ethiopians bleach their skins, 'Tisn't wise to invest much in those sectarian out-and-outs. For when investigation makes a sure and searching dive Among the bottom elements that keep the masses in the mire, We find that liars and knaves have been invented as a blind To cover up some crested spook they dared not leave behind.

This craze of joining church-machines whose creeds you can't endorse Just for a ride on pious, popularity's high horse, Is worse than merely foolish; 'tis a crying shame and sin. I can live more God love truth outside of such than I can in. So now, dear Brother Obed, I do hope you plainly see— I left because their dogmas slander God, and Christ, and me! That man's a low-down knave who will religiously deceive. I won't help run "old wife's fables" that I don't and can't believe.

REV. GEORGE ADAMS.

A SPLENDID OPPORTUNITY.

It Is Presented for Solution by Mr. Grumbine.

Mr. Grumbine is out with a letter endeavoring to show that mediumship, and spirits acting by means of mediumship, has no advantage over the perfectly normal faculties of the human mind. This may be true, if the normal man has reached a plane that functions on the spiritual side as perfectly as any freed spirit can.

The claims for telepathy and clairvoyance are not the special property of occultism, as they have been among Spiritualists for over 50 years. But Mr. Grumbine in analyzing the terms and conditions for the solution to establish his post-mortem identity with Dr. Funk, maintains that the test agreed upon is no test at all, since it is easily accomplished by students of the occult, without any use of mediumship, or any unliberated spirit at all.

Now, it occurs to me, that this claim should be easily demonstrated, and not left to depend upon mere assumption. If Mr. Grumbine, as a teacher of the occult, can instruct any one so that he can easily penetrate the obscuring clouds of sense, and find, and explain the hidden things of the help of occultic mediums, surely he, the master of mystic, should easily find the key to the Hodgson-Funk agreement, and promptly give to Dr. Funk the exact facts, figures, letters, words or phrases, whatever they may be, as agreed upon, before Dr. Hodgson's death. This might not settle the question of the Doctor's identity; but it would do more to establish the high claims of the occult than all the extravagant advertising of professor liberal sums of money. It might not settle the claims of superiority over mediumship, for similar tests have been given by mediums in a variety of ways, but it would be a splendid advertisement for Prof. Grumbine, and his school of mystery.

Shall we have the test? Now is the accepted time. As nothing depends on spirits or mediumship, what is to hinder Prof. Grumbine giving this test at once, and so perfectly as to leave no room for cavil? Let us have the test.

LYMAN C. HOWE.

Fredonia, N. Y.

There is one word which may serve as a rule of practice for all one's life. That word is reciprocity. What you do not wish done to yourself, do not do to others.—Confucius.

AS WE THINK, SO WE ARE.

If Wrong Suggestion Has Wrought Havoc in Our Lives, Right Suggestion Will Work Success, Says Angela Morgan in the Chicago Daily Journal.

I wish every worker might read Morgan Robertson's article on self-hypnosis in the current number of the Critic. The writer has pointed out with great clearness how a worker may become hypnotized into believing any sort of detrimental thing about himself simply through the suggestions given him—directly or telepathically—by other persons.

He has shown how a man's abilities may become restricted, his habits spoiled, his health injured, or his prospects ruined, simply through an idea that is impressed upon his mind at a time when he is particularly susceptible. This idea, the writer contends, becomes an actual obsession, to escape from which the victim should "trace out and run down to its source every telepathic thought that has afflicted him, every harmful suggestion given him, and offset these influences by intelligent counter suggestions."

The drink habit, as indulged by literary men laboring under the delusion that they can not write well without stimulants, is distinctly shown to be the result of self-hypnosis.

Whereas the article is written particularly for authors and other creative workers, the principles set forth in it, I believe, applicable to the problems of every human being.

It is my conviction that not alone in the ranks of authors, artists and the like do we find examples of self-hypnosis, but that every member of the human family who is the victim of injurious habits, or who suffers from indigestion, unhappiness, disease or nervousness, is in the grip of an obsessing idea. And I believe such idea can be removed by the person himself, that through his intelligent and repeated use of powerful counter-suggestions which hammer and torment him.

I believe that none of us is the victim of actual limitations and deficiencies as he is of harmful beliefs and ideas. We hypnotize ourselves into believing we are restricted by such and such conditions; that we are handicapped by certain inherited traits, that we are kept from achievement because of environment or training, or lack of natural aptitude for the work lying nearest—the work imperatively ours to do.

In our blindness, many of us shift the blame upon fate or luck, complaining bitterly of the weaknesses, deficiencies and handicaps with which nature has cursed us. We forget to look for the cause in ourselves and do not see that in our own minds is the energy that will free us from the "conditions" that enslave us.

I have no doubt, if we would trace back to the respective beginnings the various evils and limitations that afflict us we should be amazed to find a large number of them are directly due to the false suggestions others have given us, or that we have given ourselves; suggestions which we, ignorant of our own dominion, have permitted to dominate our thoughts and hence control our lives.

I believed even our traits of mind and character are frequently established in this way. If a child is repeatedly informed that he is stupid he soon finds it impossible to be anything else. If he is told that he is ill-tempered and bad, he will become ill-tempered and bad. As we think, so we are.

It would be well for us all to ask ourselves just how far we are letting our erroneous beliefs injure our lives and the lives of those about us.

We should help ourselves and others greatly if we would stop talking about failure, weakness, limitation, and emphasize their opposites in thought and speech. For certainly if we can hypnotize ourselves to believe we are ill, or unhappy, or unsuccessful, or that we are the slaves of impulsive habits, we can just as easily "hypnotize" ourselves into desirable conditions.

That is, if wrong suggestion has wrought havoc in our lives, right suggestion will work beauty, harmony, health and success.

HE IS THROWN IN DOUBT.

But Concludes We Had Better Turn Our Thoughts Towards Heaven.

Once more we are thrown into doubt and vexation; Our teachers, the preachers, cannot agree As to whether or not we are doomed to damnation, And, if so, how, when and where this will be.

Some say that there is, others hold that there isn't.

A place down below for men who will sin.

Where forever and aye they will be imprisoned, Once ferried over and landed there-in.

Some tell us, also, that torment's eternal, Describing a place that does surely amaze us.

Deep under the earth in regions infernal Where they say it is hot, yes, hotter than blazes.

Others contend it's a place theoretic, Which means that it has no existence at all, And say it is used in the art homiletic For frightening folks who may be in sin's thrall.

So it is and it isn't; it's hot and it's cold, Where you may sizzle or where you may freeze;

Where you may undergo pain multi-fold, And where you'll find none but the devil at ease.

'Tis hard to decide, we all know very well, With the preachers at sixes and sevens.

But while they are fighting it out about hell, Let us turn our own thoughts toward heaven.

—Pittsburg Leader.

CONTINUITY OF LIFE.

Has It Been Proved to a Reasonable Scientific Certainty?

While there are many of the leading scientific men of the world, at the present time, who fully believe in the phenomena as well as the philosophy of Spiritualism, yet quite a majority of such men are inclined to believe that the phenomena of Spiritualism have not been proved to a reasonable scientific certainty. It is, however, frankly conceded by all honest investigators, that the evidence is very exact, but very many of them contend that it fails to meet the requirements of scientific proof. Let this be admitted, but is it not true that a large majority of the scientists adopt a more stringent rule of proof, in their investigations of Spiritualism, than they require in the examination of other phenomena?

There has hardly ever been a scientific truth accepted as absolute. Such truth receives only provisional acceptance. And certain it is that the phenomena of Spiritualism have been sustained by proof so persuasive and convincing, as to entitle it to be received as provisionally true. Most scientific truth is far from being conclusive.

Disraeli once said that "All we know is, nothing can be known." And Herbert Spencer has truthfully written, "The man of science sees himself in the midst of perpetual changes, of which he can discover neither the beginning nor the end. He realizes, with a special vividness, the utter incomprehensibility of the simplest fact considered in itself. He knows more than any other, knows that in its ultimate essence nothing can be known."

It is a simple matter to plant a kernel of corn in the rich warm soil of mother earth, in the spring of the year, to observe in due time its tender blade emerge into the world, under the light of God, and finally to witness the product of golden ears. But the scientific man has yet to be born who will understand the secret of its growth. We know but little and can know but little of the manifold environments which beset us on every side. Science is but a blind man's guess in the deciphering of the mysteries of the universe.

Humanity will never know, this side of the grave, what there is beyond, or what are the real purposes of the existence of man. The finite will never be able to comprehend the infinite. The less will never be capable of containing the greater. We may be able to see enough during our carnate life, to assure us that our lives are to be continuous, but we will be forever unable to solve the complicated problems which confront us upon the journey through the "bewildering masquerade of life." And none but the disincarnate may know the secrets of heaven.

The survival of the soul after death is better sustained by reliable proof than any important matter in which men are interested. The inborn consciousness of man since the dawn of his creation, that his life will survive the incident of death, is a most convincing proof of the immortality of the soul.

The whims of doubting Thomases cannot shake the belief of mankind in the continuity of life.

CARL C. POPE.

FIFTY-EIGHTH ANNIVERSARY.

How It Was Celebrated at Port Huron, Mich.

The fifty-eighth anniversary of Modern Spiritualism was celebrated in the most unique manner by the Occult Club, a Spiritualistic society of this city, which was organized October 8 last, by Dr. R. McL. Angus, and is now incorporated under the laws of the state of Michigan.

The hall was handsomely decorated with flowers, palms and bunting. The most unique part of the program was the marriage of two of its young members, Elizabeth May Simpson and David W. Losie. The ceremony was performed by Rev. Mrs. Belle Yost, the newly ordained pastor of the Church of New Thought. Many virgins and handsome presents were given the young couple by their large host of friends. The bride was handsomely gowned in pale blue and was attended by Miss Edna McCluskey, who wore white. The groom was attended by Henry Lauson, while little Irene Yost carried the flowers and ring, presenting them to the bride at the close of the ceremony.

After the couple were made husband and wife, about two hundred were seated at tables that were abundantly supplied with food, of which all partook and were made merry.

The banquet was followed by speeches, recitations, songs, and musical selections. N. B. Renwick acted as chairman, and with a few remarks on the articles of incorporation and its State charter, and made a few remarks on the incorporation which were received with applause.

Harry Howe, president of the club, spoke on the Objects of the Club and the Growth and Development of Spiritual Phenomena, and Harry Lakin addressed the members and guests on Occultism.

Everybody left the hall with the best of feeling, and the Club can look forward to a bright and prosperous future.

JOHN A. MCKENZIE.

Port Huron, Mich.

THE HOME CIRCLE.

The Excellent Results That Flow From It.

A deadly calmness prevails in the city of the Latter Day Saints in regard to Spiritualistic affairs. What is the cause of it? It is because of the Mormon Baptists, Catholics, and other saints and non-saints who whirl their denunciations as usual from their pulpits, trying to create the impression that if it were not for them the whole world would turn rascal. Besides the Arnold and Dixon Brothers and Mrs. Fontyn, who hold public seances for commercial purposes, we can not

WHISPERS.

The Chicago Tribune Poet Gives an Analysis of the Same.

There is a whisper in the trees That, faint and bare, Sway here and there, And time the songs the breezes bear— The foreword of the birds and bees. The trees that seemed as pulseless things Now shift and shake And are awake; The swelling buds are fair to break In answer to the whisperings. They whisper, whisper, all the day Of summer sun, Of fancies spun In twilight when the day is done And sunset shadows come and play. They murmur promises all sweet, That we shall wade Down through the shade Their heavy, bending boughs have made To soothe us in the drowsing heat.

They chant a haunting summer hymn Of skies all blue, Of doves that coo, Of nodding roses dipped in dew, Of white stars on the world's wide rim.

They laugh all softly of the scent Of apple bloom, Of the hum of bees, Of beetles buzzing in the gloom; Of wondrous dawns that bring content.

They stand as eager sentinels That hear the hum Of bees that come As armies at the rally-drum Whose rousing roll the echo swells.

And so the trees bend to and fro Against the gray Old sky, and say That summer hurries up the way— The mystic trees, they know; they know! W

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SATURDAY, APRIL 7, 1906.

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 postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

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All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Interesting Biographical Sketch.

We copy from the American Cyclopaedia, Vol. 8, page 454, title Hardouin:

"Hardouin, Jean, a French Jesuit, born in Quimper, Brittany, in 1646, died in Paris, Sept. 3, 1729. He entered the order of Jesuits, and after teaching rhetoric for some time, went to Paris to finish his classical studies. He prepared Pliny's 'Natural History' for the Delphin series of classics, five volumes, and in his 'Chronologia ex Nummis Antiquis Restituta' maintained that of all the ancient classics none are genuine but Homer, Herodotus, Cicero, Pliny the Elder, the Epistles of Virgil, and the Satires and Georgics of Horace; and that with the aid of these monuments of the 15th century had been destroyed all the others and reconstructed ancient history. The Aeneid he regarded as an allegory of the progress of Christianity. His work was suppressed by order of Parliament, but was surreptitiously reprinted. He was COMPELLED to recant his opinions; and he reproduced them in subsequent works. In 1715 Hardouin published his great 'Concilium Collectum,' twelve volumes, embracing the concilia held from the year 34 to 1714, including more than 20 whose acts had not before been published. At the request of six doctors of the Sorbonne the Parliament arrested the sale of the work, and caused a number of leaves to be cancelled." Then follows a long list of books of which Hardouin was author.

Chambers, in his Encyclopedia, adds to this knowledge, by saying: "Hardouin was appointed Librarian of the College of Louis le Grand, in which office he enjoyed full leisure for the literary pursuits in which he delighted. Dupin places him among the very first scholars of his learned brotherhood. He rejected as spurious all the reputed works of ancient art, together with the inscriptions and coins which are attributed to classical times; nay, he extended the same skepticism to the Septuagint version of the Old Testament, and even to the Greek text of the New Testament, the original language of which he held to have been Latin."

Christian writers, to destroy the force of Hardouin's pointed criticisms, say: "There is some reason to believe they were put forward by him from a love of paradox." Was that the best defense churchmen could make to the declaration of a learned and voluminous author, who reaffirmed his assertions after being compelled to recant, but, like Galileo, as soon as at liberty reassessed them with still greater earnestness?

Other scholars, equally learned with Hardouin, have reached the same conclusions as did the Catholic Jesuit, though in consequence of living in a later and better age they were not forced to recant their discoveries, yet they have felt the full force of Christian "hate" in numberless ways.

A Poor Show for Christians.

Lieut. Lynch, in his "The Dead Sea and the Jordan," it being an account of his explorations in 1848 of these distant regions under the auspices of our government, he having a goodly number of Mohammedans in his service, in descending the Jordan from the Lake of Galilee, relates on pages 146-7 an interview with an Arab chieftain in his service, who was above the ordinary in intelligence. Lynch says: "The Mohammedans are all Unitarians, and believe in the interposition of angels in human affairs."

The Lieutenant inquired of Sheriff if he did not think a good Christian might go to heaven, and received for answer:

"How can you hope it, when you insult the God you believe in, by supposing he died the ignominious death of a criminal?"

That answer, properly considered, would make a text for an elaborate discourse, to the detriment of idol worshippers, including in that category all who worship anything less than the True God.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty. Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price \$1.

The Bible Paramount to Jesus.

"I would renounce Christ before I would doubt one syllable contained in the Bible."

Such is the reported language of Rev. Dr. Burrell, pastor of a Reformed Dutch church in New York, while addressing a few days ago a class of theological students at New Brunswick, N. Jersey. The dominion, in the guise of a church attorney, added:

"The Bible is true from beginning to end, including the story of Jonah and the whale; or the Bible is not true, parts of it are false like the alleged forgery of Deuteronomy, but Christ did not know it; or did not want to say anything. Do not affront Christ by saying he did not know as much as you."

Even if Jesus was anointed and made a Christ, after the manner of the age in which he lived, it added nothing to his wisdom. Born of woman, if a real character, he was human still. In that age, and for many preceding and after ages, kings, priests, idols, and even stones were christened with oil and made Christs, and this without adding a whit to their knowledge. And the endorsement of the Bible by any one of them did not add one iota to its truthfulness.

To a naturalist who knows of the construction of a whale, with a barred throat of bony structure, it would be as reasonable to say, Jonah swallowed a whale, as to assert a whale swallowed Jonah, the latter, deprived of air, living three days in its belly.

The author of that romance was ignorant of the fact that animal life can only survive a few minutes without being replenished with oxygen absorbed in the process of breathing from the atmosphere.

It is very probable there are physicians ignorant of the fact that Cheesden, in his Anatomy, originally written about 1713, and in general use among physicians as late as 1800, had no just conception of the use of breathing. The author struggles through several pages trying to discover its use, and concludes:

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

This is copied verbatim, with the book in hand, from p. 173, of the Boston edition of 1795.

It would be instructive to some of our readers to state it was not until 1764 that the atmosphere was separated by Dr. Priestly into three elements, the vital part of which, oxygen, is taken up by breathing, passing into the general circulation, and imparting the red color to arterial blood. With this discovery to good physiological scholars, the story of a residence of three days in the whale's belly was relegated to the domain of myth. In the same class with virgins becoming the mother of either a God or a man. It used to be said: "A well told lie, adhered to, is as good as the truth," and the church's petfoggers are acting on that hypothesis.

If we have not already convinced readers of The Progressive Thinker that the Bible is very errant, we trust somebody will reconcile the grave statements credited to God with natural facts. We don't want any priestly cavilling to show when one thing is said the Bible means the opposite.

A Fortunate Event.

It was fortunate for the world, for truth, and for Spiritualism, that the churches repulsed spirit teaching, and clung with viper tenacity to their old and fast decaying creeds. Had they accepted the truth or loved from the other side of life taught, it would have been merged with all the errors and falsehoods of orthodoxy, including fallen man, total depravity, bloody sacrifices, a God drawn on a cart by bellowing cows over the plains of Palestine, an ever-burning sulphurous hell, a Redeemer to conditionally save humanity from that hell; an infallible Bible, with all the incidentals the preachers relate in their fervid zeal to extend their barbaric faith.

Because of this rejection of Spiritualism the teachings of those advanced loved ones are being received by the world's great thinkers, while the compilers of primal ignorance and superstition are hastening to decay and oblivion.

Instead of borrowing titles and customs from the churches, Spiritualists should have shown faith in their own movement by inaugurating their own methods and titles, with no regard to the "has beens."

Seventy-five years ago, we are assured, the title of Reverend was seldom used. Protestant preachers were known as Elders, while the title Father was generally in use by Catholics, as now. Do not modern languages furnish sufficient names for platform speakers without making drafts on the dishonored ones now in use by those who might in right report, in their own name of Christian was given them in derision by the witty Antiochians?

This reminds us: Ask a hundred average churchmen the derivation of Christian and each will answer, "It applied to the followers of Christ, they assuming his name. A friend asked an Episcopalian clergyman this question, and received for answer: "It was adapted from the surname of Jesus." The dominion was angered, and went off in a huff, when told Jesus had no surname; that it was derived from the bastard Greek christos, meaning to anoint; that this greasy habit of anointing their members with oil was extremely disgusting to the refined Antiochians, and they applied the name in derision, something as the natives of Mexico are now everywhere designated "greasers," because of their greasy, filthy appearance.

JUDGE NOT.

If you know a person well, And a fault you think you spy, Don't believe it—you can't tell—The black spot might be in your eye.

If you think a friend does wrong, Just decide to take his part; Sell not friendship like a song—The black spot might be in your heart.

The good book says, love one another, With deeds of kindness, and not grudging, Speak gently to your erring brother, Judge not, lest yourself be judged. MRS. JULIA BISHOP, Chicago, Ill.

The Bible on Divorce.

The clergy have been laboring for years to induce Congress to enact a uniform law for all the states in regard to divorce, and make the Bible-teaching on that subject the basis of such law. The lady readers of The Progressive Thinker have a right to know what kind of a statute they are asking for when they petition for such a law. Fortunately we have a "Thus saith the Lord" on the subject, and they who accept the Bible as divine may open to Deuteronomy 24:1, and read:

"When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement and give it in her hand, and send her out of his house."

When Jesus was interrogated on the subject, and exercising the wisdom of God, according to trinitarian belief, he is reported, Matthew 5: 31,32, as saying:

"It hath been said, Whosoever shall put away his wife, let him give her a bill of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

Dr. Adam Clarke, the learned Methodist Commentator, says, in his comments on these texts:

"The Jewish doctors gave great license in the matter of divorce. Among them a man might divorce his wife if she displeased him even in the dressing of his vitals! And Rabbi Akiba said, 'If any man saw a woman handsomer than his own wife, he might put his wife away; because it is said in the Law, "If she finds not favor in his eyes, Deut. 24:1."'

Dr. Clarke then quotes from Josephus, who he says wrote with great coolness and indifference: "About this time I put away my wife, who had borne me three children, not being pleased with her manners."

It is a well recognized principle of law, when a statute is adopted from some other state or nation, the ruling of the courts under it are brought along with the statute. If the Jewish law in regard to divorce is adopted by us, the divorce courts will have nothing to do; every man who sees a pretty woman than his wife, who he imagines not cleanly, or whose manners do not please him, or who does not tickle his palate by good cooking, will write her a bill of divorcement, of which Dr. Clarke gives specimens.

What a picture is drawn of the Jewish law had no divorce. She pledged herself in marriage to OBEY her husband. He became her lord and master. He could become drunken, licentious, a brute, beat and starve her, do everything and anything to make her wretched and life unendurable, and yet she had no redress. She was his wife and slave until he wrote that brief bill of divorcement and told her to "go."

King David, when he saw a pretty woman, the wife of another, he caused her husband to be placed in the front of the battle and killed. That is the kind of divorce this "man after God's own heart" acted upon to gain Bathsheba, the mother of Solomon, through whose loins came our "blessed Saviour."

Dear, dear, what foul libels does that old Jew book teach us, and what a low estimate did its authors place on God! The 2d, 3d, 4th and 5th verses of II. Samuel xi, should not be read, for they detail events, other than a "dream" in the distant percentage of our junior Lord.

Not a Trivial Matter.

According to the daily press, Archdeacon J. Townsend Russell of Brooklyn, N. Y., made a speech at the dinner of the Hamilton club on February 19 last, on the subject of how best to extend the activities of the Protestant Episcopal church in Brooklyn. In speaking of the great number of people in Brooklyn who are not connected with any religious body, the archdeacon had something to say about Jews. He was quoted to this effect:

"They should be converted by us for our own protection. President Roosevelt, before he took up the matter of trying to ameliorate the condition of the suffering Jews in Russia, looked up some statistics and found that 82 per cent of the prisoners in the penitentiaries for crimes against morality were Jews, and that out of seventy-two pickpockets, sixty-five were Hebrews."

The archdeacon's remarks, as quoted, came to President Roosevelt's attention a few days after, and he wrote to Archdeacon Russell asking if he had made the statements attributed to him. The archdeacon wrote back promptly and said that he had been misquoted, but that he had said something to this effect:

"It is reported that certain facts are in the possession of President Roosevelt, and then went on to give the facts as he had got them. Then the President sent this letter to the archdeacon:

"Dear Mr. Russell:—I have your letter of the 27th inst. I am sorry to say that it is not merely the case of reference to me being misinterpreted, for it was in itself a misrepresentation. You stated that I reported that I have found that 82 per cent of criminals against morality and property were Hebrews. I do not know who made any such report, but I never made any such investigation and never made any such statement. I should be obliged if you would tell me who made any such 'report.' Meanwhile, I do not know there is anything you can do to correct the misrepresentation to which you gave currency, save, if the opportunity arises, by stating that I never made such an investigation or made any such statement as you allege. Sincerely yours,

"THEODORE ROOSEVELT."

"I have no desire to get into a controversy with the President of the United States," said Archdeacon Russell. "It occurs to me that the matter is too trivial to warrant further discussion."

It may be a trivial matter in the view of a church dignitary, but it strikes us that the charge of maligning a people so numerous and so law-abiding as the Jews, is not a matter to be disposed of as of no consequence. If the archdeacon's own religious family were slandered in this wholesale manner, we doubt not that he and his church people would feel intense indignation; it would be no trivial affair, and he and they would ask an explanation.

The President appears in an altogether more favorable light in this episode, than the church dignitary does.

THE ANTI-FAKIRS' SOCIETY.

It Has Been Organized in Los Angeles, Cal., and It Is Composed of Fifty Members, all Devout Spiritualists, and It Keeps Steadily at Work, Exposing the Tricksters That Have Fastened Their Poisonous Fangs Upon Our Beloved Cause, and Thus Aids in Sustaining Honest Mediumship, and Promoting Pure Spiritualism—Spiritualists, Is It Not a Curious Fact That Every Materializing Medium Thus Far Exposed, Was Dressed in Artificial Toggery, a Sad Commentary on the Status of Our Beloved Cause?—Is It Not Time That a Concerted Action Was Made to Rid Our Ranks of This Gross Deception?

To the Editor:—Once more a notorious fakir has been exposed, Elsie Reynolds, who has been fooling the Spiritualists for the past twenty-six years, has again had to face the glare of the FLASH LIGHT during one of her impersonations of a departed soul. We have in this city a society known as the Anti-Fakirs' Society, with fifty members. When some medium known to be a fakir, is slated for exposure, our president selects the members he thinks necessary to do the work, and each one is detailed to play a certain part. And each time the plan of exposure is based on different lines of work or tactics—no two alike, hence always successful. If more of these societies were formed, THESE IMPOSTORS AND BLOOD SUCKERS WOULD HAVE TO SNEAK OTHER WORK, AND OUR HONEST MEDIUMS WOULD HAVE A CHANCE.

We first exposed Elsie Reynolds two years ago, and it was a bitter pill for some of our members to swallow, as they had perfect confidence in her; but it is the truth we are after, and any medium that can't FACE THE TRUTH IS THE KIND OF GAME WE DON'T WANT.

Our next case was a Mrs. Fessier, a materializer and trumpet worker. Her spirit manifestations are wholly the result of deception. Then we went after Maud L. Von Freitag. She is a clever platform ball reader and it took a good deal of time and money to land her, but the job was beautifully done.

Mr. H. E. Crindle and his wife came to town. Crindle is a son of Elsie, well educated in the art of deception, by his mother. Their arrival caused a meeting of the society which unanimously voted to give them a run for their money. The same night Elsie woman that grabbed Elsie yesterday, was selected to do the work, which she did to perfection. We were six when the job, but when the crash came it was a matter of minutes. Crindle and two of his pluggers were knocked down, and the police had to break their way in. When the lights were turned on, the medium (Mrs. Crindle) was found crouched in the corner with nothing on but her underwear, and trembling like a whipped pup. The police wrapped her in a wet cloth and took Crindle and his wife to jail in the patrol wagon. The next day they were given twenty-four hours to leave town, which they very wisely did.

About as easy a mark as we have ever dealt with is John Henly. A letter was sent him from Boston, stating a very wealthy widow was coming to Los Angeles, and she being a gullible, who would give him her pedigree, John Henly wrote back he would give \$5. We had a short exposure with him last summer, and when the ash light was turned on during a trumpet seance, Henley was discovered holding the trumpet, but instantly dropped it, saying, "McGinnis threw the trumpet at me." McGinnis is the comedian of John's stock company on the other side. The gullible swallowed it, but he was written up the next morning.

Next we had a little sport with Dr. Schlessinger and his side partner and guide Ben. The Doctor's main work of deception is in selling a powder for curing the tobacco habit. It is magicked by spirit Ben, which makes it a sure cure for (?) being a dupe. One night we had a victim was that old trickster, Elsie Reynolds. She arrived here about four months ago, but evidently scented exposure in the air, for she quietly withdrew and settled in Sawtelle, a small place 12 miles from here, adjoining the Soldiers' Home, where she cruelly deceived the old soldiers to her heart's content. Elsie's talents for fleecing such needed money were of great value to her, and she was a good deal of courage and came to Los Angeles. She secured a medium's license, advertised in all the daily papers, and has been doing a flourishing business ever since. Of course her display of nerve was the signal for "something doing," but the Anti decided to let her get good and ripe before the catching. Success in crime increases one's boldness, and this old fakir proved no exception to the rule. The gullibles have been bragging so of her courage and power to defy us, we decided it was time to put a stop to her gross deception.

ELSIE PROVED AN EASY VICTIM. We had anticipated a long siege, but it took us just two days to show her that success in crime increases one's boldness, and this old fakir proved no exception to the rule. The gullibles have been bragging so of her courage and power to defy us, we decided it was time to put a stop to her gross deception.

THE LONG WEB OF CHEESE-CLOTH WHICH REPRESENTS THE FLOWING ROBES OF THE CHILD AND OTHER SPIRITS CALLED UP BY MRS. REYNOLDS, WAS RUTHLESSLY DRAGGED OUT, AND "UNCLE JOSHUA," ALIAS THE TIN MEGAPHONE WITH THE HOARSE, MANLY VOICE, IS NOW AT THE TIMES OFFICE, A SOUVENIR OF THE PERFORMANCE.

Mrs. Reynolds, when captured, had several layers of dress skirts of various styles and makes, two or three of them white, two black, and other toggery used in the make-up of her many and various characters from the other world.

The following letter of instructions written by Elsie Reynolds to Laura H. Hyland of Sawtelle, a former assistant, who has now turned the latter over to the Anti-Fakir Society of Los Angeles, makes interesting reading:

"Dear Laura:—You only received yesterday evening almost at the beginning of your Saturday night seance. I really don't know what to say. Don't black it. It is dangerous, but if you can't do any better you will have to, but for God's sake, be careful. Why don't you get Allan? Have your seances in the evenings. He can be there, and give him a dollar every time. He is perfectly safe. A little short one always comes to him (Minnie Williams), and calls him his big uncle, and then she steps back, draws the lace over her hair and makes herself look tall by standing on her tiptoes. (Oh, God, if any one should see that) and jumps on his mother, throws her arms around him and calls him 'My dear boy.' Then let 'Madam,' his soul mate, come, about your height. This in the bright robes. Never mind his 'tongue,' he don't mean anything. Let him suck. Don't take any halt for materialization. No, No, No. Allen could get a crowd at right, but it would hurt you. Do you mean Lester of Sawtelle? Of course he is all right and a firm believer, a little skeptical, will bear lots of taffy. So will William Stewart. Yet let Lilly come and sing. Always say Elsie sent her. Don't pay Taylor unless you are obliged to. If he presses you for it pay him and then tell him to do his worst. If he threatens to hurt you, or you hear he will tell you have a very particular friend on one of the papers who will publish anything you wish.

"If you catch Mrs. Cobb ever in public, tell her there is a Dr. Nichols or Nicks comes to her. You think a husband. Large, portly man, rather light complexion, side whiskers. He says, wife we were happy together. I am glad you are happy now. Died in Kansas City. I believe rather suddenly. Say, there is a small old man comes with him who says: 'I know Dr. Nichols prolonged my life.' Mr. Little is his name. Wife in Pomona. Tell her also she has a gentleman friend in spirit by the name of Reynolds. He was her first husband, and he says, 'our dear girl is happy.' She is married and I believe living in Boston. Mrs. Cobb was very anxious for him to come out as a platform test medium. I don't know their names. Tell her a young man by the name of Eddy Golding comes to her, a tall dark complexioned man. Looks as if he passed out with consumption."

This letter goes on in similar strains for about half a dozen pages, winding up with "Never let on you know me."

After her former exposure two years or so ago, Elsie Reynolds kept out of town until about two months ago, when she again took quarters here, at

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Mrs. Elsie Reynolds.

This Notorious Medium Again Exposed and Her Artificial Toggery Captured, at Los Angeles, Cal.

It is an exceedingly sad spectacle to witness the charlatany in our ranks, and accompanying it the credulity of a certain class of Spiritualists, off of whom it constantly preys. Elsie Reynolds has been classed as an eminent materializing medium. She has found willing dupes on all sides, and has reaped a rich harvest in consequence. Two years ago she was exposed in Los Angeles, Cal., dressed in a wig and other earthly material, posing as the spirit of Aunt Betsey. At the last exposure a full set of Artificial Toggery was found on her person, which she used to carry on her diabolical deception. She is sustained in her satanic work by The Light of Truth, which is rotten to the core, and which is the acknowledged organ of the fraudulent element throughout the country.

EXPOSE FAKE OF SPOOKS.

Nervy Woman Drags Elsie Reynolds From Cabinet—Plucky Mrs. Savoy Brings Seance of "Medium" to Sensational End and Light Shows Strange Things—"Spiritualists" Letter Shows How Game Is Worked.

A sensational exposure of Elsie Reynolds, the notorious Spiritualist medium and fakir, was made at her afternoon seance yesterday in her apartments at the Grand Pacific Hotel. Elsie was dragged out of her cabinet by Mrs. Savoy, the same nervy little woman who made the expose a year or so ago, of Elsie Reynolds's son, H. E. Crindle, and Ethel, his wife.

A friend of Mrs. Savoy's, who was in the circle, instantly shot the bright light of an electric dark lantern into the cabinet and others rushed to her assistance.

The Reynolds woman is of large, heavy build, and her "protector," an old man with a long saffron beard, who is always present at the seances to guard against too inquisitive visitors, took a hand, trying to release the medium.

Mrs. Savoy is a slender, wiry little woman, and hung on, clutching her victim by the bosom of her gown. Others who were there for the purpose rushed to the assistance of Mrs. Savoy as she was dragged across the room by the powerful Elsie.

A shout of "Police! Police," rent the air, and two officers waiting outside for the alarm, battered down the door and rushed in, followed by a crowd of people who heard the racket. When the Reynolds woman found she was overpowered, she sank into a chair and exclaimed in tragic tones, as she threw up her hands dramatically, "Oh, I am dying, I am dying." Her face was livid with fear.

Her "protector" discreetly disappeared.

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QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be requested to be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.
HUDSON TUTTLE.

A. R. Wright. Q. Does Spiritualism sanction divorce?

A. There is perhaps no better answer than that given by the spirit authors in "Ethics of Spiritualism" (see page 311 of Religion of Man, premium book of The Progressive Thinker, where that book is republished.)

After speaking of the evils attending ill-assorted unions, the question is asked: "Should these mistakes be remedied by divorce? We think as the lesser of two evils, both appalling, they should be. That divorce, however, should be granted for such reasons and in such a manner as not to weaken confidence in the marriage relation. What is wanted is not divorce, which is a bad remedy for a bad disease, but education in the broad and most liberal sense, and especially a deep moral culture, which shall present the purpose of life, its objects and destiny."

"Before such education can become general and effective, where mistakes have been committed, there should be the right of divorce, and that without prejudice to either party. The old superstition of making a sacrament, and because sanctioned by a priest in the name of God is indissoluble, is being strenuously maintained by the priesthood, who put forth every effort to prevent the enactment of laws favoring divorce."

"We have maintained that marriage rests on a more sacred obligation than a divine ordinance in the Constitution of Man; and yet there are many reasons for granting the right of separation. If the husband and wife are hateful to each other; if the old fable of the union of beauty and the beast is repeated; if refinement, purity and spirituality are limited to coarseness and brutality, there is no law of right and justice which should hold them together. It is a wrong not only against the suffering individual, but against society; for the latter cannot be benefited by the martyrdom and sacrifice of the individual to laws working injustice."

Why divorce should be the last resort is thus stated:

"Love is free to choose, but love means more than instinct. It means the affection, and all that vast sphere of unselfish qualities which has been aptly called benevolence. Having made choice, it incurs the most momentous responsibilities a human being can assume, and rights spring up which cannot be set aside. These can be properly met only by a life of mutual devotion between husband and wife. The fruit of love is an immortal spirit, coming unbidden into this world, and claiming as a right, inalienable, the affection and care of father and mother. No sophistry can answer the first law of humanity. Separation of parents is a deplorable event to their children, who thus lose the care and affection which is justly theirs. . . . When man and woman unite their lives . . . the chief consideration which actuates each, is that it will be permanent. They risk everything on this belief; all their plans are made in accordance with it. There is a trust and confidence which would never be bestowed if there was a shadow of a doubt. There are rights common to both. Purity and chastity are required by physiology as well as morality. Unselfish affection and devotion are also demanded, which will always regard the happiness and pleasure of the other rather than its own. These are duties which cannot be set aside; first truthfulness to the vows taken; mutual assistance, of yielding affection."

"Investigator." Q. I have read the article in The Progressive Thinker where a judge decided a medium not guilty for giving readings without license, as it was a part of the Spiritual religion; and I desire to ask: Is fortune-telling, or "readings," as it is more commonly called, the belief of a true Spiritualist?

A. I know nothing except from the article mentioned of the circumstances connected with the prosecution of this medium. There is, however a marked distinction between "readings" and fortune-telling, although the former term is sometimes used as a substitute for the latter. Primary "readings" are psychometric delineations of character, giving the past and present, and when the reader is also clairvoyant, some glimpses of the future and descriptions of spirit friends. Such readings would be in line with all psychic manifestations, and distinct from fortune-telling. That the latter forms a part of Spiritualism is quite incorrect, and were it accepted, then every advertising fakir, "seventh daughter of a seventh daughter," "born with a veil," who promises to reveal secrets of love, riches and unbounded gratification, would be a priestess in the spiritual temple and their rigmorale learned from cards, the position of the planets, or tea-

grounds, a part of the religion of Spiritualism! When these "readers," "pastors," and "clairvoyants" place their advertisements with those of fortune-tellers, astrologers and mountebanks, it is confusing, and it must have been a clear-headed judge who could draw the line.

Spiritualist. Q. What is the remarkable gift of the medium Bailey, who is the protégé of Stanford in Australia, and wherein is his mediumship so far superior? He is mentioned in a recent number of The Progressive Thinker.

A. We expect the next news will be that this medium has had an elephant, and perhaps a whole caravan dumped into the room where the seance is held! This would be just as believable, and as a certain class think everything possible, it would not do to dispute it, or assert it impossible.

No such manifestation should be reported until absolutely proven. A stated portion have constantly "wrote up" the fakes in glowing eulogy, the Spiritual papers have published without comment, thus tacitly endorsing, and the widest advertising thus given. Then came exposure, and the sickening shame of it! In this discrimination, the true suffer with the fakes. The only manner by which the former can be vindicated, and the cause freed from this source of obloquy, is simply to demand satisfactory tests from all.

In the first place, let every Spiritualist decide not to attend a dark circle. It is an assured fact that darkness is not essential for the manifestations. The only reason for the performers, not "mediums," to ask for darkness, is because it is necessary for the success of their tricks. They want singing, or set a music box running, not to "produce harmony," but to drown any noise they may make in preparation.

When investigators submit to the dark circle, they do so with the knowledge that it is a prime condition of fraud, demanded by fraud and by a frauder. If the medium is to go into such circles, they should not expect those to whom they narrate the impossible things they see to believe them other than the deceptions they are. Let genuine mediums, for once and all keep out of the dark circle, and thus free themselves from even suspicion of wrong.

If Spiritualists and all investigators would demand light in the dark circle, and make refusal equivalent to confession of fraud, there would be an end of this trouble, and Spiritualism escape the odium and scorn it has patiently borne on account of this phase of "manifestation."

SOME IMPRESSIVE REMARKS.

"In the Final Analysis, It Becomes Not How Much of this Life's Goods We May Accumulate, but How Much Soul-Force We Have Learned to Acquire."

The simple life is the spiritual life. To be spiritual, one must live close to the soul of both animate and so-called inanimate things.

True understanding of Nature's laws comes from being natural, sincere, honest.

Have you ever noticed that the cheerful, unaffected persons enjoy far better health than those who are unquenchably egotistical and vain?

Health of both soul and body is merely the logical result of being at one with natural laws—the laws that govern the magnetism of the planet upon which we live.

To eat, to drink, to sleep, to rest, to work, to play, to be merry, to be sad, to be angry, to be kind, to be cruel, to be just, to be unjust, to be true, to be false, to be good, to be bad, to be noble, to be base, to be brave, to be cowardly, to be pure, to be impure, to be clean, to be filthy, to be honest, to be dishonest, to be kind, to be unkind, to be gentle, to be harsh, to be soft, to be hard, to be sweet, to be sour, to be bitter, to be pleasant, to be unpleasant, to be beautiful, to be ugly, to be graceful, to be ungainly, to be strong, to be weak, to be healthy, to be sick, to be happy, to be unhappy, to be content, to be discontent, to be satisfied, to be dissatisfied, to be at peace, to be at war, to be at home, to be away from home, to be in love, to be out of love, to be in pain, to be out of pain, to be in trouble, to be out of trouble, to be in danger, to be out of danger, to be in need, to be out of need, to be in want, to be out of want, to be in fear, to be out of 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THIS SUBJECTIVE MIND.

Its Work Often Ascribed to Spirit Influence—Any Organ of the Body Can Be Controlled by Suggestion.

Are psychometric demonstrations always an infallible proof of spirit communion, and is it possible to demonstrate this to the entire satisfaction of the average unbiased investigator? I for one, fear that this is a question which cannot be believed that these tests are always conducted, or even aided by spirit influence. I believe that these wonderful exhibitions of the unseen power of the mind, are many, many times simply the results of auto-hypnosis, or hypnosis induced by outside influences perhaps at times by spirit influence, but more often by suggestion. I have had a number of experiences myself along these lines, with patients undergoing psychopathic treatment, upon whom I have had to induce the hypnotic condition in order to reach the subjective mind for the purpose of making my suggestions effective on the organs that I wished to reach.

This is well known to many operators who have had an extended practice in hypnotism in connection with psychic healing. We do not know just how the operator or subject is enabled to take an article belonging to another, and after going into a deep state of concentration and passiveness, or auto-hypnosis, or hypnosis induced by other influences, is enabled to delve into the subjective mind of the owner of the article and unfathom secrets that are totally unknown to anyone else, and oftentimes forgotten for years by the person being read for, and at times foretell future events that come to pass, and many other equally astounding things.

As I say, we do not know the exact modus operandi of this, but we do know that it is done, and not only so, but it is of frequent occurrence, and we are led to believe that it is often done through human agency. We know that we can often find subjects that are amenable, after being placed under the hypnotic influence, to the process of suggestion, and that the self, or astral body, to distant points, and there glean information that is utterly astounding, and totally unknown to any one present with the medium or subject. This is very mysterious to one that does not understand this wonderful science, and we are ready to at once attribute the phenomena to spirit influence, but on the other hand, no operator has ever been able to induce any subject to give off any kind of incriminating evidence or information, that would in any way endanger the subject; no member of any kind of secret society has ever been prevailed upon to give out any secrets of their respective bodies.

Now, I do not attribute this to spirit influence at all, and yet it is precisely the same kind of work that is done by the clairvoyant, while they are under auto-hypnosis, or spirit influence, as you may be pleased to call it, and do this work and give the credit to the spirit world, fully believing that the phenomena take place through the aid of their spirit friends, or controls. Now these mediums are as a rule, perfectly honest in their convictions, and are above reproach as to character and reliability, but many of them I fear are mistaken in the agency that is demonstrating through them; it is simply the work of highly trained subjective minds, acting under suggestions of self, or other minds.

We know that the organ of the body can be controlled by suggestion given to the subjective mind by self or others, to act in accordance with suggestions given; we can dilate an artery, or accelerate or diminish the action of the heart to a considerable degree; we can have absolute control of all the organs of the body if we have a well trained subjective mind and can thereby control the action of our health to an astonishing degree. I cannot attribute this to spirit influence. The time was when I firmly believed that it was through spirit influence that this was done. Before Liebhaf made his wonderful discovery concerning the objective and subjective mind, and elucidated it so plainly, everything that was known as spirit influence, attributed to spirit influence, but since this discovery has been promulgated there are but few psychic demonstrations given that cannot be explained to the complete satisfaction of most unbiased investigators in a very rational way, scientifically explained on natural grounds that seem to be perfectly consistent and adjust to the present knowledge of suggestion, and its control of the subjective mind.

Now, I am well aware that this is a broad assertion, and I expect will call down upon me severe criticism, but for this I do not care, I want the light of truth, and there is no amount of criticism that is going to harm true Spiritualism. From my own experience, and I am not writing this for the critic, but for the true investigator.

If I can eliminate a falsehood, and plant a truth in its stead, I shall feel myself amply repaid. It is not that I doubt true Spiritualism in the least; God forbid, for it is the anchor of my soul, and I have absolutely nothing on which to rest my hope of a future existence. I consider it the grandest truth that has ever been promulgated, and in fact the only scientifically demonstrated proof of a future life. We as Spiritualists know whereof we speak, and we know that we are right. Spiritualism is destined to supplant orthodoxy and raise the human race to the high planes of manhood and womanhood as God intended they should be. The world is being leavened with the truth of Spiritualism, and all true Spiritualists should rally to the work of spreading this knowledge. Let us all come out into the light and let ourselves be known. We know that there is no death, then why not let our light be known to you? You let another light his torch from yours, it will not take a particle of light from you, therefore give forth what light you may, let it be ever so feeble, it will help in the illumination. Let us adopt the motto of our immortal Lincoln, which was this:

"Die when I may, I will be said of me by those that knew me best, that I always plucked a thistle, and planted a flower where I thought a flower would grow."

C. E. INGRAM, D. M.
Danville, Ill.

There is one word which may serve as a rule of practice for all one's life. That word is reciprocity. What you do to others, they will do to you. Do not wish domination.

ATTITUDE OF INVESTIGATORS.

Does It Tend to Produce the Best Results—Faith Opens the Portals of the Mind and Lets in the Light.

The hidden things of life are attracting more and more attention as time goes on, and thousands are learning to leave the beaten track occasionally and wander through the byways of meditation into the mountain paths of the soul. But many rush headlong on, heedless of dangers and disappointing brambles, who would do well to watch for the fingerposts along the way, that lead to paths of peace and beauty.

Faith is an indispensable guide. It opens the portals of the mind and lets in the light. Its opposite, doubt, closes them just as instinctively and securely as fear closes the shell of a clam.

Spirit communion is soul communion. And in order to gain any cognizance of its meaning, one must have at least a speaking acquaintance with his own soul. Otherwise test after test may be observed only to be almost immediately obscured by passing events. He must be able to draw up the impression from the subconsciousness at will, and ruminate over it until it becomes thoroughly incorporated with the mentality.

Investigators are sometimes disappointed because they expect too much and give too little; they think that a few dollars to a medium will throw open the doors of heaven and disclose all its wonders. But neither money nor curiosity is

"The golden key
That opens the palace of eternity."

Patient introspection and a spirit of thankfulness for what comes is the surest means of tracing a generous and lasting supply.

It frequently happens that the first intimation of communion with the world of spirit brings with it a sensation of awe and uneasiness; there seems to be something gruesome and uncanny about it. Unless one is willing to persist until such feelings are driven away with spiritualism, one will better be left entirely alone. It should be approached with a determination to overcome morbid suggestions of death and disaster, and studied until a full realization is reached of its beneficence and blessedness.

There are many who undertake to investigate the phenomena much as boys sometimes investigate a hornet's nest with a long stick. They are careful not to probe too deeply, for they know "there is something in it," and they are mortally afraid of being found out while investigating.

Others might be compared to the California tourists who were delighted by the warbling of a wild canary hidden in a thicket of leaves. While they were endeavoring with much ado to discover its whereabouts and devising some means to entrap it, the sweet singer had flitted away.

Some, too, have not the libraries where they pursue the ignis fatuus through volume after volume of mystic and mystifying lore, only to see it receding still farther in the distance. What an appalling loss has the eminent astronomer of Echo Mountain gone through in a fruitless quest! Is it not enough to make the angels weep to see mortals search through dusty tomes for evidence of their existence when all that is necessary is to look up and be still. He will get to the goal first who stands still.

The hunter who watches for hours with every nerve tensed, alert, receptive; the astronomer with mind and eye focused on distant worlds; the naturalist who silently waits for nature's secrets to be revealed, these have mastered the art of being still.

To study the secrets of the spirit world requires a condition of mind more difficult to obtain. Here there is no visible object to hold the attention—except in clairvoyance. The imagination must therefore make up the deficiency. Then results follow, more or less satisfactorily, according to the attunement or receptivity of the individual.

Although spiritual perception may be cultivated to a certain extent, "it is better," as Charles Dudley Warner said of culture "to be born with it." Yet the faculty in itself is no indication of superiority. Unless coupled with desirable mental qualities it represents a sort of precociousness that is of little value. The minds of non-progressive mediums with no sense of the higher significance of spirit manifestation are like shallow pools filled with broken reflections.

Professor Larkin has undoubtedly heard the voice of spirit speaking in rock and tree and in the battles of the clouds, else he would be as indifferent to it as are the majority of people. He can focus his mind upon the stars and on the ever-changing panorama of visible forms, but evidently not on those that are invisible.

It is a scientific fact that "reading makes a full man," and so does viewing nature in her varying moods; the mind becomes filled with pictures like a camera. An English scientist, so it is reported, has caused poe and hypnosis to think backwards and so reveal their surroundings from old age to childhood; showing that scenes depicted upon the objective mind are indefinitely retained in the subjective. I have seen pictures clairvoyantly in the minds of others, that have been there in some instances a few minutes or hours, in others many years.

When the reading habit is over-indulged the investigating mind becomes clogged and paralyzed by the tyranny of print. The latter serves its best purpose when used as a stimulus to thought. Yet there are many who become so addicted to pre-digested mental food that nothing appeals to them unless it has percolated through some mortal brain and found its way into print. This weakens the power to grasp ideas as they are tossed from mind to mind and spring in pristine purity from the source of all thought.

Psychical research has trying difficulties to contend with, but the bane of the average investigator is fraudulent mediumship. It is indeed an ugly blot on the fair name of Spiritualism.

"The ornament of beauty is suspect, A crow that flies in heaven's sweetest air!"

and Deceit is its mate; they are seldom far apart. Searching for frauds, however, is a thankless and wearisome task, and the searcher is likely to have his labor for his pains. After all, dishonest mediums injure themselves more than they do the public. When a sincere investigator calls upon an unscrupulous medium—which seems hardly necessary

THIS DOG HAS A SOUL.

His Intelligence Is Manifested in a Most Remarkable Manner—Has a Unique Accomplishment.

Dr. Charles H. Loder of 3136 Indiana avenue, Chicago, has a dog with a unique accomplishment. His name, Duke, can sing. By "sing" is not meant the common canine ability to howl a couple of notes. Duke can carry an air and keep on the key as closely as the majority of singers with musical pretensions.

"The dog's gift is, to my knowledge, unparalleled, and not less than uncanny," said Dr. David Jordan Single, professor of physiology in the University of Chicago, who has known Duke for many years and who vouches for his extraordinary faculty. "I can best express its astonishing quality by saying that the first time we heard him both Mrs. Single and I thought for several measures that Dr. Loder himself was singing."

"This is no reflection on Dr. Loder's voice," he added, anticipating a possible suggestion, "for he is a notably excellent singer."

The dog's voice has had a compass of two and one-half octaves ranging up from lower D and would be called a baritone, but, unfortunately, some of his notes have recently become a little uncertain, for Duke is now 15 years old. His ear, however, is still quite as good as ever, and he feels keenly the fact that his voice has been out of tune. He has become diffident in consequence about singing before strangers, though when Dr. Loder asked him the other day to exhibit his accomplishment and played the introduction to a French barcarolle, which has always been one of the dog's favorites, Duke complied with the request.

Duke began to sing in early childhood. His keen love for music drew him to the music room whenever Dr. Loder struck the keys, and his master's attention was first called to the dog's gift by the perception of an unaccountable humming accompaniment to his own singing. The source of the humming accompaniment was soon found to be the animal, standing in rapt attention before the piano.

A little experimenting soon showed Dr. Loder, who is himself an accomplished musician, that the dog's harmony was not accidental. He changed his key as the pianist changed. It was at first a little hard for him to adapt his voice to another than the key of D, which has become the most natural to him; but after a little fumbling he was soon able to make the transition. His ear has always been perfect; false harmonies immediately distressed him.

Has True "Artistic Temperament."

After a little practicing, with Dr. Loder's assistance, Duke gained enough confidence to progress from humming to singing aloud. He "hums" with his mouth closed. When he sings out loud he sings with open mouth, clear and strong as any human being, everything but the words. Duke has always had the sensitive artistic temperament and is conscious of his audience.

"I have always had to caution people who listened to him not to laugh," said Dr. Loder, "because his feelings are easily hurt, and at the first sign of levity at his expense he would crawl under the piano deeply wounded. If he felt that his audience was appreciative, however, nothing gave him more pleasure than to be called upon to entertain them; and it is the cause of keenest regret to him that his voice now is failing."

Greatly Attached to His Master.

"Isn't that so, old man?" queried the doctor sympathetically, addressing the subject of his remarks, whose gentle eyes sorrowfully acquiesced.

Between the doctor and his dog exists the closest attachment. The latter is habitually addressed in conversation as if he were a human being. His gentle master deeply regrets the wasting of the rare talents of the gifted animal.

"It is a matter of common observation that nearly all dogs respond in key to one or two notes sounded for them, particularly on a violin," said Dr. Loder, when asked whether he had ever known of any other similarly gifted canine. "It would seem that this habit harks back to the time when they were wild, and certain notes may recall to them the howls of their fellow animals and move them to respond in kind. Duke, however, is the only dog I have ever known with a perfectly developed ear for music, as music."

Chicago Tribune.

LIFE'S MYSTERIES.

I know it seems injustice, In this strange world of ours; When some live dwell 'mid sunshine, And others darksome showers; But, as a compensation,

What vital lessons learned— May spring from shadowed places, More happy hearts had spurned.

Some live in ease and comfort, 'Mid fashion, wealth and show; Some drain the cup of sorrow, And bitter dregs of woe.

Some rule as kings and masters, Their brothers toil as slaves; But death knows no distinction, Time level makes all graves.

Some souls are born, inherit, A nature pure within; While others blindly struggle With discord, doubt and sin.

What varies these conditions, From joy to grief and shame? Who made their paths to differ? And who shall bear the blame?

Sometimes amid the turmoil, Half-doubtingly, we dream, Of life made fuller, richer, Across death's mystic stream.

For all is growth, eternal, The tangles of to-day May be trailing vines of beauty, Still farther on our way.

ALICE M. WARREN.
Proctorville, Vt.

ARE WE ALL IMMORTAL?

Dr. Peebles Reinforces His Statement, With Apt Quotations.

Enriching the columns of The Progressive Thinker of March 31, is a brief essay from A. M. Griffen, which almost seemed like a voice from the tomb, such a long time having elapsed since I had seen anything from his sturdy pen.

Reading his article I was reminded of the long ago when in battle array there was a clashing of swords over the "political A. P. A. movement," which after a brief and restless life ended easily. In that discussion friend Griffen's arguments were weighty, and in a literary sense he was courteous and manly.

Reading his article of the 31st of March, reinforcing Dr. Griffen's pungent inquiry for the proofs of a statement of mine that "some prominent Spiritualists do not teach that all human beings exist beyond the grave, and if they do they are not necessarily immortal."

In proof of my statement, I could begin with the "Universum" now owned by the late Dr. E. B. Brittan, quoting now and then from articles by Prof. Cummins, Amanda Spence and others down the succession to Hudson Tuttle. Doubtless two or three unimpeachable witnesses will suffice.

1. Prof. Cummins, a philosophical Spiritualist of William White's time got the following in the Banner of Light:

"While it is a potent reality to all close investigators that some of the spirits of the dead communicate, the fact is no proof that all mortals consciously live hereafter; nor is it a proof that they are immortal, living eternally. As the spirit or soul is born from matter and the powers of nature, it is evident too that should it live after the shock of death, its component parts would under the law of atomic changes decline; and naturally disintegrate, matter returning back to matter, the force having been transferred. Souls are not and cannot be outside of law, and the dissolution of a dead soul would be just as natural as a dead wood," etc.

2. Spiritualists have had, but few, if any, more brilliant speakers than Mrs. Amanda Spence. Many were our conferences upon the existence of God and the non-immortality of some human beings. Her method of reasoning was purely inductive, and in running along this line: "There are millions more apple blossoms in the spring than permanently set; there are millions more that set but from frosts and chilly winds they wither and fall early, and millions more that are well grown yet do not mature, from worms, insects and worms, they become rot and decay and rot away into the tree by terrible winds to fall and rot away into the soil." She forcibly applied this and similar illustrations to false conceptions, to frail mortal life, to deformed or sickly children, to low savage races, and to semi-intellectual men of our age and lands that have never been outside of law, and the dissolution of a dead soul would be just as natural as a dead wood," etc.

3. Other Spiritualists have taken similar positions. But to come more directly to our time, I will cite the teachings of Hudson Tuttle, our "Editor-in-Chief," upon the origin and non-immortality of a portion of the human race.

His position that the human race was purely of animal origin, the two factors being force and matter, is well known. These are among his published words in his "Acanas" and "Ethics."

"The Caucasian did not originate from the negro, nor is the negro a degraded Caucasian, but both came from oranges of different color and character, but while one has remained stationary the other has advanced." In accordance with these principles the immediate ancestors were very different from each other. Some were black, some were white, some were brown," etc.

In his "Ethics of Spiritualism" he further writes:

"As the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation between the perishable and imperishable is apparently drawn with difficulty. Not so, however, a certain degree of advancement is essential beyond which immortality obtains. The line is not sharply drawn. A spirit is not necessarily immortal, but can become gradually extinguished after an indefinite time."

In speaking of "the process of formation from physical forms," he says: "If the true, we are to seek the origin of the individual spirit within the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently (mark the phrase) remains after that support is taken away. A certain stage of progress or perfection must be reached before this result, else all living beings would be immortal."

Again he writes: "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest of mankind. They exist after death; but with them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the apogee of the universal spirit essence, as the spirit of the animal is immediately after death."

If it be asked at what age the spirit retains its identity, it may be said in reply that no certain age can be given, for that varies with the development of the parents.

To make his position still plainer and more definite, he writes: "Not until a certain development is attained is individuality retained after the death of the physical body."

It is not necessary to say that I have not fully sustained my statement that there were prominent Spiritualists who disbelieved that all human beings would retain their identity, existing consciously beyond the grave, and if existing this existence would not necessarily be immortal. If I have not fully sustained a statement made nearly a year ago, then I will make search for further testimony. But I think that the foregoing is enough.

Whatever thoughts and emotions

A BEAUTIFUL MIND.

A Comprehensive View of a Master Scientific Mind—"He Who Merely Is May Be a Dull Insensate; He Who Knows Is Himself Divine."

In No. 847 of The Progressive Thinker, under the title of "An Editor at Large," appears an article from the pen of Edgar L. Larkin, Lowe Observatory, Cal., in which Brother Larkin sets forth some brilliant reasons why he cannot believe in the accepted claims of Spiritualism, regarding the continuity of life.

Brother Larkin has a beautiful mind, a comet of reason flashing through the stellar sphere of action, blinding all inspirational knowledge by its dazzling trail of reasoning. He sees only the beauties of his surroundings through his constructive mind reasonings, and that which is truly spiritual and of the spiritual escapes his vision.

Reason is a Master Mason, working amid the debris of world-building, not knowing but eternally building and rebuilding air castles, so to speak, only to see them fall for want of knowledge in their constructive principle.

Inspiration is a fact. It knows, yet oftentimes cannot tell the whys and wherefores.

Inspiration furnishes creative conditions; reason grasps the elements of creation and formulates images, just in proportion to the capacity of the molds. Some are grotesque in structure, others beautiful in design, yet all crumbling at the touch of knowledge.

He who merely is, may be a dull insensate hind. He who knows, is in himself a god.

That reason touches the shores of knowledge is true—it cannot help otherwise, being constantly employed in the preparation of construction, is frequently led into sombre forest, where groping, aghast, hears the music of spiritual waters, and bending low, quaffs from the source of knowledge.

Reason, a child, wandering in the wilderness, unacquainted and without compass, oftentimes estranged from parents and friends, begging a morsel, gladly welcoming the raven that leads to knowledge.

Inspiration stands at the door and knocks. Open and it will come in and with all knowledge, and when tired reason has scaled the heights; gazed into the limitless sea of space; measured the velocity of speeding planets; computed the eclipse of suns, and then stopping on the brink, dazed, heart-sore, weary from toil, because of its inability to know by constructive reason, is awakened by inspiration, and he who rolls back the scroll, and behold the great drama of life is presented upon memory's brow.

Brother Larkin is a bright light. His article teems with honest desires. "His wish to know contains not always the faculty to acquire." I know of no royal road that leads to "Nirvana."—Be good, do good, and in so doing you will have attained your being so that the fraternal spheres will open to your sight the beauties that lie beyond.

Harsh and unkind thoughts are but constructive barriers, barricading the way to knowledge; and he who wills can lift his mountains.

Brother Larkin, you have tried to solve the problem of life and destiny by a process of reasoning. It cannot be accomplished. The most fertile brains of mankind have speculated and groped for ages, ransacked ancient and modern history, trying to solve the mysteries of life, all to no avail. The whys and wherefores are still uppermost, and only as knowledge comes by a gleam of inspiration do we know. The phenomena demonstrations are as mysterious to-day as were they two thousand years ago. We can reason on their cause and effect without any apparent knowledge, yet the mystery still remains—We simply walk the endless chain treadmill.

If the voice of inspiration speaks to thy brother, and he not act in accordance with thy views, he is not alarmed—or cruel. He may be doing the divine's will—who knows? Who is there that shall say, I am right and you are wrong?

I. N. RICHARDSON.
Delphos, Kans.

THE DAY OF UNDERSTANDING.

I have no dread as time draws near When I shall leave you for a while; And well I know that sometime, dear, You'll look back to it with a smile.

When all these mysteries are clear, And you shall follow me above, I know you will be happy, dear, And there we'll find eternal love.

It seems so hard for us to part And leave this world of earthly care, But you will come to me, dear heart, Where everything is bright and fair.

And when you see Death's angels near, And hear them singing soft and low, You will be with me soon, dear heart, And like myself, you then will know.

EDNA JOHNSON WARREN.
Rutland, Vt.

THE EASTER LILY.

Naught of earth does it resemble Save the snow of saintly hands, And it ever seems to tremble On the verge of fairer lands.

Just a little more of spirit, Just a little less of clay, And the perfect flower would vanish From our mortal sight away.

When it fades from earth it blossoms On the other side, I know— Sister of the flowers immortal, Exile in the world below.

Earth could spare this flower but ill, Heaven's favorite it seems; For the angel bears the lily Scepter-like thro' saintly dreams.

CALLA HARCOURT.
Chestnut, Ill.

Spiritualists may advance the positive fact remains that the spirits of once mortals (and I believe all mortals) exist in a conscious and progressive state hereafter, and as we have held converse with those who lived hundreds and hundreds, and I believe thousands of years ago on the earth, I have not the least doubt that they are immortal and that they will exist and unfold endlessly.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

A MODICUM OF CHURCH HISTORY.

What the Church Has Done and Is Still Doing.

Many men who try to hoodwink the public by posing as the successors of the departed great, manifest none of the qualities of mind and soul that constituted their greatness. The power to string words together that have no soul back of them does not make a man great, even if he stands in the place of a former great man. A vast majority of minds that have been led through the theological mill are nonentities as far as individual thought and reason are concerned—mere repeaters of things they have been told. Some preach peace in times of peace, but stand ready to preach war in times of war—they are generally found on the side of the strong or popular, especially when it pays.

The Christian church offers no valid reason for its existence. It is not abreast of the issues of the day, and is behind the times on every vital question. Natural forces are at work bringing about its disintegration. If the church had to answer for its sins as it has preached the individual sinners must be eternally punished, the eternal punishment to which it so complacently commits the individual.

Where has the church stood in relation to any important reform that has been effected in our country in the last fifty years? Always obstructing and hindering the work of progress. Of slavery, civic reform, universal suffrage, the rights of women to think and act for themselves, the righteous distribution of wealth, the ownership of economic utilities by the people, the church has been the foe, or has acted as a clog upon public sentiment.

It has sent its missionaries to Hawaii, India and China, not to carry a gospel of peace and good will, but to stir up and foment disturbances. In Hawaii, when the missionaries "got through" "civilizing" the country, it was found they and their descendants had the largest part of its resources; and, not content with this, they were ready to hand over its people and whatever was left to a Government that the people neither needed nor desired.

In India, the inside history of the Sepoy rebellion would tend to show that missionary effort—the desire to proselyte, the means taken to do it, and the effort to suppress another people's religion—was largely responsible for that insurrection.

Few years ago Lord Salisbury, in addressing a missionary association, declared that within recent years the missionaries had brought about more turbulence and actual warfare than any other known cause; and the aged premier of England undoubtedly knew what he was talking about.

The troubles in China which have cost thousands of lives and millions of dollars are directly traceable to the influence of church organizations operating through missionary societies. I wonder what would be the consequence if a body of Spiritualists should claim protection to equal rights and privileges with "the Christian Denominations" in China. I wonder what would come to pass if "China should enact exclusion laws" against Americans entering China as "Our Christian Nation" has excluded them. Christendom has made for itself some dishonorable, disgraceful history by forcing upon the Chinese a religion they do not want—a religion dependent on legalized robbery and warfare for its propagation.

Whatever power the church has had, it has not been used to promote peace, but rather to engender hatred and strife. A few years ago the majority of ministers all over the land were crying for war—for the destruction of the unspeakable Turk. The state of affairs in Armenia was deplorable and cruel in the extreme. However, it was not at that time that the missionaries were responsible for this condition of things.

The only vitality in the church that seems to have permanent expression is the power to raise money; and even this is waning, for a body cannot go on indefinitely receiving all and giving nothing. Men that have made millions through the unblinking robbery of the economic rights as well as the products of manual labor have allied themselves with the church by contributing bountifully to its sustenance. And this is not to make their calling and election sure in heaven; most of them think that through an alliance with the church they will be better able to continue and perpetuate what without doubt is an unmitigated social and economic condition of affairs.

The robbery is made respectable, the pulpit is silent, the preacher is gagged and the unholy alliance goes on. Let the world once realize that the church is a dead institution; that it is made up of Pharisaical cant and theological hypocrisy—let the garment of respectability that covers its bloodstained robes be torn away, and there will be none so humble as to do her obsequies. We have only an external organization which exists for commercialism. The people have asked for bread and have been given a stone. External authority of book and church has kept human life in a state of bondage wherein symmetrical growth and development are impossible.

The church of to-day has nothing new or vital in it. One section of it is still quarrelling over "predestination," and is in doubt whether Jonathan Edwards was right when he declared that hell was paved with infants' skulls and that God for his own honor and glory elected the vast majority of mankind to abide eternally in a home of torment. Another section which had its origin in the teachings of John Wesley, is still trying to determine whether women have any rights in the government of a church of which they form the major part. This sect is still all arm energetic in passing the collection plate. A member of another section of the church announced with considerable satisfaction that he thanked God that his church never dabbled in religion or politics.

A. H. NICHOLAS.

Shun passion; fold the hands of thrift; sit still—and truth is near—Emerson.

Instead of the workers of each nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.—Hoyden.

A ruffled mind makes a restless pillow.—Azoar.

TIMES HAVE GREATLY CHANGED.

And in Changing the World Has Advanced to a Much Higher Plane of Thought, as Illustrated in an Editorial in the Chicago Evening Journal.

Those of us whose memories reach back to the time when Prof. Swing and Dr. Thomas were expelled by their churches for what was declared to be "dangerous heresy," or even to the time when Prof. Briggs was the center of a theological cyclone, can hardly believe our ears when we listen to the criticisms made by church authorities on Prof. Foster's treatise on "The Finality of the Christian Religion."

It is true that Prof. Foster's book has raised a good deal of vigorous protest in many quarters. But it has not attracted the widespread part of the attention that the churches that Prof. Swing or Dr. Thomas attracted, in their day, by uttering opinions which, compared to Prof. Foster's were as extreme in their old-fashioned orthodoxy as they were considered then to be extreme in heresy.

They merely expressed mild disapproval of certain purely doctrinal tenets, not in the least involving the question of Christianity's divine origin, to say nothing of the existence of a personal deity. But their opinions stirred the entire evangelical world, subjected them to something very like abuse and persecution, and ended in their ostracism by all orthodox Christians.

And now, only thirty years later, comes a man holding a chair in a Baptist university, and seriously questions the existence of a personal God.

The medieval view of the universe, says Prof. Foster, was that it resembled "an ocean steamer, intrusted to the buffeting of the winds and waves, but under the absolute control of its pilot, and that pilot God."

"This view," Prof. Foster asserts, "the modern scientist must reject. For him there can be no pilot. Force is not without the world, but resident within. The world is self-dependent, self-lawgiving, self-originating; and if it has any end, it is its own."

Such is materialism, says Prof. Foster. It does not go

That Council of Nicea.

The writer concedes his astonish-

ment on reading Mosheim's Ecclesiastical

History, Century 4, Part 2, Chap-

5, Sec. 12, which we quote as follows:

"The Council assembled by Con-

stantine at Nice, is one of the most

famous and interesting events that

are presented to us in ecclesiastical

history; and yet, what is most sur-

prising, there is no part of the his-

tory of the church that has been un-

faded with such negligence, or

passed with such rapidity. The an-

cient writers are neither agreed con-

cerning the time or place in which it

was assembled, the number of those

who sat in the council, nor the

bishop who presided. No authentic

acts of its famous sentence have been

committed to writing, or, at least,

none have been transmitted to our

times."

In a note Mosheim refers to Euse-

bius Ecclesiastical History, and then

says, "THE HISTORY OF THE

COUNCIL WAS WRITTEN BY A SYRIAN,

BUT IS LONG SINCE LOST."

This writer has maintained for

many years, that if a Council was

held at Nice, as claimed, convened and

presided over by Constantine, a pa-

gan, who died a few years later and

was buried under pagan auspices, was

a convention of bishops, otherwise

overseers of pagan temples, of which

in a laborious search he found up-

wards of 800 such temples, which,

properly, would be represented in

such a body; he found the Catholic

Council of Trent, some 1230 years

later than the pretended Council of

Nice doing exactly the same work in

every essential particular, as was

credited to the former body.

Eusebius, though said to have writ-

ten his Ecclesiastical History in 324,

is believed to have been a literary

monk of the 14th or 15th century.

The work appeared in fragments

about that time, and it was claimed,

as was Josephus, and Tacitus' Annals,

and many other productions of the

church fathers, to have been found

under like conditions, to be an ancient

production. They are all believed to

be forgeries of the dominant religion,

to strengthen the claims of the most

corrupt hierarchy the world ever

knew.

This is a good subject for persons

properly equipped to investigate;

but don't be deceived by forged sec-

ulars, writing, and citing each other

as though their fabrications were

genuine. He who has made the law

of evidence a study will be the most

successful in the search.

Declaration of a Natural Law.

It is an easy matter for the fiction

writer to make virgins the mothers of

Gods and of men; but they are events

impossible of realization. Botanists

tell us the masculine and feminine el-

ement of even vegetable life must be

blended to produce fruit and perpetu-

ate its species by seed. If the mascu-

line germ from the corn tassel does

not fall upon the feminine silk, the

cob will be barren of kernels. He

who has any knowledge of animal

physiology has no occasion to be re-

minded of this fact in regard to hu-

manity.

The romancer can draw on an active

imagination, revel in its delights, cre-

ate men and monsters at will, pile

glories on them mountain high, and in

fancy make them Gods; and the loftiest

panegyrics may be pronounced in

their praise, while monks, priests and

prelates for a hundred generations

may exhaust their genius in extolling

their virtues, but when truth, simple,

unadorned truth is related, the tales

were gross fabrications, whether

pronounced by pretended prophets, or

their modern representatives, the nov-

elists.

It seems almost impossible that

such stories, projected by ignorance,

in a barbarian age, and believed by the

unthinking credulous, can be accepted

as a fact in the light of twentieth

century knowledge. It can only be

accounted for on the hypothesis of

thoughtlessness, thereby enabling, as

Dryden put it, for—

"The priest to complete what the

nurse began."

Truth Tho' the Heavens Fall.

The New York Herald says forty-six

ministers and laymen, seventeen doc-

tors of divinity, eight professors in

colleges, and 5 doctors of philosophy

have published an open letter, de-

manding the test of "higher critics"

be applied to the New Testament.

They caused to be nailed to a church

door five theses in the same direction.

All scholars who have directed

attention to the subject well know

such tests applied to the New Testa-

ment literature will show grave de-

fects on each page. The four Gos-

pels, written by the apostles, are in

conflict in statement in nearly ev-

ery material assertion.

The age and critical mind of to-day

is ripe for the proposed task. Let

it come, the sooner the better. Noth-

ing is gained by concealing error.

Give us the truth though the heavens

fall.

Remission of Sins by Blood-letting.

What would churchmen have said

if the action of the Methodists near

Bluefield, West Virginia, over a money

controversy, growing out of the erec-

tion of a new church, at Coal Dale,

had it been a Spiritualist affair instead

of a Methodist? A news dispatch of

recent date says: "One man is dead,

one woman fatally injured, four others

are more or less seriously wounded."

Wonderful, isn't it, how these de-

voted followers of the "Prince of

Peace" love each other. But it has

ever been the same way. Their quar-

rels are as unrelenting as those of

the unconverted.

WRANGLE NOT.

I charge you, wrangle not o'er creed

or cult.

Some men the toys of childhood

still require.

Deny them, and disaster may result.

They're unprepared with minds for

knowledge higher.

From want of discipline, the stalwart

ox

Will sometimes drain the udder of

its store.

His early appetite progression mocks;

And men repeat his action, o'er and

o'er.

J. C. SMITH.

Religious and Theological Works of

Thomas Paine, contains his celebrated

"Age of Reason," and a number of let-

ters and discourses on religious and

theological subjects. Cloth binding,

480 pages. Price \$1.

Not In Our Class.

The Illinois State Association Worthy of Support
for the Enemies It Has Made.

Not In Our Class.

It is an old adage that "experience

is a dear school, but fools will learn in

no other." At the risk of being con-

sidered shockingly profane, by some

sensitive souls, The Progressive

Thinker will amend the old adage by

adding that, d—n fools will not learn

even by experience.

For instance, one has only to read

the published accounts of supposedly

compos mentis persons who are

robbed of big sums of money, and

other valuables, by rank swindlers

posing as mediums. We hardly need

to say that these "dead easy" gullible

victims of insatiable fakirs, are of the

class that will not read The Progress-

ive Thinker, "would not have it in

the house," etc., "because it is opposed

to mediums."

It almost seems a waste of human

sympathy, to pity these unfortunate

victims of fakirs' greed and of their

own invincible stupidity and wilful ig-

norance. All such should turn to the

Light of Truth for sympathy—and

a few crocodile tears of pity.

No one who reads and heeds the

counsel of The Progressive Thinker

will be entrapped, beguiled and

robbed by these conscienceless trick-

sters and rascals who carry on their

nefarious operations in the assumed

guise of spiritual mediums, "stealing

the ivory of heaven, to serve the

devil in the world."

Such are wolves in sheep's clothing,

prowling for fresh gullible victims;

and they are the worst possible en-

emies of honest mediums and true

Spiritualism.

SCINTILLATIONS

From the Pen of Henry Morrison Tefft.

“Life is full of contradictions—full of absurd conditions. The richer, the more cultured, refined and civilized a people are, the more artificial and corrupt they become. This is history. The highest virtues are often linked with the strongest vices. A man may be very moral on one side of his nature but very immoral on the other. Some people place all their affections on God and none on their fellow man.”

"Read Not to Condidect and Confute,
Nor to Believe and Take for Grant-
ed * * But to Weigh and Consider."
Nature is not perfect in her work;
—it has to be subdued, cultivated,
trained and civilized. In the melody
and harmony of sounds, and in the
perfection of form, art has excelled
nature. The melody of the bird has
balanced the beauty of the bird and the
flowerist the tint and color of the
flower. Man in his primal state is no
more rough, uncouth and unfit for civil-
ized purposes, than are the products
of nature. The human mind, if un-
pruned, cultivated and brought to per-
fection under years of toil and care.

The claim that man has fallen from
some high estate in which the Creator
originally placed him, is a fiction.
Evolution is the law of life. Every
thing tends upward. Perfection on
any line cannot be attained,—and it
were possible,—it could not be
maintained. Reaction always sets in
after action.

The right way but never going there
themselves.

It is said of John Greenleaf Whit-
tler that notwithstanding he was color
blind he wrote beautiful poetry on
flowers. Consistency is a sentiment
very much honored and seldom prac-
ticed. The strongest friendship is
up between persons of opposite tastes,
feelings and temperaments. The mo-
ment we thoroughly understand a sub-
ject, people or object, that moment
our interest in the subject begins to
wane. Even "Men," says Emerson
"cease to interest us when we find
their limitations." Macaulay relates
that in ancient times a man was to be
tried for murder. He employed
Lysias to write out his defense; when
he did, but before the trial the defend-
ant came to Lysias and said, "I was
delighted with your speech the first
time; but now I liked it less the
second time, and still less the third
time; and now it seems to me to be no
defense at all."

definitely continue to rise; the law of gravitation finally pulls it to the ground. Full knowledge, completeness in the study of life's problems would be an end of effort and attainment. Even the perfect man of the philosophers and the monk and the saint would be a failure. Men, with even-balanced minds and temperaments are not the most powerful, neither are they necessarily the most useful to mankind. It needs strong, biased, prejudiced, unreasonable men to achieve a greater good, though it means a revolution affecting the morals, religion or social condition of the people.

"Where would the world be," says

My good friend," said Lydus, "you quite forget that the judges are to hear the case."

Speeches that have made the greatest impression upon assemblies would not bear the inspection of close reading. Lawyers form their argument according to the opinions and intelligence of the jury. Artists have been known to alter the appearance of their work to meet the approval of the public. The fit of a garment often has to be sacrificed for the sake of the style. This is a world of adaptability. Vegetation, animals and peoples conform to the country in which they are placed. Habits, customs, and institutions are moulded by climate and conditions.

one writer, "In thought, in words, in civilization, had there been no one-sidedness, no partial, critical view of partial views, half-truth, one idea? Where would Christianity have been? Under the flag of disinterested intellect, without disciples, without devotees, without saints and martyrs, without a faith, without a critic, without a prejudice, without superstition, without inflexibility?"

I pity the man who has never committed a sin, never shed a tear, never felt the meaning of the word regret. I pity the man who has never changed the soul that calm that repose that no other experience can produce.

"All of God's great values wear the drapery That most becomes them."

Everything is mutual. There is no such thing as independence. The citizen surrenders a portion of his liberty to the state—the individual to his neighbor. The king is dependent upon his subjects, the master upon his tenant, the master upon his servant. The domestic circle is held together and made happy by a continual surrender of private opinions and individual preferences.

How Ruskin, "is the conception, how faint, in the pursuit of

Tears wash away sorrows. The true prophet, philosopher and scholar sees man as he is—not as the artist would like him to be, nor as the poet and the novelist writes him—but he sees man with all his primal instincts—an animal—covered with just enough veneration of truth, justice and patriotism, so as to enable him to think and act as a human being. The state chain that holds communities, social classes and nations together, and no more.

Selfishness is one of the primal factors in human nature. Whether it be religion, religion or politics, it is the selfishness that directs the movements of mankind.

are largely governed and controlled by its direction. There are thousands of people in the world, respectable in the daily walks of life, meeting their obligations according to the letter of the contract, fulfilling the ordinary duties of citizenship, who never knew the value of a moral question, nor ever met or weighed an issue from the standpoint of right or wrong. The single act is a social praise word. Society is unstable. The selfish propensities of our nature, as well as our most noble and generous impulses are always ready to assert themselves. Either the good, or the

quits balance. The barbarian, of the moral element, can be made to kick the beam. A little change along moral and religious lines and a Reform movement breaks out; a sufficient foundation is laid for the new period. The government and social conditions of a Revolution blaze forth. Disappointment, calamity, adverse fortune, bring out either the best or the worst elements of the individual, whichever is uppermost in the heart, blossoms into full fruitage under great pressure. Men are nothing but pawns moved here and there by the hand of

mentally. The person that we would call a one-day man, is one who cannot enjoy with pleasure. The landscape, the scenery, the picture, the song, the man or woman, that cheers, inspires, and strengthens us upon one occasion depresses or weakens us upon another. The quality of life is a question, object, or condition makes upon the mind, depends more upon our mental state, or spiritual mood, than upon the facts presented. The man that feels but little bearing as to the quality of his life, is one who is either false, beautiful or ugly—the latter is made up from a different standpoint.

There are conditions of the mind when every sound is a dirge, every sight a funeral procession, every action, when laughter is sacrilegious and humor strikes a discordant note in the soul. There are times when nature seems eternal and every living thing a shadow. That the world is full of things to which we are unresponsive is plainly in evidence. Music that speaks to the saddest thought is always popular. Literature that appeals to the heart's deepest experience lasts the longest. I doubtless say, my productions must be the product of the understanding, and spring from my sorrow; those only which are the

product of pain seem to please the great world best." "The highest and the noblest of all conditions is that of absurd conditions. The vulgar, the more cultured, refined and the clever, the more cultured, and the more corrupt they become. This is history. The highest virtues are often linked with the lowest vices. A man may be very moral on one side and very immoral but very immoral, on the other. Some people place all their affections on God and none on their fellow man. Experience teaches that a large portion of the greatest wrongs of the world are meaningless. Never expect too much philanthropy from a man

hotel and my food does me not a particle of good because the cook or the chef that is handling it gives only to the food the thought that he has to feed a hungry mob. But when I go into a home where I am a welcome visitor the food that I take affords me the greatest possible amount of pleasure. My mind is keenly alive to the good thoughts about me; the very thoughts of the hostess have been cooked with the food."

love even to think that we hate; and we thought love in the food that we were cooking and sent that food out into the world, we would bring love into our lives; if we thought hate into the food we were cooking and sent that food out into the world, hate would be the result.

Thought. What are they? I have said to you forces that we have said are not things. Thoughts are more than that. Thoughts are subtle forces that emanate from the mind of man for good or for evil. It was the thought that enabled the jeweler to place into position the wheels of the watch, the spring, the dial and the hands, but although it was his thought that enabled him to do that, the watch is not his thought, only the thing expressed. Thoughts are subtle forces." Let us send out those subtle, energizing forces that will make us felt by all who come in contact with us. Thought! What are you thinking. What do you think, and why do you think? Sometimes believe that thoughts are not things, but that they are subtle forces, but that thoughts are really the LANGUAGE OF THE SOUT.

There was a prince who was at one time stolen from his people by a rock tribe of men in the mountains, where he was fostered and grew up believing that he was one of these savage men. He was just a savage and a mortal as they were. But one day he came from the far-off land where his father dwelt, and it was revealed to him that he was the son of a king. What a wonderful transformation took place! He at once commenced to hold up his head and to walk like a king. His thoughts were changed. At one time his soul was dragged down because he believed he was a savage, but almost immediately afterwards he held his head up because he

What are you doing? Dragging the soul down or are you striving to lift it up?

Again I would say, it is for you to answer, not for me. Again must I say it is for your benefit in the future that you think properly, that you build strongly, that you do not rely on "Vanity of vanities, all is vanity." It is not for me to say it of you. I have all I can do to take care of myself, to overcome my weaknesses, to whistle in the dark to keep the ghost of fear away.

I talk to you to-night, not as a teacher, not as one who dares to say,

"I know." I talk as one that must tread the path with you, as one that finds that although the way is illumined that illumination comes from within and not from without. And I would ask that you find that illumination that you might climb up to the mountain where you find that temple of learning—not by the circuitous path—but by the straight path that leads to eternal life.

In conclusion, going from here to-night ask how you are building in that silent way, and to-morrow morning send out the thoughts that will bring men to you to get good from you. Send out the thoughts that will

bring to you those successful conditions in life that are eternal and everlasting. No, my friends, I do not talk to you in theories that cannot be practically applied in this day and age. Not at all. Some one may say it is a castle in Spain built in the air. All things are built up there, my friends, every one. The architect builds his house in the air first. He brings it down and places it upon paper and then the plans are in the hands of the workmen and the house is built.

The novelist first forms his plot out there in the air, and then his hands bring it down and it is given to the press and the public have the

The poet artist sees his picture and the poet his poem. As-Thoreau has so beautifully put it: Some farmers show poets over their farms, and they do not realize that the poet has gained anything by the visit to that farm until later on they read the whole story in the poem.

I am speaking theories to-night. Take these theories home, place them before you in the atmosphere, bring them down a little closer, apply them to your own daily life and then see whether they are practical or not. I know it may be hard for some to understand—may be hard for some to

pendent upon others—those who have been living conventional lives—those who are afraid to live any other life than a narrow conventional one. And to such I cannot appeal, because the hour has not come for your birth into the new life. You must go on a little further, living conventionally, being afraid of what your neighbor might think of you, living according to his point of view and therefore making great blunders and mistakes because you are trying to be something else than what your soul desires you to be.

LOVE AND SYMPATHY.

As Viewed by Mrs. Amanda Coffman.

Love is that sweet tie that binds souls in divinest harmony. Sympathy is the sweet influence that makes "the whole world akin." The sympathy between spirits and mortals establishes the medium through which communications are received. Love engendered in the heart is the motive power; the star of hope creates the longing for the positive evidence of a continued life; and how fares it with your loved

The knowledge gained makes us stronger for the battles of life. Lessons received make us nobler men and women. We glide down the stream of life toward the setting of our sun, carrying with us the blossoms of love and sympathy, leaving behind the lush grass of suspicion and rank weeds of sin, clinging to our unperishable possessions. And as our earthly sun sinks into oblivion, we shall view the dawn of an eternal morning.

Then let us study well the lessons of life, that we may know what is best for us.

Then the glint and glare of the false will have no attraction for us, and if we live truly the lessons given us each day, life will be more than a shifting scene. We should not marvel that sorrows and disappointments come and burdens are heavy. These are but lessons in soul culture. We should remember that out of darkest places beautiful flowers grow, and from heavy hearts highest and tenderest thoughts are born, and life's truest lessons are learned.

AMANDA COFFMAN.


Schiller says, "There is no such thing as chance, and what seems to us merest accident springs from the deepest sources of destiny." Yet the most trivial incidents have revolutionized or changed the current of long established opinions. The fall of an apple, the swinging of a lamp, the movement of a frog's leg suggest to the human mind ideas that resulted in the enlargement of human knowledge and the opening up of new avenues of scientific investigation. Along all the lines of art, of mechanical skill, and in the laboratory, nature has preceded us. Man does not invent, he copies. Na-

Eyesight

Spectacles Can Be Abandoned

"Actina," a Wonderful Discovery That Cures Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating afflictions of the eye has been discovered whereby all tortuous methods are eliminated.



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

knowledge, which the churches have
fenced round with supernatural ter-
rors, the Catechism breaks into, cher-
ishing what is fair and showing what
is deformed. The notes, of which
there are many, both ancient and con-
temporary are most striking as the
text. The book is a cyclopedie of
theology and reason in a nutshell.

Other Excellent Publications

BY M. M. MANGASARIAN.

HOW THE BIBLE WAS INVENTED.

A New Lecture.—Price, 10 cents.

A New Book.—Price 25 Cents.
This book examines the evidence for the historical existence of Jesus, and finds it quite insufficient to prove that such a man as Jesus ever lived. It is the most important contribution to Modern Thought. It is prefaced by a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago morning papers, attacking Mr. Mangasarian's position. Send your orders at once, as the first edition will soon be exhausted.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to be inserted in the paper, all other requirements being favorable, should be written in plain, simple, and only on one side of the paper. Please bear this in mind.

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

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

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Mrs. Mary Hill writes: "On Thursday, April 13, in room 512 Masonic Temple, the Band of Harmony will celebrate Mrs. Richmond's birthday at the afternoon session, and in the evening will be given a literary and musical entertainment. Price of tickets, 25 cents for the evening, including coffee checks to those who are there to supper. Don't fail to be there, as excellent talent has been secured and a general good time anticipated."

G. W. Morris writes from Dallas, Texas: "Mrs. Isa Wilson Kayner's work is liked very much and a great many have been brought into the society through her influence." Mrs. Morris gives details of a remarkable test she gave to a lady, describing her spirit husband, and telling her accurately that the ring examined was not bought at a store, but was made from a nugget of gold. Mrs. Kayner is certainly doing a good work in Texas.

N. H. Eddy writes from Buffalo, N. Y.: "Tuesday evening, April 3, the members of the Ladies' Aid Society and a few friends, gathered at the home of Mr. and Mrs. Augustus E. By, 204 York street, to tender a few words of cheer and tokens of encouragement to Mrs. Eddy's sister Jennie, on the eve of her departure for California, where she goes to reside and make it her home in the future of earth life's experiences. A token of kindly remembrance was presented Mrs. Jennie by the members of the Ladies' Aid Society, also from her friends who were extended to her kind thoughts and wishes for a safe and pleasant journey to the Pacific slope, where we trust that new friends and kindly associations will help to make life brighter and more congenial for her."

J. Madison Allen writes: "Having finished my five months' busy labors in the Florida field, I proceeded northward by way of the wonderful St. Johns river to Jacksonville, thence to Brunswick, Ga., where I remained two weeks, and held meetings on March 16, 18, 20, 23, 25, 28. I would like to hear at once from those desiring my services at points in Georgia. Address Savannah, Ga."

Correspondent writes from Rockford, Ill.: "April 1, President Barrett addressed the Public Research Society of this city in the afternoon and evening, to well-filled houses. They were the best and most effective discourses to which I have ever listened on Spiritualism. Some twenty members were added to the society in the evening. Mrs. West, a genuine medium, from Elgin, gave very many spirit messages, and was recognized by those to whom they were addressed. The society has taken a new lease of life, and in a new hall to which they will have access in a few days, the members feel sure their progress hereafter will not be interrupted. The Progressive Thinker is constantly gaining new subscribers in this city, and its positions are universally sustained. The ringing editorials in the paper receive general applause."

Brother Craig writes from Clyde, Ohio: "The Spiritual Research Society of Clyde has had a very successful winter and much enthusiasm has been stirred up in this place. Last Sunday Mrs. Elizabeth Schuss of Toledo, one of the very best inspirational speakers, addressed our society; her lecture was well worth hearing. We have had such speakers as D. A. Herick of Akron, Mrs. Marian Carpenter of Detroit, Mr. Dunikan, Mrs. Schaus and Hon. A. B. French this winter, and our audiences have, as a rule, been much larger than any of the churches, and the people are being stirred up. New faces are seen each evening."

Correspondent writes: "One of the most enjoyable occasions in the history of the Psychic Research Society of Sandusky, Ohio, was the celebration of the 58th anniversary of Modern Spiritualism, held at Spiritual Science Hall, Saturday evening, March 31. After a number of musical selections, the mediumship of the gifted missionary worker, Mrs. Anna E. Baird, of Elyria, the members of the society and invited guests sat down to a bountiful repast, served by the ladies of the society. The ladies of the

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SEND NO- TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

society presented Irving Jackson with a handsome watch fob and Masonic charm, in recognition of the work he has done in building up the society of which he has been president for three years, and spreading the gospel of Spiritualism in Sandusky."

The First German Spiritualist Society will hold a Banner Festival on Sunday, April 16, at Gartelman's Hall, corner Ashland avenue and 13th street, from 2 o'clock till 12 p. m. Admission 30 cents. All welcome.

R. Mitchell writes: "The Spiritualistic Society of Students of Nature celebrated the 58th anniversary of Modern Spiritualism, April 1, at No. 461 W. North avenue, corner Robey street. The hall was beautifully decorated with flowers. There was a large attendance. An interesting program was given. The pastor and Dr. H. G. Welkeke, and several prominent mediums participated. Sister C. Kohberger, Sister Bundrick and Sister Smith gave many spiritual messages. Vocal solo by Prof. V. Grims; piano solo by Miss English. All went home with cheerful minds."

Mrs. Bailey writes from Rochester, N. Y.: "Mrs. E. H. Messersmith has been conducting very successful meetings here for many months in the unique chapel, 180 William street. There has been much enthusiasm and interest manifested. This being the anniversary of Modern Spiritualism, Mrs. Messersmith held a floral meeting. Flowers were in abundance. The platform and many tables were beautifully decorated with potted plants and cut flowers, brought in memory of the arisen ones. Many persons were profuse in their congratulations. There was also a fine musical program. Thursday evening, March 29, a musical and literary entertainment was held at the same place. Spirit messages were given, refreshments were served, and a good social time enjoyed by a large assemblage gathered on both occasions. The work done by Mrs. Messersmith must be fully appreciated, judging from the audiences."

Ford C. Suhrer writes: "The Rising Sun Mission, 378 S. Western avenue, fittingly celebrated the 58th anniversary of Modern Spiritualism on Sunday, April 1. The large hall was profusely decorated with potted plants, ferns and cut flowers, which created a pleasing effect. Sister Martha Price lectured for us in the afternoon, and the large congregation expressed its appreciation by frequent words of approval. Brother Winters was with us again and his tests have the stamp and ring of the veteran. Brother Jones also came in for his share of recognition as a test medium. A number remained for lunch. The ladies had a bountiful lunch prepared by Dr. J. Macfarland, who was in the evening. He is a learned man and his lectures have a force that is exceedingly pleasing. Mrs. Mills, Miss Webb, Miss Fravel of Austin, and Prof. Mounts added to the enjoyment of the evening with recitations and vocal selections. As an entirety the day's celebration was a success. Our friends in all their kind and hearty congratulations to the Mission and its workers. Dr. L. C. Koehler, a learned scholar and speaker, will lecture for us Sunday afternoon, April 15, and Bro. O. E. Miller, Ph. D., will address us in the evening."

Lyman C. Howe writes: "I had a pleasant trip to Meadville, Pa., and met an intelligent audience, enjoyed social interchange with the Aetherealists in whose home I was entertained, and was surprised to learn that Miss Grace, whose attractive presence has illumined former visits in the Gaston home, has been and gone and got married!" She is now Mrs. Grace Holmes of Syracuse, N. Y., her husband a reputable merchant in hardware. He was also surprised to learn that B. C. Howe has deserted Meadville to try his fortune in hardware trade in a town about 10 miles from Meadville. Mr. Kincaid, the active treasurer of the new society, was full of light and spiritual interest. I found Mrs. Howe slightly improved on my return. She has had a severe experience with lumbago and sciatic neuralgia. She now begins to get about with the aid of a crutch."

The Spiritualists of Oshkosh, Wis., will hold meetings in the St. John's Universalist church on April 13 to 15, at 2:30 and 7:30 p. m., each day. Rev. Will J. Erwood and Mrs. Amanda Coffman, test mediums, will conduct the meetings."

Harrison D. Barrett hurriedly passed through the city last week on his way to Canada, Me., to visit his mother. He was dangerously sick. During his short visit to the West he delivered about forty lectures to deeply interested audiences."

Mrs. Alice Sexsmith writes: "The meeting of the Golden Rule Spiritualists Society on Sunday, April 1, both afternoon and evening, was largely attended. In the afternoon our hall was filled. Our pastor, Mrs. Nora Hill, read from flowers each one bringing a favorite flower. In the evening a large audience again was present to listen to our pastor who spoke along the line of the higher unfoldment, which was very interesting. Messages were given by our good sister Mrs. Mc"

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, April 15, 1906: Do Not Say Dead,—Say Arisen.

Gem of Thought:—"There is no death." The flowers but fade, To bloom again, I'm sure, And all the wonders Life hath made, May change, but will endure.

The form of dust will soon decay, The soul moved by desire Goes upward to another day— Arisen,—or passed higher.

J. W. R.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. King, Spiritualist Temple, Galveston, Texas.

be given later. Meetings as usual every Sunday afternoon and evening at 3 and 8 p. m. at Donnell's College Building, Paulina street, between Washington Blvd. and Park avenue. Open door. All welcome."

Benj. F. Atherton writes from Portland, Oregon: "On the 25th of March the anniversary services were held to commemorate the birth of Spiritualism. This was a notable event. Many parts of the state of Oregon were represented. The morning services, conducted by Bro. E. F. Staley, president of the First Spiritualist Society, were given over principally to the visiting friends—about 10-minute speeches. At noon a lunch was served. The afternoon service was given to the members and contributing friends. For the evening was reserved the most notable events. First came the ordination ceremony to Sister Sophia B. Selp. This ceremony was performed by Brother Staley in his quaint, harmonious fashion, followed by the hand of fellowship, according to the rules of the state association. This ordination was particularly impressive. At present Sister Selp is president of the State Spiritualist Association of Oregon, one of the trustees of the First Spiritualist Society, besides being in the field as a state association. The morning services, conducted by Mrs. Laddie Smith and Rev. G. C. Love. The future career of Sister Selp will be watched with keen interest as she is what is known as a Progressive Spiritualist. Her friends predict for her a strenuous life."

Corra Forbes Brown writes from 512 Warren street, Hudson N. Y.: "It is very gratifying to watch the stand of The Progressive Thinker. I can assure you, and realize how much sincere Spiritualists owe the editor for the wisdom, courage and honest effort put forth to clear away the rubbish and falsehoods presented in the name of Truth. All honor to you, Mr. Francis, and may you live to see the ship of Spiritualism sailing free from the banes that have been clinging to it."

N. H. Eddy writes from Buffalo, N. Y.: "Sunday, April 1, Mrs. C. Fannie Allen of Boston, Mass., opened the services at the Spiritualist Church, Prospect and Jersey streets. Our society will have Mrs. Allen as speaker for the month of April, and judging from the experience of the first Sunday, we expect a feast of good things, a treat in the line of the intellectual and spiritual philosophy of life in which Mrs. Allen is a gifted speaker. Her wit, wisdom, intellectual spiritual and psychic power, and the manner of expressing the ideas that are presented, give her the power of attraction which holds the marked attention of her audience. The subjects for lecture and poems are given by those who are in the audience, and the subjects which were treated by the speaker, both in the morning and in the evening, were handled in a very able and interesting manner. Your correspondent heard many kind remarks relative to the expressions given, pertaining to the subjects for lecture and poems. A very large audience greeted Mrs. Allen Sunday evening. Much interest was manifested by the marked attention which was given her by those who were present."

Dr. Beverly writes: "Easter exercises at 3 p. m., at Arlington Hall, 31st street, Indiana avenue, will be very special. Har Har Jaha, Master of Oriental Philosophy, will speak in Hindu costume. Special music and songs for Easter will be rendered by that talented artist, Mme. La Nerva. Dr. Beverly will give a new demonstration illustrating the resurrection. The mediums selected will be very fine in all their actions and we expect and have room for 500 people."

Lou E. Johnson writes from Grand Rapids, Mich.: "The Grand Rapids Spiritualist Society celebrated the 58th anniversary of Spiritualism, March 26, in its hall. An all day meeting was held. At 10:30 opened by singing. Invocation by Miss Emma Gibbs, followed by short address giving the history of the establishment of the anniversary date by Dr. Edison Titus. Remarks and messages by Dr. W. O. Knowles, and a lecture by Dr. Edison Titus, followed by Dr. Knowles with messages. It was a spiritual feast, much enjoyed by the good audience each service. Basket dinner was served. Music under direction of Mrs. Sackett. A sofa pillow was presented by Mrs. Dr. Knowles, of the scenery of the Fox home, for the benefit of the temple fund."

Wm. Hassmann writes: "A singular incident happened in the hall of the North Star Spiritual Union, April 1. Two young men walked in just as the president asked in any of the audience wished to make some remarks. Then these young men one after the other, made very beautiful remarks on the spiritual philosophy. They departed without leaving their names or addresses. We hope they may favor us again with their presence. Sister Lester Krueger's lecture made a deep impression upon the large audience. Several services were received spiritual messages given by her. The Progressive Thinker, which had gone astray for this evening by some mistake in the changing of addresses, was greatly missed by many, who felt as if they lost their companion during the coming week."

Rev. G. C. Love writes from Portland, Oregon: "The anniversary of Spiritualism was celebrated in this city awakening a new interest in the cause of truth, portending great good to the cause in the Pacific Northwest. The First Spiritualist Society held one of the best, most harmonious meetings in its history, and visitors were present from other cities to see what was doing along the line of progress in Spiritualism. The public workers seemed to be united in their efforts to make the meeting a success, and they performed their parts well, while the people seemed a unit in expressions of good will to all. May the spirit of unity continue its good work until the clouds of falsehood and distrust are banished, and the so-called death comes the open door to eternal life."

OCEANIDES.

Oceanides is a psychological narrative by Carlyle Petersilea, author of The Progress of the Soul. This book deals with the condition of soul matter, or of the completed soul. It is intensely interesting. Price, paper cover, 50 cts.

MARY ANN CAREW,
Wife, Mother, Spirit and Angel.

By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

Then love to all will become the divine law, and in living it, we will know ourselves and all others whom we may meet.

Correspondent writes from Cleveland, Ohio: "Brother G. W. Kates and wife closed with last evening their engagement for March. Their work here has been of a very high order, and done much good. The attendance and membership of the Ladies' Temple Fund Society, which meets every Sunday at 3 and 7:30 p. m., and Thursdays at 7 p. m., in their temple on Fullerton street, has steadily increased. Indeed, the attendance the last two Sundays was very large. Prof. W. F. Peck of St. Louis, will speak for the society during the month of April. We expect a rich treat from him. The society thus far has had good talent, and is building solidly, attracting those who desire knowledge of facts, and the light of truth in doubtful frames. There has never been a more solid growth than this year has given the Spiritualists of Cleveland."

Eva L. Stewart writes: "At the social held last Wednesday evening at Mrs. Mann's, all had a nice time. We had with us for medium, Mrs. A. Moore, who helped pass the evening pleasantly. Mr. Lonnie Mann, a young man, was controlled by a Chinaman, and his demonstration of a Chinaman can not be found. If a Chinaman had been present he certainly would have recognized his countryman. He is capable of speaking only a few words in English as yet. Lonnie does not allow himself to be controlled in public, and only in their home circles has he developed. Mrs. W. are well acquainted with Lonnie and know him to be strictly honest."

Maggie Henry writes: "At (Old 77) Spiritual Mission Chapel, it being the 58th anniversary of Modern Spiritualism, our speaker, Prof. F. M. Stoller, read a portion of the 5th chapter of Daniel. We had no lecture, just music, recitations, psychometric readings and spirit messages from four or five mediums. Our room was nicely decorated with potted plants and cut flowers. The Prof. answered a personal question for every one in the audience. The hall was full. On Sunday, the 15th, we will have the pleasure of hearing a lecture from Dr. J. H. Randall, and we hope to have a large audience to greet him. Do not forget our conference meeting at 3 p. m."

W. J. E. writes: "The services given by the Chicago Spiritualist Alliance Society, held in Vincennes Hall, No. 3514 Vincennes avenue, are growing each Sunday. We are at present presenting a series of very interesting lectures on 'The Life of Christ,' ancient and biblical history illustrated, with stereoscopic views. The lectures are given by H. S. Fraser; also plenty of tests. Mrs. May Elmo, pastor. All are welcome."

Mrs. E. J. Jaquet, who is back in Chicago, writes: "It was my pleasure to get back to Chicago last Saturday morning, and still greater pleasure to be able to once more stand upon our good Sister Hill's platform, both afternoon and evening of Sunday, April 1, and take part in the grand work of being a being and her very worthy assistant, Mrs. Alice Sexsmith. I am now en route for Southern Illinois to serve the people there for four to six weeks. I notice in the hall of the Golden Rule Society, and hanging on their wall, a state charter with the names of 58 members of said society enrolled, and such should hang in the wall of every well organized society in all lands. On Easter Sunday, Mrs. Hill will perform a baptismal ceremony of two or four persons, showing the public that many converts are coming into our ranks. Spiritualism is making rapid strides in every town, hamlet and large city that I visit."

Eva L. Stewart writes: "At our last social of circle held in the hall we were joined by Mrs. A. B. Fraser in giving messages as well as singing. Instead of our dances we have concluded to give card parties at members' houses, alternating with our dime socials. We intend to have a medium present at these socials to give words of comfort and cheer from spirit friends. We will also have games and make it a social evening. The first card party will be held at Mrs. A. Ware's, 6226 Langley avenue, on Thursday evening, April 12. Hand-painted china will be given for prizes. Score cards 25 cents. Dr. Burgess was with us on the 26th and gave us a fine talk on Man and Woman. He will be with us again on the 15th, when he expects all the young people to be present to hear him on 'Love, Courtship and Marriage.' The Doctor always pleases his audiences. Mrs. Mary Weaver was present and gave many messages which were well received. Dr. & B. W. spoke for us on the 1st, and gave some new and wonderful things in regard to the rappings at Hydeville. Mrs. Jennie Stainer Adams and Mrs. Henrietta Lichtig gave a number of messages which were recognized. We are always glad to have new mediums come and visit us, and we appreciate the work of all who have been with us before. On the 8th, Mrs. McIntire will be the speaker and medium."

Georgia Glady's Cooley is serving the Philosophical Spiritualist Society of Lima, Ohio. Send all telegrams to 758 W. High street, until April 17. Permanent address, No. 567 East 62d street, Chicago, Ill.

Mrs. George Williams writes from Cleveland, Ohio: "The Ladies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio, held their 58th anniversary on Sunday last. The church was filled to its utmost capacity. In the morning they held a conference meeting. In the afternoon Rev. Dell A. Herick of Akron, Ohio, was speaker, assisted by Prof. W. F. Peck of St. Louis; also had the pleasure of having with us Dr. Haines of Bedford, Ohio, and D. M. King of Mantua, Ohio. In the evening Prof. Peck delivered an eloquent sermon on 'All Religions are One.' Rev. J. A. Sollinger, secretary of the society, read the annual report of the

An Astounding Offer.

Thousands of Books to Be Given Away!

We want to reach Spiritualists everywhere—those not now taking THE PROGRESSIVE THINKER, hence we make a SPECIAL OFFER, the absolute gift of Vol. 3 of THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD. Its contents are indeed rich and varied, and will be read with ALL THE INTEREST that attaches to a novel. THE CHRISTIAN as well as SPIRITUALIST will be deeply interested in its perusal. It is RICH IN FACTS and leads one gradually to a full realization of the spiritual plane of existence. Rev. M. J. Savage, one of the most brilliant of liberal minds now before the public, has four chapters of logical, soul-elevating facts which will do you good to read. He is followed by other master minds illustrating the NA-

TURE OF DEATH and the grandeur of the SPIRIT REALMS. It will do you one good to read it. Its contents of 350 pages banish the STING OF DEATH and portray the beauty, the loveliness, the fascination of the LAND OF SOULS to which all are tending.

This book is elegantly and substantially bound in cloth, and externally will be an ornament to any center table, while its contents can not fail to benefit any reader, whatever his belief. Send ONE DOLLAR for The Progressive Thinker one year, and ten cents in stamps to pay postage on the book. No attention will be paid to orders for this remarkable book unless accompanied with a year's subscription to the paper. This offer will hold good until May 1.

church, showing the great progress made during the past year. He also acted in the capacity of chef during the day; much credit is due him and his able assistants for the magnificent repast served in the dining-room. Our anniversary day will long be remembered with great rejoicing. Prof. Peck will be with us for the month of April. The society is preparing for a fine entertainment to be held this month, due notice of which will be given. On Thursday evening of this week Prof. Peck will lecture on 'How to Be Happy, Thoughtful, Married.' A large attendance is expected."

H. D. Morgan writes from Washington, D. C.: "The First Association of Spiritualists of Washington, D. C., celebrated the 58th anniversary of Spiritualism Sunday evening, April 1. The following program was presented: Hymn by congregation; invocation by Mrs. M. T. Longley; vocal solo, I Shall Be Satisfied, by Mrs. F. R. Krueger of Chicago; anniversary address by Rev. Nellie S. Baade, who is serving our society for the month of April; vocal solo, Lead Kindly Light, by Mrs. Krueger, followed by spirit messages from Mrs. Baade, Mrs. Longley and Mrs. Collins. Benediction by Mrs. Baade."

Anniversary at St. Louis, Mo.

The First Spiritualist Association of St. Louis, celebrated the 58th anniversary of Modern Spiritualism, Sunday, April 1, extending over to Monday and Tuesday evenings. The attendance was large. The children of the Lyceum gave an interesting entertainment under the leadership of Mr. and Mrs. L. P. Beauvais. Mr. Beauvais is an enthusiast in the Lyceum work. He urged the need of children whose parents were thinking along these lines to bring their children up in this thought from the beginning. He cited the incident of his young son, five years of age, talking with another child, and in speaking of a storm that was raging, young Gordon Beauvais said, "that is just natural law."

How many of us are thinking thus? Correct thinking is what we need, and the Lyceum will do much for the coming generation. It is the strong foundation stone on which Spiritualism is built.

It was our pleasure to have with us Mr. and Mrs. Sprague and Mrs. Anna L. Gillespie, of San Francisco, Cal.

Brother Sprague was filled with enthusiasm as usual. He and his estimable wife gave many messages of love from dear friends gone to the higher life.

Mrs. Gillespie occupied our rostrum for the first time. She is indeed a light set upon the hill-top. She is an inspirational medium of high order. She brought to us the message of the need of higher culture in Spiritualism. We were impressed with the thought that modern phenomena of the soul's return was only the material part of true Spiritualism; that higher spiritual culture was needed in order to go on making Spiritualism of practical use.

How beautifully she blended the thought of what mediumship meant to the world; that it was an illumination across the threshold of life and death, where we shall find expression for all the beauty of our poor minds have known but could not tell of here. Surely this will not be the last time we shall hear the inspired words of our sister. Thus do our people here send forth love and strength to her in her noble work.

AURA F. CURTIS.

CAMP ETNA, MAINE.

Furnishings for the Hotel Aro Solicited.

The many friends who desired to contribute furnishings for Camp Etna Hotel are requested to do so during the months of April and May, as we desire to have the hotel in perfect readiness for the June meeting.

Director Forrest H. Coy will be at Etna completing the necessary repairs, and all articles can be addressed to him at Etna, Maine. Camp Etna Hotel will be a great addition to Etna camp-grounds. It has already received a coat of paint and each room will undergo a complete change and we hope to have a model house, conducted in the most perfect manner. The friends of camp Etna will, I know, be glad of this. Any gift will be gratefully received and acknowledged through the press, with name of donor. We want to make the hotel a real home where the souls as well as the bodies may rest and drink in the sweet inspiration, so we hope for beautiful

articles, fashioned by loving, noble hands, as well as the more substantial articles.

Let us all lend a helping hand to this good work, for the growth of Etna camp means much to the sorrow-stricken of earth. A good pull all together will write success upon our banner. Let us all do what we can. Although the offering be small, it will be valuable if freighted with love. Our co-workers in other states are solicited to help us also. Remember, brothers and sisters, that lights of truth set along the way are a well-spring of joy both here and there. Do not forget the opportunity set before you, of extending the usefulness of Camp Etna. F. H. COY, Monson, Maine.

ANNUAL CONVENTION

Of the Ohio State Spiritualist Association, at Cleveland, Ohio, May 25, 26 and 27, 1906.

The convention will be held at the First Spiritualist Temple, Fullerton street, between Broadway and Marcelline avenue.

The following speakers and mediums have been invited to be present: The Honorable Mayor of Cleveland; Hudson Tuttle, Berlin Heights; A. E. French, Clyde, Wis.; V. Nicum, Dayton; Dell A. Herick, Akron; D. M. King, Mantua; J. A. Craig, Clyde; O. P. Kellogg, East Trumbull; I. W. Pope, Cleveland; Miss Elizabeth Harlow, Columbus; Mrs. Anna E. Baird, Elyria; F. D. Dunakin, Cecil, president O. S. A.; H. E. Boerster, Columbus, first vice-president O. S. A.; Dr. C. W. Hains, Bedford, second vice-president O. S. A.; C. Sollinger, Cleveland, secretary O. S. A.; Mrs. Carrie M. Bartholomew, Elyria, corresponding secretary O. S. A.; Mrs. Carrie Firth Curran, Toledo, treasurer O. S. A.; O. B. Clark, Ashtabula, trustee O. S. A.; Thos. D. Bellie, Cleveland, trustee O. S. A.; Mrs. Elizabeth Schaus, Toledo, trustee O. S. A.; Mrs. Hattie G. Webster, Columbus, trustee O. S. A.; Mrs. Flora Hennwood, Cleveland, musical director.

Friday, May 25, 10 a. m.—Music, short address, and appointment of committees. 2 p. m.—Business session. 7 p. m.—Lecture and messages.

Saturday, May 26, 10 a. m. and 2 p. m.—Business session. 7 p. m.—Lecture and messages.

Sunday, May 27—Lecture and messages, 10 a. m., 2 p. m., and 7 p. m. We urge that every Spiritualist in the state be represented at this convention, either in person or by delegates. A most cordial invitation is extended to the Spiritualists from other states as from our own to be with us.

PASSED TO SPIRIT LIFE.

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

Mary Donner passed to higher life in Portland, Oregon, March 22, 1906, at the age of 68 years, 4 months and 15 days. She was born in Joe Davis county, Illinois. Rev. G. C. Love conducted the services at the residence of her sister, Mrs. Sarah Lucas, on Saturday, March 24, at 3 p. m.

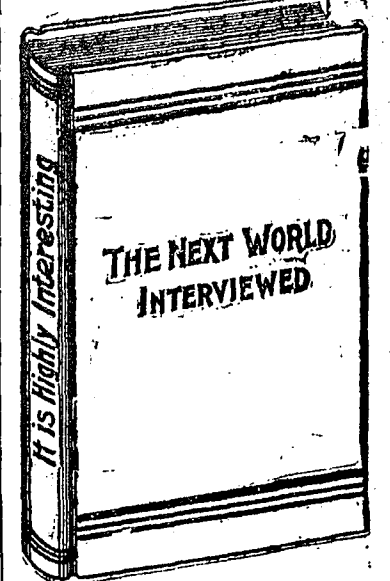
Passed to spirit life at the home of Mrs. Orr, at Orton, Harrison county, Iowa, on March 23, Mrs. Ann Eliza McKenney, aged 81 years. She was a Spiritualist for 51 years, and was beloved by all who knew her. Services were conducted by the writer.

C. O. KEMPSTER, Council Bluffs, Iowa.

Passed to spirit life, March 28, 1906, Flora B. wife of J. H. White, aged 55 years. She was a life-long Spiritualist and died strong in the faith. E. S. GARDNER, San Diego, Cal.

Passed to the higher life, March 23, 1906, John Eyerard, in his 84th year. He leaves six sons and one daughter, all living in this city. He became a Spiritualist some fifteen years ago, and his family are all Spiritualists. The grandchildren rendered beautiful music upon stringed instruments. The first place was "Nearer, My God, to Thee." It was extremely sweet. Brother I. W. Pope officiated, and spoke from the music, "Nearer, My God, to Thee." The thought sublimated was that mankind comes nearer to God through the

knowledge and understanding of the laws controlling the universe, and without fear it leads all nearer the Infinite Intelligence, yet will never be fully reached as the law of eternal progress ever leads us onward and upward. COR. Cleveland, Ohio.



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LIFE and REMINISCENCES

OF

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Col. Robert G. Ingersoll.
By Edward G. Smith.

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ROBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shakespeare, Voltaire, Goethe and Shelley. He was

spears, Voltaire, Goethe and Shelley. He was
 a great Lawyer, Politician, Reformer, Orator,
 Critic and Philosopher. His wonderful gift of
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poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so cor-



vincing that he won his case.
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 by intuition.
 He was an intellectual Giant, and it is ver-

He was an intellectual giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and

great admirer of Colonel Robert G. Ingersoll was assisted by near relatives who collected great amount of valuable data, and in no other way could this information be obtained. The

way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say that it has been written in the fairest and kindest

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distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates, ences of a young wife and motherly called to the portals of death is very realistic, and the narrative is charmingly natural, and beautiful.

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1

THE SPIRIT REALMS.

The Mystic Ether Thereof—Rev. W. F. Peck Locates the Abode of the Disembodied—Gives the Spiritualists' Views of the Hereafter.

Rev. W. F. Peck of St. Louis, president of the Mississippi Valley Spiritualists Association, lectured at Cleveland, Ohio, April 8, on the following: "The Spirit World, What and Where Is It?" In part he said:

"Although the belief in immortality is almost universal among mankind, yet there are few questions upon which men have differed so widely as those having regarding the character, conditions and location of the spirit world.

"While it is true that a majority of mankind believe in immortality, there is a large and respectable minority who not only doubt, but actually disbelieve in it, and these skeptics are, for the most part, among the most intelligent of the race. To convince such will require the soundest logic, backed by scientific facts. To that class we speak particularly to appeal.

"The difficulty of conceiving of a realm or sphere fitted for the existence of the disembodied spirit has always been a stumbling block in the way of the thinker, hence the question propounded to the priest has ever been: 'If there is a spirit world where is it located? Where is heaven?'

"Before the birth of science that was not a difficult question. Judging by appearances man conceived the universe to be a sort of three-story affair. The sky was solid, it was the ceiling of earth, the door of heaven. God and his angels dwelt there, while he was immediately beneath the surface of the earth. Heaven was above because the sunshine, the rain and all blessings came from there. Hell was below as was proved by earthquakes, hot springs and volcanoes. But when science was born these theories were dissipated.

"Some have surmised that at death the spirit goes to inhabit other planets or the sun, but modern science demolishes that theory by showing that the sun and planets are constituted of practically the same elements as the earth and so are no better fitted for the abode of spirits than is this world.

"Some metaphysicians maintain that the spirit world is subjective and not an objective reality. That heaven and hell are merely conditions, states of consciousness. This, if it is true, but these states of consciousness must exist in space somewhere, hence they must have locality, but where?

"It is the opinion of scientific authorities that the trend of events, past and present, point to the final extinction of life in the visible universe. Not by heat, but by cold. The sun and planets are constantly losing heat, and their motion is growing less rapidly. The celestial clockwork is running down. In course of time—too great for figures to measure—the entire visible universe of suns and worlds will be cold, barren, dead, even as the moon is supposed to be today. But will that be the end of conscious existence? Will nature conclude her marvelous work by such a miscarriage as that? No scientist agrees that it exists.

"The conservation of energy is no longer a theory, it is a demonstrated fact. As matter is indestructible, so is force. Force may change its method or mode of action, but it cannot be destroyed. Where then have those wonderful forces gone that manifested themselves in a thousand ways in the living universe? It is universally agreed that there is no empty space anywhere. Filling all space between suns and worlds, all the interstices between the atoms, pervading and permeating the universe to its remotest bounds is a subtle form of matter or substance which is apparently independent of the laws which govern all other forms of matter. For want of a more specific name it is designated as 'ether.' All scientists agree that it exists. In no other way can they account for the various phenomena of light, electricity, gravity, etc. What this substance is they do not pretend to know.

"May I venture to supply the information? What the scientist calls 'ether' we call spirit, or spirit matter. It is the universal substance of which all visible forms are temporary expressions. It is the substance of which the spirit world is composed.

"Can anyone believe that this limitless field of matter is a lifeless, barren waste? And that brings us back to the question, What have become of the mighty forces which have escaped from the dead worlds? I answer: Back into that mighty field of space, the source from whence they came, have they gone.

"With the mighty expanse of space filled with this wonderful substance, with the active forces of light, heat, electricity, and many other forms of force permeating it, what logical reason have we for doubting that the spirit world is in the depths of space? No narrow and confined 'city of gold' can contain the emancipated souls of men and women. That idea of heaven was conceived before science had demonstrated that the little world is only one of countless millions, most of them probably populated as densely as ours.

"Nothing less than the whole expanse of space filled with it, and there it is, in infinite fields of space, inhabited by beings of immortal loveliness, warmed and unified by the breath of the divine spirit, the eternal Father."

Spirits Lift Her From Her Chair.

I sit here in the hospital by the bedside of Mrs. Lindsey. I wish to say that she just received a most remarkable manifestation of healing powers. She has been helpless, not able to help herself in any way. The first demonstration came last Friday. After calling on the higher powers, and her spirit husband and spirit guides, she was lifted from her bed, wheeled chair and laid upon her bed again. This time, however, I was an eye-witness. She was lifted from her chair and laid upon her bed again, without the aid of any hand except spirit. She is now rejoicing in the great love of the spirit powers. All hail to the grand truth that they are doing throughout our land. They shall bring peace on earth and good will to man. With her thankful heart she is enjoying a feast of life to-day. We hope and take up her good work, which she has at heart, for the cause of spiritualism.

MRS. CAROLINE A. SMITH.

Religion and Business.

Can They Be Combined in the Affairs of Earthly Life.

An article appeared in a late morning paper, from the editor's viewpoint, based on some late press dispatches, to the effect that Alexander Dowrie, the self-styled reincarnation of Elijah the prophet of the ancient days, was in the throes of an entanglement from trying to combine religion with business, in the management of a religious organization, an institution which is employed, prescribed or founded by authority of law, to practice certain rites and ceremonies in compliance with the laws of the state of Illinois, worded the title of the Holy City of Zion, a religious institution.

Be that as it may, press readers are families with convulsive upheavals and cyclonic storms, the result of high-pressure steam, emanating from the point of a pen in the hand of a competent scribe, a master of the art, which on first impressions eclipses Dowrie's, but later proves only a mirage or vapory mist. In the above case, the writer deduces his conclusions from said dispatches, that the two will not mix for they are two distinct things of entities, they cannot be combined as co-operative agencies for success or achievement to higher attainments in struggling for the necessities incident to human life.

It seems to depend largely on the definition or interpretation of the thing called religion. In contradistinction to the thing called business, in the sense in which the word religion is employed, it means the peculiar beliefs in form and essence of God, and the ceremonials used in his worship as entertained by any particular people, any class of people or set of men, by organizing and evolving on different lines of mentality and a varied code of morals, answers the question after their own interests. Where to draw the line, has been the conflict of the past centuries in manifold definitions in conflicting opinions, from varying emotions dominating the mentality of the ancient cave-dwellers to the cliff-dwellers of the Rockies, up to the most refined and cultured Anglo-Saxon blood. Each sanguine of superiority, and as yet no standard has been found to calm the surging tempest of the differentiated mentalities, and the sanctuary of the soul of each individual, consciousness alone can give response to the true definition.

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"For this, the lonely Mayflower spread her white wings to the breeze, And bore the Pilgrim Fathers across the stormy seas;

"Go not, O Soul in search of it, But to thyself repair. Await thou amid the Silence dim, And thou shalt find it there."

The verdict rendered in the above case, though emanating from a mind of erudition and luminosity, occupying an editorial chair, yet is not an advance in the line of spiritualism. Simple reliance upon instinct carries us back to the beasts, not forward to the heavens.

Man's future problem is the difficult one of rationalizing and spiritualizing his life and all that it contains. This is the work of angels, and means the essential betterment of humanity everywhere.

Those who have no guide but their animal instinct enlist themselves among the beasts that perish through them.

WALLACE RICE.

Spiritualist Meetings Should Be Decorously Conducted.

To the Editor:—Mrs. Augusta C. Volk put her pen on a pertinent point in a recent Progressive Thinker. It will be the longest stride toward the high plane which we all foresee Spiritualism is to occupy when all public Spiritualist meetings shall be decorously conducted. I dare to say that such demonstrations of mediumship in public, as she portrays, are to-day the greatest drag Spiritualism has to endure. Who of sound mind and manners, could be favorably impressed by such manifestations?

We are informed that a garden was prepared and it was planted with trees and vines to yield fruit to gladden the eyes, and also pleasing to the taste of the forth-coming occupants, also aromatic odors emitted from blossoming fruits and the roses of Sharon, also the aroma of the night-blooming cereus, lingering in the soft evening air, and it was in this garden of Edenic purity and loveliness that a man was made with hoe and spade in hand and commanded by the "Infinite Father" to dress it, to take proper care of it, with pride of a shrewd horticulturist, ever keeping in view that the only sure way to climb the Alps of Success, is by alertness and toil. As a knowledge of the laws of causation is better understood, it will enable us to account for, and more fully realize, the seeming failures and reverses, the blasting of fond hopes, the better understanding of environments and resignation to meet them. When we contemplate Nature's marvelous workshop, in her process of building an atom, or an individual, she seems to establish an intelligent principle of co-operation in the process of evolution. The finite mind is unable to disprove the fact that all movements of Nature are intelligent, whether governed by a universal principle, or by an individual will, or desire.

"All green, and bitter, and hard and sour,
The fruit on the tree of Life is growing;
But the genial sunshine, with quickening power
Will sweeten its juices, like nectar flowing;
Then labor and wait, both early and late,
For the seed-field of earth yields the harvest of heaven."

LEVI WOOD,
Kalamazoo, Mich.

THE SPIRITUAL SIDE OF ONE'S NATURE.

Animal Instincts and Self-Denial on the Part of Human Beings.

One of the most inspiring of my correspondents says that he is in trouble through arguing with his friends about the gratification of their instincts. He says he is given to tell us when we must eat; that when we must drink, and so of all the other impulses in the human breast which are rather animal than intellectual or spiritual.

Man, it seems necessary to repeat, certainly has three sorts of mental processes—the intellectual, which implies the exercise of reason; the sentimental and instinctive, which carry on the vital processes of the body, cover all the passions and feelings, and occupy by far the greater part of the brain; and the volitional, which exercises the power of restraint upon both intellectual and sentimental operations, and are themselves rather intellectual than instinctive.

This classification, it will be noted, takes no account of what by most persons is regarded as the highest of all—THE SPIRITUAL SIDE OF ONE'S NATURE, which is partly intellectual and partly sentimental, and is capable of lending the strongest possible support to the volition, or will.

Now, if instincts are gratified us for no other purpose but gratification, we are at once placed upon a level with the lowest beasts, which, denied volition as it is known to mankind, and spirituality as well, are certainly right in taking their sentiments as their only guide.

Human idiots, who represent an early stage of man's development when he was still more of the animal than the human, are in like plight. So far as brute beasts and idiots are concerned, they have quite as many instincts as man, and most of those in a better state of use and preservation. Our superiority to them consists solely in our intellectual and volitional supremacy.

The solutionists point out that the sentiments, when sufficiently intellectualized—brought under control by the will and made reasonable, that is—represent the sole direction in which man can advance. His body has reached as high a state of development as possible.

Pure intellect is stifling and contains the seeds of its own dissolution. Simple reliance upon instinct carries us back to the beasts, not forward to the heavens.

Man's future problem is the difficult one of rationalizing and spiritualizing his life and all that it contains. This is the work of angels, and means the essential betterment of humanity everywhere.

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Too Broad for a Church.

Shall Spiritualists Found a Church? "The World Is My Church."

So far as history relates, either "profane" (so-called), or "Holy Writ," the writer has been unable to discover any church ever founded except on dogma and tradition. There is no base in truth and fact for them to stand upon which can be proven by any known history of undisputed authority, or by any of the methods or system of thought classified as science.

And this error seems to have been particularly the possession of Theological institutions in all times past and up to the present; for we have record of some institutions in the past, which have had for a base, logic and truth have been understood it, at least. We can find dogma, tradition and the self-arranged chronology, having been claimed to have come direct from Omnipotence and to have been "plenary."

But now we have progressed, and we have Spiritualism—a religion, if you will, but better still, a science (according to proper definition) which asserts no authority from the dark and misty past, but is demonstrable by truths which can be, and are, found in the universe today, which appeal to man's deeper and higher thought and which compel him to admit its truth.

Its followers and devotees, an ever-increasing host, feel the need of organization for the purpose of spreading the truth abroad over the world; and naturally, for a name and name which shall carry on the work of moment to all concerned. Shall they borrow from Paganism, Christianity, (which is merely Paganism revamped) the names symbols, rites and ceremonials which have held sway in the past; or shall they build of a newer, better material which shall clearly distinguish between the old, the false, and the new and true? That is the question; and it is up for discussion and will not down until a majority at least are satisfied.

D. W. Brainard, in a short but excellent article appearing in No. 351 of The Progressive Thinker, concludes with the remark, "Spiritualists pride themselves in a belief founded on facts derived from their own knowledge and personal experience, and not on 'dogma' or 'lore.' We need facts in this world—proven facts." It would seem that all thinking, earnest seekers after truth must agree with this sentiment, while we must at the same time agree that no one man may speak with authority for all. It would thus follow that our Spiritualists should be the sum total of all the best thoughts and wishes of our best minds.

History, Science and observation all show us that the general trend of all schemes, whether of Nature's or man's making, is toward harmony; and while it is to many minds a lamentable fact there is such a diversity of opinion as regards organization, still we believe that therein lies one of the greatest promises of the ultimate triumph of Spiritualism over other systems of thought and belief. It gives breadth of scope.

It seems difficult for many to break from early religious teachings, even after they have come out openly and declared to have experienced a conversion from them. They are clinging to those legends and myths found in the Bible whence they first were taught concerning the immortal. Those are Bible Spiritualists—devoted, no doubt, and sincere; but they would rather prove that the Bible is true because of its many references to Spiritualism than to give Spiritualism its just and true place and value as a part of the great scheme of things. And it is no time nor country, it is necessary follows that some things in the Bible are and must be true; for, since the race of men began it has never been without some light—some truth; and the weight of ecclesiastical authority which attaches to truths found in the book does not make them any more true.

Spiritualism, as we have it today, with all its known truths and all its future possibilities, could (and probably would) be, had the Bible never been written. The churches have done all in their power to kill it.

Spiritualism is so vast, so broad, so true that it can and does take in all men of all religious shades; for man has a common following of spirituality. In whatever denomination chance has cast his lot, he will stand opposed to any of the truths of Spiritualism; nor will said truths injure him or his church, but on the contrary make both better.

And, although I am not deeply enough read nor widely enough traveled to safely venture the opinion, yet I feel sure, from what I do know, in presenting the same spiritualist must be true as regards followers of other religions than those founded on the Bible. It looks reasonable.

In our own day and country, we can but too plainly see that the churches have become "commercialized"—or, perhaps, to speak more exactly in accordance with truth, they have never been an example of the few dominant, keeping them in ignorance of real truth, giving them dogma and tradition in place of facts, thereby keeping them down both in the social and financial scale of life, while the few lived in luxury and ease.

Who knows the man who prefixes to his name "Rev." that is seriously worried about tomorrow, what he shall eat, drink, or where with he shall be clothed and housed? Who knows one that has ever given the coat of his back or the meat from his table to succor some poor fellowman in his distress, while himself would, for the time, go without. He may preach the doing of charity to his congregation, or even solicit from them the means for doing it himself; but the cases of his self-abnegation are few and far between. Why? The church has elevated him above the masses, he is distinguished and his name is famous among them, and like a parasite, feeds off them. He lives not for them more than to be the expectant recipient of their gifts, and to make his particular denomination the one most patronized in the community where he dwells. Thus he is led to become arrogant, seeking his own, and too often he becomes an interested meddler in partisan politics, using the influence of his high position to unworthy ends. Read history and deny this who may.

When we hear the word "church" there is instantly conveyed to our minds the idea of narrowness, creed-bound dogma, inconsistency, intolerance, etc. Most of the early church, and also, he is of the church churchy. The former state is a material one, therefore consistent with his being, and is right; but the latter state he finds himself in by reason of the wills of his fellowman who styles himself the clergy. The former condition finds him a child of God with chance to grow and develop in the earth life; the latter sees him a serf, hampered and circumscribed, dwarfed and degraded. We must do all we can to elevate man's condition and to free him from that which has in past ages kept him down.

Now, therefore, since Spiritualism is as broad, deep and high as God's Universe, and cannot be bounded by a creed (nor any number of dogmas), and since it is its object and destiny to grow and encompass the entire race of man, what could be more inconsistent or unthinkable than to make an obvious attempt to define, or confine it by the term "Church?" It must be like its source from above; it must not be the particular right or possession of any class, clique or cult, but belong to all the children of men throughout the world. It must have "The world is my church; to do good is my religion; I believe in One God" for its motto. Then it will embrace the world, and the churches will come out of their shells into the Light of the world (Spiritualism) which enlightens every man that cometh into the world; one man will not be revered (or Reverend) more than another; all men will be brothers, the children of One Almighty Father; Love will be the One Great Law, each man seeking his brother's good rather than his own; Liberty of Thought of Action, of Speech—"to do good"—will be the undisputed inheritance of every child of earth; Church potestates and tyrannical monarchs will be things of the past, and the people will be ruled by those placed in authority by their own sovereign wills—ruled with Love, Equity, Justice and Wisdom. And Truth will be preached for Truth's sake alone.

Association is a good word, for the present, at least. I think the National and the several State organizations have the right term by which they employ the word. It sounds brotherly, warm, cordial, harmonious; but "Church" never!

The day of churches is fast passing—the day when man, or a class of men, may stand up and, for so much preach and pray, point out the way of life to their brethren; and, like the brethren do not "stand and deliver" the price, then, no preach—the brethren may go to hell for aught "Rev." cares. In other words, the days of ignorance and slavery are passing—nearly gone, thanks to the upper shelves—the New Sun of Righteousness has dawned upon earth, with great effulgence and irresistible power in His rays; He is destined to fill the whole earth with light and happiness. Then, let us not attempt to catch and confine Him in a church, as did Rome and all sects before us; but open the doors and windows of God's living temples, the hearts and minds of men, and let Him into the whole world. Then men shall know the truth; and it shall make them free.

Yours for progress,

S. M. DeGOLIER,
Bradford, Pa.

THE PROGRESSIVE THINKER

A BEACON LIGHT

Which Is Worthy of Great Admiration.

We welcome your paper weekly, not only as a progressive thinker, but teacher also, every number containing instructive lessons. We read its pages with eager eyes, knowing that in following the instructions we can not go astray. We are glad to know it is growing in the hearts of the people, it being the best paper for the South in the East, West, North or South. Every Spiritualist should rally to its support. It is a beacon light that consoles us in our hours of darkness and despondency. One and all should come forward and assist The Progressive Thinker in its exertions to put before us the philosophy of life, here and hereafter, that Spiritualism adorned in all its beauty. Its able articles are the finger posts that direct us how to prepare ourselves for that higher life. Spiritualists know our cause to be the comforter promised us by our Elder Brother while in earth life.

In my seventy-eight years of age, and forty years of Spiritualism, I am still searching for light more light, and I am not looking in vain as long as I can read The Progressive Thinker. With Spiritualism enthroned, and our progressive teacher leading the hosts, we will surely march on to victory.

The resolution you have formed to cleanse our cause of the mighty incubus that has its grasp upon the great truth ever given to man, is one that the spirit world will help you to win, for justice must prevail, though the heavens fall, and the Spiritualists must work for the salvation of our noble cause, to bring it spotless before the world. When the spirit world opened up their communications with the mortal world it was not on their program that their teachings should be trailed through mud and mire by a lot of money-grubbers and frauds. So, I say, lay off Macaulay, until the traitors cry, Hold, enough!

Do not ask who said this or that, but mark what is spoken.—Lander.

He who is plentifully provided for needs but little from without.—Guthrie.

The love of childhood is a common thing which should unite us in holiest purpose.—Birney.

Humor should carry a torch, wit should give it sudden light, candor should cast the beam, the final arbiter should put his royal stamp on every fact, and Memory, with a mischievous, should keep and guard the mental gold.—Ingersoll.

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SPIRIT MESSAGES.

Through the Mediumship of Mrs. Nellie Davis, Kewanee, Ill.

Moses Baldwin.

To My Dear Wife:—I am pleased to be able to come here and see if I can reach my wife and children. This is not my first attempt. But this is a new medium to me. I have never been here before, and I hope I am not taking up the time from some one that has an important message to send out.

I know this will make my dear wife happy, for she is always anxious to get a word from the spirit world, and she would be so glad if the others could be convinced of the truth.

I would like to say to my son, Llewellyn, that I can come very close to him at times, and I know what is worrying him and wife. But please tell them not to worry, the boy's eyes will be all right soon. Rest is what they need. I have tried to manifest myself to you many times in such ways as this, but I only partially made myself known, not fully, I could not give my name.

There has been sadness in the home since I left and some things I think it not best to speak of here. But if they will give me an opportunity in private, there is much I would like to say to them. I bring love and affection and expressions of sympathy from the dear ones who are with me. Billy is here and wants to send love to mamma. Please give me an opportunity, for I have much to say to you in private.

My son that I speak of lives in Iowa, but my dear wife lives at Streator, Ill., where I passed away, and where I will be well remembered. I send my love and best wishes to all.

MOSES BALDWIN.

Streator, Ill.

Leonard O. Wheaton.

My Dear Children and Wife:—I take this opportunity to reach you if possible, for I find some of you are becoming interested. It is all new to me, but as I stood here and listened to others sending out their messages of love, I thought I would try, and if I cannot do as well as some, please do not criticize me.

I was quite a young man when I passed away, not quite forty years old, and I left a dear companion and six small children, not very well provided for, but will say to Cora, my wife, I am well pleased with the way you have done, and I wish now I could throw more happiness around you in your declining years. Charlie, please take good care of your mother. She has suffered and sacrificed much for you all, and she worried much about Joe. I am sorry that he is so wild, and I hope if he sees this and knows that I am watching him, that he will try to mend his ways. I am glad you still keep the old home where I left the body; it is very dear to me. I often visit Annie—she is my daughter; she was once a baby when I passed away, now she is almost thirty-two. I can come very close to her and she is very meddlesome, but seems afraid to give us conditions to come to her. Please tell her that I see she called her boy after me. I feel very proud of him.

James and Thaddeus have joined me since coming here. They are my sons, and their mother can't seem to give them up; they are right by my side now.

James Watkins is here, too. He is no relative, but an old friend of the family.

I must not hold control too long. You will find my folks still at Kansas City, Mo., where I passed out. Good-bye, all.

LEONARD O. WHEATON.

Frank W. Jones.

My Dear Friends:—When I am in my spirit world, I rejoice in the presence of good friends who are busy at work for human welfare, and in beauty and peace, which environs me to know that I am in heaven, because all its conditions are harmonious and sweet. And harmony or order is heaven's first law, and when I return and feel the influence of Spirituality that abounds, I know I am still in heaven, and I am therefore not a locality, but exists wherever we or others exercise an influence of peace and comfort which of itself generates a happy and heavenly state.

Although it has been many years since I passed away I should judge a dozen or so of course we don't count time as you do, but I know I am not forgotten at the present time. It is indeed pleasant to know we come upon the earth plane, to know we are not forgotten.

Friends, true mediumship is a God-given talent possessed in a larger or lesser degree, developed or dormant, by all mankind. Like all other gifts, it may be rightly used or abused, according to the motive by which its possessor is actuated; and like all other gifts, its possessor will be held accountable for its use or abuse. True mediumship is indeed a blessing to the inhabitants of both worlds, and all true mediums should be encouraged and upheld in their work. Their position at present is a trying one at the best.

I lived a good while, I was near 70 when I passed out, but I was glad to go and to find myself awakening spiritually with renewed energies on the spirit side. I am at work still, and as I look upon Spiritualism and its progress, and realize how it has marched on for over fifty-five years without a sign of weakness or of failure, I feel that it is a giant of strength and that what the world has seen of its powers is only an instance of its possibilities which are unfolding year by year.

Spiritualism in the next few years will give such revelations of the immortal world to mankind that science itself will stand astounded and be obliged to recognize its claims, and its revelations that will be given through scientific methods of research and discovery.

Well, I tried to live an honest life, and I am glad of it. I think I left a clean record behind me, and if any of my friends around Boston see this I hope they will do me a favor by acknowledging it, and I will try to come again. I will go now. My interest is still with my friends and ever will be.

FRANK W. JONES.
("Crafts Home.")

The modern majesty consists in work. What man can do is his greatest ornament.—Carlyle.

FADS, OLD AND NEW.

Not From Missouri, But Wants to Be Shown.

To the Editor:—Have you heard someone say he or she remembers floating around in the "azure blue," a spirit looking for an opportunity to be born into a physical body?

I know people who believe the spirit germ is intelligent and chooses its parents, and I am now prepared to hear from someone who remembers the incident; how he or she traveled up and down the earth, rejecting this one and that one until they found the parents desired.

In some instances they made a poor selection, as we have seen.

If transmigration and reincarnation of human soul or spirit is a truth, the same condition must prevail with the animal kingdom and in all other departments of nature, as all of nature's laws are general in application. Did it ever occur to you that the gentle horse was a ferocious lion in a former embodiment, that corn was beans not long ago, and the beautiful pine tree was a scraggy oak in the past?

It is just as reasonable to me as the transmigration and re-embodiment of spirit and as susceptible of proof. I know a man who says he remembers when he was a cat, and a lady who remembers being burned at the stake as a witch in a former embodiment.

They are bright, intelligent people, and have simply hypnotized themselves with this idea.

In my next embodiment I am going to be born in California in the central part of the state near the coast. I think that is the most desirable climate. I intend to return within thirty days after I leave the body, as I do not want to lose any time.

Now, my way of disposing of this question is thus:

1. Spirit form and intelligence is evolved from the germ as is everything in nature.

2. No germ can develop form but once.

3. No form can descend to the germ condition and come up through a second development.

A spirit must reduce itself to a germ before it can re-enter a body. This it cannot do.

If I am wrong in my conclusions I will gladly be set right, and I call on any disciple of the cult to please rise and explain.

I am not from Missouri, but I must be shown.

It is surprising how easy it is to get followers to any fad.

If a person should teach that by eating a certain kind of food three times a day everybody could grow wings and fly to the moon, he or she would get any number of followers.

And now we have a class of people who are going to prevent the natural change called death, and in a few years this old earth will be so overburdened with human beings that it will collapse and then "where will we be?"

This latest fad is the "Live Forever" society in your city.

By thinking and doing certain things they will live forever.

The result will be as it was with the drayman's horse. Just as he had taught him to live without eating, he "up and died."

L. P. WHEELLOCK.
Madison, Wis.

THE SUNFLOWER.

Our Club—Our Emblem.

A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter IV.—Continued.

And then at last he stirred, and turned around and opened his eyes, for the genial warmth had reached him. But his eyes were heavy and dazed with the light; and he looked round as if confused from beneath his heavy eyelids. "And where am I?" he said; "and who are you?"

"Oh, brother!" said the little Pilgrim, and told him in his ear the name of that heavenly place, and many comforting and joyful things. But he understood her not, and still gazed about him with dazed eyes, for his face was still towards the darkness, and fear was upon him lest this place should prove no more than a delusion, and the darkness return, and the anguish and pain.

Then he who had been her guide, and told her his tale, came forward and stood by the side of the newly come. And "Brother," he said, "look upon me, for you know me, and know from whence I come."

The stranger looked dimly with his heavy eyes. And he replied, "It is as a dream that I know you, and know from whence you came. And the dream is sweet to lie here, and think that I am at peace. Deceive me not, oh! deceive me not with dreams that are sweet; but let me go upon my way and find the end, if there is any end, or if any good can be."

"What shall we do," cried the little Pilgrim, "to persuade him that he has arrived and is safe, and dreams no more?"

And they stood round him wondering, and troubled to find how little they could do for him, and that the light entered so slowly into his soul. And he lay on the bank like one left for death, so weary and worn with all the horrors of the way that his heart was faint within him, and peace itself seemed to him but an illusion. He lay silent while they watched and waited, then turned himself upon the grass, which was as soft to the weary wayfarer as angels' wings; and then the sunshine caught his eye, as if he had been a new-born babe awakened to the light. He put out his hand to it, and touched the ground that was golden with those heavenly rays, and gathered himself up till he felt it upon his face, and opened wide his dazzled eyes, then shaded them with trembling hands, and said to himself, "It is the sun; it is the sun!"

But still he did not dare to believe that the danger and the toil were over, nor could he listen, nor understand what the brethren said. While they all stood around and watched and waited, wondering each how the newcomer should be satisfied, then suddenly arose a sound with which they were all acquainted,—the sound of one approaching. The faces of the blessed were all around like the stars in the sky,—multitudes whom none could count or reckon; but he who came was seen of none, save him to whom he came. The weary man rose up with a great cry, then fell again upon his knees, and flung his arms wide in the wonder and the joy. And "Lord," he cried, "was it Thou? Lord, it was Thou!—Thine was the face. And Thou hast brought me here!"

The watchers knew not what the other voice said, for what is said to each new-comer is the secret of the Lord. But when they looked again, the man stood upright upon his feet, and his face was full of light; and though he trembled with weakness and with weariness, and exceeding joy, yet the confusion and the fear were gone from him. And he had no longer any suspicion of them, as if they might betray him, but held out his trembling hands and cried, "Friends,—you are friends? and you spoke to me and called me brother? And am I here? And am I here?" For to name the name of that blessed country was not needful any longer, now that he had seen the Lord.

Then a great band and guard of honor, of angels and principalities and powers, surrounded him, and led him away to the holy city, and to the presence of the Father, who had permitted and had not forbidden what the Lord had done. And all the companies of the blessed followed after with wonder and gladness and triumph, because the great love of the Lord had drawn out of the darkness even those who were beyond hope.

The little Pilgrim saw them depart from her with love and joy, and sat down upon the rocky edge and sang her own song of peace; for her fear was gone, and she was ready to do her service there upon the verge of the precipice as among the flowers and the sunshine, where her own place was. "From the depths," she said, "they come, they come!—from the land of darkness, where no love is. For Thy love, O Lord, is more than the darkness and the depths. And where hope is not, there Thy pity goes." She sat and sang to herself like a happy child, for her heart had fathomed the awful gloom which baffles angels and men; and she had learned that though hope comes to an end and light fails, and the feet of the ambassadors are stayed on the mountains; and the voice of the

pleaders is silenced, and darkness swallows up the world, yet Love never fails. As she sang, the pity in her heart grew so strong, and her desire to help the lost, that she rose up and stepped forth into the awful gloom, and had it been permitted, in her gentleness and weakness would have gone forth to the depths and had no fear.

The ground gave way under her feet, so dreadful was the precipice; but though her heart beat with the horror of it, and the whirl of the descent and the darkness which blinded her eyes, yet had she no hurt. And when her foot touched the rock, and that sinking sense of emptiness and vacancy ceased, she looked around and saw the path by which that traveler had come. For when the eyes are used to darkness, the horror of the gloom was no longer like a solid thing, but moved into shades of darker and less dark, so that she saw where the rocks stood, and how they sank with edges that cut like swords down and ever down into the abysses; and how here a deep ravine was rent between them, and there were breaks and scars as though some one had caught the jagged points with wounded hand or foot, struggling up the perpendicular surface towards the little ray of light, like a tiny star which shone as on immeasurable heights to show where life was. As she traveled deeper and deeper, it was a wonder to see how far that little ray penetrated down and down through gulfs of darkness, blue and cold like the shimmer of a diamond, and even when it could be seen no more, sent yet a shadowy refraction, a line of something less black than the darkness, a lightning amid the gloom, a something indefinable which was hope. The rocks were more cruel than imagination could conceive,—sometimes pointed and sharp like knives, sometimes smooth and upright as a wall with no hold for the climber, sometimes moving under the touch, with stones that rolled and crushed the bleeding feet; and though the solid masses were distinguishable from the lighter darkness of the air, yet it could only be in groping that the travelers by that way could find where any foothold was.

The traveler who came from above, and who had the privilege of her happiness, sank down as if borne on wings, yet needed all her courage not to be afraid of the awful rocks that rose all above and around her, perpendicular in the gloom. And the great blast of an icy wind swept upwards like something flying upon great wings, so tremendous was the force of it, whirling from the depths below, sucked upwards by the very warmth of the life above; so that the little Pilgrim herself caught at the rocks that she might not be swept again towards the top, or dashed against the stony pinnacles that stood up on every side. She was glad when she found a little platform under her feet for a moment where she could rest, and also because she had come, not from curiosity to see that gulf, but with the hope and desire to meet some one to whom she could be of a little comfort or help in the terrors of the way.

While she stood for a moment to get her breath, she became sensible that some living thing was near; and putting out her hand she felt that there was round her something that was like a bastion upon a fortified wall, and immediately a hand touched hers, and a soft voice said, "Sister, fear not! for this is the watch-tower, and I am one of those who keep the way." She had started and trembled indeed, not that she feared, but because the delicate fabric of her being was such that every movement of the wind, and even those that were instinctive and belonged to the habits of another life, betrayed themselves in her. And "Oh," she said, "I knew not that there were any watch-towers, or any one to help, but came because my heart called me, if perhaps I might hold out my hand in the darkness, and be of use where there was no light."

"Come and stand by me," said the watcher; and the little Pilgrim saw that there was a whiteness near to her, out of which slowly shined the face of a fair and tender woman, whom she knew not, but loved. And though they could scarcely see each other, yet they knew each other for sisters, and kissed and took comfort together, holding each other's hands in the midst of the awful gloom. And the little Pilgrim questioned in low and hushed tones, "Is it to help that you are here?"

"To help when that may be; but rather to watch, and to send the news and make it known that one is coming, that the bells of joy may be sounded; and all the blessed may rejoice."

"Oh," said the little Pilgrim, "tell me your name, that I may do you honor;—for to gain such high promotion can be given only to the great who are made perfect, and to those who love most."

"I am not great," said the watcher; "but the Lord, who considers all, has

placed me here, that I may be the first to see when one comes who is in the dark places below. And also because there are some who say that love is idolatry, and that the Father will not have us long for our own, therefore am I permitted to wait and watch and think the time not long for the love I bear him. For he is mine; and when he comes I will ascend with him to the dear country of the light, and some other who loves enough will be promoted in my place."

"I am not worthy," said the little Pilgrim. "It is a great promotion; but oh, that we might be permitted to help, to put out a hand, or to clear the way!"

"Nay, my little sister, said the watcher, "but patience must have its perfect work; and for those who are coming help is secret. They must not see it nor know it, for the land of darkness is beyond hope. The Father will not force the will of any creature He has made, for He respects us in our nature, which is His image. And when a man will not, and will not till the day is over, what can be done for him? He is left to his will, and is permitted to do it as it seems good in his eyes. A man's will is great, for it is the gift of God. But the Lord, who cannot rest while one is miserable, still goes secretly to them, for His heart yearns after them. And by times they will see His face, or some thought of old will seize upon them. And some will say, 'To perish upon the dark mountains is better than to live here.' And I have seen," said the watcher, "that the Lord will go with them all the way—but secretly, so that they cannot see Him. And though it grieves His heart not to help, yet will He not,—for they have become the creatures of their own will, and by that must they attain."

She put out her hand to the newcomer and drew her to the side of the rocky wall, so that they felt the sweep of the wind in their faces, but were not driven before it. "And come," she said, "for two of us together, will be like a great light to those who are in the darkness. They will see us like a lamp, and it will cheer them, though they know not why we are here. Listen!" she cried. And the little Pilgrim, holding fast the hand of the watcher, listened and looked down upon the awful way; and underneath the sweep of the icy wind was a small sharp sound as of a stone rolling or a needle of rock that broke and fell, like the sounds that are in a wood when some creature moves, though not too far off for footstep to sound. "Listen!" said the watcher; and her face so shone with joy that the little Pilgrim saw it clearly, like the shining of the morning in the midst of the darkness. "He comes!"

"Oh, sister!" she cried, "is it he whom you love above all the rest? Is it he?"

The watcher smiled and said, "If it is not he, yet is it a brother; if it is not he now, yet his time will come. And in every one who passes, I hope to see his face; and the more that come, the more certain it is that he will come. And the time seems not long for the love I bear him. And it is for this that the Lord has so considered me. Listen! for some one comes."

And there came to these watchers the strangest sight; for there flew past them while they gazed a man who seemed to be carried upon the sweep of the wind. In the midst of the darkness they could see the faint white in his face, with eyes of flame and lips set firm, whirled forward upon the wind, which would have dashed him against the rocks; but as he whirled past, he caught with his hand the needful of the opposite peaks, and was swung high over a great chasm, and landed upon a higher height, high over their heads.

And for a moment they could hear, like a pulsation through the depths, the hard panting of his breath; then, with scarcely a moment for rest, they heard the sound of his progress onward, as if he did battle with the mountain, and his own swiftness carried him like another wind. It had taken less than a moment to sweep him past, quicker than the flight of a bird, as sudden as a lightning flash.

The little Pilgrim followed him with her eager eyes, wondering if he would leap thus into the country of light and take heaven by storm, or whether he would fall upon the heavenly hills and lie prostrate in weariness and exhaustion, like him to whom she had ministered. She followed him with her ears, for the sound of his progress was with crashing of rocks and a swift movement in the air; but she was called back by the pressure of the hand of the watcher, who did not, like the little Pilgrim, follow him who thus rushed through space as far as there was sound or sight of him, but had turned again to the lower side, and was gazing once more, and listening for the little noises in the gulf below.

The little Pilgrim remembered her friend's hope, and said softly, "It was not he?" And the watcher clasped her hand again, and answered, "It was a dear brother. I have sounded the silver bells for him; and soon we shall hear them answering from the heights above. And another time it will be he." And they kissed each other because they understood each other in her heart.

And then they talked together of the old life when all things began; and of the wonderful things they had learned concerning the love of the Father and the Son; and how all the world was held by them and penetrated through and through by threads of love, so that it could never fall; and the darkness seemed light round them; and they forgot for a little that the wind was not as a summer breeze.

Then once more the hand of the

watcher pressed that of her companion, and bade her hush and listen; and they sat together holding their breath, straining their ears. Then heard they faint sounds which were very different from those made by him who had been driven past them like an arrow from a bow,—first as of something falling, but very far away, and faint sound as of a foot which slipped. The listeners did not say a word to each other; they sat still and listened, scarcely drawing their breath. The darkness had no voice; it could not be but that some traveler was there, though hidden deep, deep in the gloom, only betrayed by the sound.

There was a long pause, and the watcher held fast the little Pilgrim's hand, and betrayed to her the longing in her heart; for though she was already blessed beyond all blessedness known on earth, yet had she not forgotten the love that had begun on earth, but was forevermore. She murmured to herself and said, "If it is not he, it is a brother; and the more that come, the more sure it is that he will come. Little sister, is there one for whom you watch?"

"There is no one," the little Pilgrim said, "but all."

"And so care I for all," cried the watcher; and she drew her companion with her to the edge of the abyss, and they sat down upon it low among the rocks to escape the rushing of the wind. And they sang together a soft song, "For if he should hear us," she said, "it may give him courage." And there they sat and sang; and the white of their garments and of their heavenly faces showed like a light in the deep gloom, so that he who was tolling upwards might see that speck above him, and be encouraged to continue upon his way.

Sometimes he fell, and they could hear the moan he made,—for every sound came upwards, however small and faint it might be,—and sometimes dragged himself along, so that they heard his movement upon some shelf of rock. And as the Pilgrim looked, she saw other and other dim whitenesses along the ravines of the dark mountains, and knew that she was not the only one, but that many had come to watch and look for the coming of those who had been lost.

Time was as nothing to these heavenly watchers; but they knew how long and terrible were the moments to those upon the way. Sometimes there would be silence like the silence of long years; and fear came upon them that the wayfarer had turned back, or that he had fallen, and lay suffering at the bottom of some gulf, or had been swept by the wind upon some icy peak and dashed against the rocks. Then anon, while they listened and held their breath, a little sound would strike again into the silence, bringing back hope; and again and again all would be still. The little Pilgrim held her companion's hand; and the thought went through her mind that were she watching for one whom she loved above the rest, her heart would fail. But the watcher answered her as if she had spoken, and said, "Oh, no, no; for if it is not he, it is a brother; and the Lord give them joy!" But they sang no more, their hearts being faint with suspense and with eagerness to hear every sound.

Then in the great chill of the silence, suddenly, and not far off, came the sound of one who spoke. He murmured to himself and said, "Who can continue on this terrible way? The night is black like hell, and there comes no morning. It was better in the land of darkness, for still we could see the face of man, though not God." The muffled voice shook at that word, and then was still suddenly, as though it had been a flame and the wind had blown it out. And for a moment there was silence; until suddenly it broke forth once more,—

"What is this that has come to me that I can say the name of God? It tortures no longer, it is as balm. But He is far off and hears nothing. He called us and we answered not. Now it is we who call, and He will not hear. I will lie down and die. It cannot be that a man must live and live forever in pain and anguish. Here will I lie, and it will end. O Thou whose face I have seen in the night, make it possible for a man to die!"

(To be continued.)

PROGRESS.

A grain of sand upon the shore,
A bubble on the ocean wave,
A dream, and then this life is o'er,
A candle, a hammock, and a grave.

This is the situation here,
It is God's way, we know 'tis right;
Believing this we have no fear,
Death brings us nearer to the light.
Dismiss all doubt and trust the One
Who gives you life without a curse;
Look up and say: Thy will be done,
Author of this grand universe!

The pessimistic, creed-bound soul,
Dwells under shadow dark as night;
Our outlook is a home and goal
Among the stars in heaven's own light.
MAYON, HILL
H. E. POMEROY.

"Logley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published; to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 60 cents.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. Price, by mail \$1.50.

SPIRITUALISM AND OCCULTISM.

J. O. F. Grumbine Makes Reply to Lyman C. Howe.

To the Editor:—I was much pleased to read the letter from Mr. Lyman C. Howe, on the position I took relative to the Dr. Hodgson test. I yield to none my admiration for the beautiful character and noble work of Mr. Howe. He has been and is a Spiritualist worthy the name, a pioneer whose courage equalled his faith in the trying times when to be a Spiritualist meant social ostracism and popular persecution. He is not a coward, and is an earnest, sincere advocate of Spiritualism.

I am glad to know that he has challenged my position for it not only permits me to tell frankly and to his face what I have just written, but to state my position in unequivocal language. That I have been a fair advertiser and that it has cost me considerable money proves one thing, and that is that I have faith in what I advertise, and further, that others who, reading the advertisements and applying my system, have as much faith in what I do as myself. In as much as the N. S. A. did not see fit to give me a worthy cause, I like your good brother Lyman C. Howe had to paddle my own canoe. I knew the cost and bore it happily, and never sent my bills to the N. S. A. Well, the college and the system thrived, despite the calumny of its enemies and to-day numbers hundreds of students. This is a pretty good showing, if not an endorsement of a work done in the face of opposition, slander and persecution. Perhaps its success was to be, or the spirits were on my side, or hard work brought or forced the idea before the people. At any rate the college and its cause are here to stay, thanks to both its enemies and friends.

Now, Brother Howe, occult science is a branch of pure, universal Spiritualism, and is therefore not opposed to it, as is supposed. True, it stands for higher Spiritualism, rather than for lower, for the power of spirit rather than that of spirits, for possession and self-consciousness rather than for obsession and trance. This, however, is only a point of difference and not one of opposition.

Let me make that clear. Occult science not only teaches one the knowledge of the mysteries of life and death of the material and the spiritual world, but reveals the philosophy of expressing one's own powers; that is seeing clairvoyantly, hearing clairaudiently, feeling clairvoyantly, in fact, turning or subjectifying the ego in upon its occult self and so realizing and actualizing its supernatural powers. It may be disputed that certain phenomena called materialization can be done by one's own will under perfect concentration, as is claimed to be done by magicians (not sleight-of-hand performers) and fakirs of India. It would be silly to deny that it could be done, and so limit one's power, before the experiment is made.

I believe that it can and will be done and without any aid whatever from exorcise spirits and without resorting to mediumship as it is popularly explained. I have done it, and much, so much more than the most hopeful ever imagined could be possible, in the independent realization of occult powers and spiritual powers, natural powers which every human being potentially possesses, as clairvoyance, mind reading, inspiration, healing, hypnotism, telepathy, moving tables, psychometry, etc. I have written that who will lift the human spirit or say that slate-writing, materialization of flowers, faces and hands, or full forms may not be one of the possible feats of the future adept?

Does this disprove Spiritualism as a branch of Spiritualism? That spirits can, do and will continue to communicate with mortals and attest their post-mortem existence by such phenomena? Not at all. Remember, Mr. Howe, it is here emphatically stated that occult science does not disprove Spiritualism.

What does it do? It affirms that what exorcise spirits do, incarnate spirits can do. That is a pretty fair, rational, probable proposition, and that it can be demonstrated, I, with others, am ready to prove. Indeed, I go so far as to prove that as neither an owl, bat or cat see in the dark by mediumship, or because obsessed by spirits, and yet because naturally clairvoyant, so man can see, by unfolding or expressing his potential clairvoyant function.

Why does he not do it? Because, first, he did not know that he is clairvoyant, and second, because he did not know how. In 1893 I published the first book ever written on the subject of clairvoyance, which attempted to teach the philosophy of independent clairvoyant realization. Since then the book had a wide sale and a most favorable reception. It is now in its third edition. It does the work. I was taught how to see clairvoyantly and to enter into daily clairvoyant communication with spirits—not through the trance, or by control or obsession of any kind, but open-eyed, face to face, with my full self-consciousness and every faculty keyed to its highest pitch of activity.

Am I a medium? Well—I guess! I have had every phase from slate-writing and raps to clairvoyance and inspiration, but I am no longer permitting spirits to do my work. I am doing my seeing and hearing, smelling and tasting, eating, drinking or sleeping! In short, I am doing my own work, and they are co-operating with me. They know their place. I have learned mine! We understand each other.

To co-operate with the spirit world and not to be obsessed by it, is and produces a better Spiritualism, as Dr. Peabody shows in his great book on Demology of the Ages, than that form of it which handicaps the sensitive, stultifies his brain, atrophies his senses and makes him often a tool of their material, selfish, sordid will. They hold mortals to the earth as often as mortals hold them to the ether, my experience with the higher intelligences is that they never control but inspire, and such is the nature and form of inspiration that it cannot be construed to be obsession. That control of the medium's will and organism is necessary to produce certain phenomena, I will admit, but whether such phenomena should be made the corner stone upon which the structure of Spiritualism should rest, is to be questioned. They are abnormal and not supernatural results, and plagiarize rather than express normally the powers of the spirits, a medium becoming a vicar, rather than an independent agent of the spirit world.

Now, Lyman C. Howe is at fault when he implies that I boasted that I could secure the coveted test locked in a box in a safe in the rooms of the Society of Psychical Research in London. I said that it could be gotten by an occultist or one up in the science of the use of occult power, without resorting to the aid of spirits at all, proving it gotten that way, that it

could not be received or accepted as proof of Dr. Hodgson's immortality. The fact is and I state it, insist upon the logic of its recognition, that such feats of mind-reading, clairvoyance, telepathy, psychometry, in which spirits are dismissed, at least are not operative, are done, and the securing of the Hodgson test would not at all be remarkable, not that spirits could not get it, but that Dr. Hodgson's spirit could not and will not give it, not that mediums are not able to make the test and succeed at it, but after the test is gotten who is there on earth can guarantee that the test is from Dr. Hodgson's spirit even though it is the very test he gave? That is my point, and since so far not even Dr. Funk's medium, Mrs. May Pepper, or Dr. Hodgson's psychic Mrs. Piper, have yet given the test it is not necessarily up to me or any other person to secure it. Such a test will mean nothing to the rabble and it will mean less to me.

Hundreds of scientists have published their researches on Spiritualism to the world, witness Zollner, Hare, Crookes, Epses Sargent, Wallace, Flammarion, Myers, Hugo, Hyslop, and yet do the ignorant and bigoted accept their unimpeachable proofs? No! They must know for themselves, and after a million seances, learning as men and women are taught by the exposure of such mediums as Elsie Reynolds and Winans, whom hundreds would even now swear by, and thousands would lose all confidence in mediumship, is it not best to have a man learn that he is now an immortal spirit, that now he can unfold and use occult and psychical powers, that in the sphere of life in which he is placed he can "temper the wind to the shorn lamb" by realizing that as an unfolded immortal soul he can pierce the veil of sense, commune with the departed, see spirits, and so satisfy himself in a normal, conscious way, that he is immortal, that death has no terror for him, and that life rounds out into the eternal spheres beyond?

Finally what I say in my advertisements I say now, that under my system I can help any man to unfold his divinity, express his occult powers, realize his immortality, without yielding to control, obsessions, spirits, or going into a trance. I can give proof and I stand ready at any time to only to demonstrate all that I claim here in Boston, but among my students. If a man will not follow my simple conditions I can do no more for him than an incubator could do for a stale egg, or Lyman C. Howe could do for the best medium who refuses to sit for development.

J. C. F. GRUMBINE.

THE GROWING FAITH.

As Comprehensively Illustrated by Love.

I wonder how many of my brothers and sisters who enjoy your good weekly visits have ever read in Olive Schreder's little book, "The Growing Faith." The whole volume is inspired and is, most of all, a woman's book. The dream of the Hunter is for those who are seeking the bird of white plumes, the glorious bird of Truth.

I often think of this Hunter when I find ardent souls rejoicing in their faith, be it Spiritualism, Theosophy, New Thought, Christian Science or the older cults, Universalism and Unitarianism. Of the Hunter I say, "Ah! dear trusting, living soul, you have found your white feather." And as we go blazing our way up the Mountain of Spiritual Knowledge, we know by this sign that we are on the right path. We each have our own white feather, for I think none of us have found all the truth. We are such babes that we learn slowly—just a word or a syllable at a time. But I think we are all nearing the same dear home, and will find it by our own efforts, led always by that strong light of the God-spark within; and so I say, "Thank God for the growing religion of the future, for I think none of us will find what we will so long as it teaches Love." It is all patience, forgiveness, tolerance, charity and hope—all, all in one. And the one other great teaching of the new faith is the non-recognition of evil, knowing it is only the reverse, or wrong side of a shield that turned around to the light shows beautiful figures, and that the hand of Love can turn it.

I reverse our own high priestesses, Mrs. Richmond, and bless her as the interpreter of God's messages to us. The good that she and our other loved sister, Ella Wheeler Wilcox, is doing for the cause of the Growing Faith, cannot be estimated.

Minneapolis, Minn.

GOD'S KISS.

A little lad at Lady Henry Somerset's Home for Slum Children, after he had finished his prayers, put in another petition as a kind of postscript, "And, please, God, would you mind giving my mother a kiss?"

Please, God, I have finished my prayers.

But there's one thing I want to say, My mother lives up at the top of the stairs.

And she's lonely now I'm away.

You'll be sure to know her, because There ain't nobody half so good; And she's just the dearest that ever was.

I'd die for her if I could.

The neighbors are not very bad, But, of course, they aren't like me. I've got to think what will make her glad.

And to get her a cup of tea.

And sometimes, please, God, she ain't strong.

She has got such a lot to do, And it frets her so much when folks do wrong.

And she thinks no end of you.

When she's tired, she likes to sit On the floor and lean against me, For it comforts her aching head a bit To rest it upon my knee.

I sit all so still and don't stir.

And she calls me her bit of joy, And tells me I'm like a mother to her, As well as her sonny boy.

It does hurt me to think of her, And she ain't got me to comfort her, To love her and hold her tight.

So, please, God, I hope you won't mind.

If I ask you to do this—

I'm sure she'd take it so very kind

If you'd please to give her a kiss.

She'll miss me before going to bed, And she'll feel so lonely then; It will be nice if you'll kiss her in—

stead,

And I'll thank you, dear God—

Amen.

—Mark Guy Pearse, in Wisdom.

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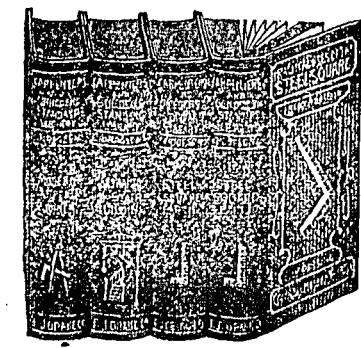
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SATURDAY, APRIL 21, 1906.

WORDS OF CAUTION.

You should not send money in a let-
ter. You may do so a dozen times a day,
and then the next remittance may be
lost or stolen. Secure a postal order
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noyance and trouble.

SOMETHING YOU SHOULD HAVE.

It will Only Cost You Four Cents.
Reports in pamphlet form of the last
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ualist should send for one. Address
Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Pro-
gressive Thinker can be obtained at
this office. Express charges or postage
prepaid at the price named unless other-
wise stated.

Saw the Departing Spirit.

Michelet, the French historian, in
his life of Joan of Arc, makes this
wonderful statement in regard to her
death at the stake:"Joan was made fast under an in-
famous placard, mired with a mitre on
which was read, 'Heretic, relapsor,
apostate, idolater.' * * * Then the exe-
cutioner set fire to the pile. * * * Mean-
while the flames rose. * * * The un-
happy girl shrieked for holy water. * *
Soon recovering, she called on God,
her angels and her saints. * * * Yes, my
voices were from God, my voices have
not deceived me. * * * At the last, as
her head sunk on her bosom, she
shrieked, 'Jesus.' Ten thousand men
wept. A few of the English alone
laughed, or endeavored to laugh. One
of the most furious swore he would
throw a flagon of water on the pile. Just as
he brought it she breathed her last. He
was taken ill. His comrades led him
to a tavern to recruit his spirits by
drink, but he was beyond recovery.
'I saw,' he exclaimed, in his frantic de-
spair, 'I SAW A DOVE FLY OUT OF
HER MOUTH WITH HER LAST
SIGH.' * * * The executioner repaired in
the evening to brother Isambart, full
of consternation, and confessed, in
self, but felt that God would
never pardon him."It is a regret we cannot spare space
for the full description of this awful
display of Christian "hate," as Miche-
let relates it. The same damnable
Catholic church which burned the in-
spired girl, in a later age placed her
on the calendar with their saints. But
that is a poor atonement for such a
damnable wrong. Millions of others
the church slaughtered to establish
the Christian faith were doubtless as
worthy as the Maid of Orleans.

A Result Not Foreseen.

The writings of the Fathers of the
church have lost their influence in the
Protestant world. The efforts made
within the memory of living men to
awaken an interest in those ancient
authors produced a result which was
not foreseen.Thus said the Duke of Somerset,
in his "Christian Theology," p. 158,
whose work was published by Apple-
ton & Co., in 1872.The Duke evidently had in mind the
fact that the pretended works of the
"Church Fathers" were collected a
few years before, and were published
in English in twenty-five volumes.
The books were eagerly procured by
the learned, but were found utterly
worthless, many of them compara-
tively modern actions, and none of
sufficient value to merit a place on the
shelves of scholars, so they soon dis-
appeared, and now are found with
difficulty.Those books were the most highly
esteemed when least known.Is not the same fact true of the so-
called "Holy Scriptures?" When the
priesthood each Sunday were pro-
claiming from their pulpits that they
had a direct revelation from Almighty
God touching all the events in mortal
life; that the books were still in the
original language in which God gave
them to the world, too sacred to be
translated into other tongues, or
placed in the hands of other than his
own anointed, then were they not in
highest respect? It was then the peo-
ple flocked to the church to learn of
God, and of his will to man. Now it
is fashionable to have a nicely bound
copy in every home, to be seldom
read, and no longer idolized.The stories of creation, of the peopling
of the earth with inhabitants, and of
sweeping all but a favored few away
by a universal flood, are known to be
pious fictions. They are the exag-
gerations and conjectures of an age
when science was unknown; when ig-
norance was almost universal; when
the little education was centered in
the priesthood, and that little was
employed to enhance their own priest-
ly importance."A Conspiracy Against the Republic."
By Charles B. Waite, A. M., author of
"History of the Christian Religion to
the Year 200," etc. A condensed state-
ment of facts concerning the efforts of
church leaders to get control of the gov-
ernment. An important work. Paper,
25 cents.

Legislating for God.

How strange when one stops to
think, and how ridiculous the idea of
puny man enacting laws to protect the
Mighty Ruler of the Universe, with
countless millions of worlds subordi-
nate to his will from insult! Imagine
the inhabitants of an ant-hill, with a
legislative body making laws to pre-
vent its citizens from expressing anger
at man when he treads on their little
castle, the production of weeks of toil
and thought, crushing their young, as
well the laborer and the producer! The
comparison is a feeble one, the differ-
ence between man, so insignificant,
and the True God so infinitely great.
Remember it is not "the Lord" who
was trundled over the desolate plains
of Judea by bellowing cows, nor the
one belittled by a nomadic tribe of
barbarians inciting wars, pretending
stopping sun and moon in their course
to the end the slaughter could be pro-
tracted, and nothing left alive that
breathes; but the True God who rules
the eternal whole, and keeps the
boundless machinery of rolling worlds,
ever wheeling in space.Several years ago Hon A. B. Rich-
mond, then of Meadville, Pa., trans-
cribed and mailed us the statute law
of Pennsylvania relating to blas-
phemy. It was enacted by the Gen-
eral Assembly in 1700, while our good
Christian brothers in Massachusetts
were lately banishing Baptists, whip-
ping Quakers, and were then hanging
witches. It was re-enacted March,
1860. We quote:"Sec. 32. If any person shall wil-
fully, premeditatedly, and despitefully
blaspheme, speak loosely and
profanely of Almighty God, Christ
Jesus, the Holy Spirit, or the Holy
Scriptures of Truth, such person on
conviction thereof, shall be sentenced
to pay a fine not to exceed one hun-
dred dollars, and undergo an impris-
onment not exceeding three months,
or either at the discretion of the court."More severe penalties for the same
offense are provided in nearly all the
original thirteen states. The Western
states have generally limited their leg-
islation to the protection of humanity,
instead of divinity.The British statute, the parent of
American legislation on the subject,
contained the addition: "If he shall
maintain there are more gods than
one, shall deny that the Christian re-
ligion is true, or that the Holy Scrip-
tures are not of divine authority." * *
he shall for the first offense be re-
ndered incapable of holding any office
or place of trust; for the second of-
fense be imprisoned for three years." Originally in Scotland, the offense
was punished with death.For many centuries nations were
compelled on the battle-field to accept
Christianity. Then came the brutal
logic of the Inquisition to force in-
dividuals to accept the faith. Gaining
control of legislative bodies, then
came fines, imprisonment, dungeons,
the stake, the fagot, and death.It is only the tyrannous priest, or
the unscrupulous bigot, or the vile
hypocrite who will resort to such sa-
vage methods to propagate a religion,
or who will favor legislation on the
subject, other than to protect all per-
sons in the enjoyment of their relig-
ious convictions.Though still disgracing so many
statute books, the law is virtually ob-
solete. Only one case, and that of
Abner Kneeland, of Massachusetts,
has been prosecuted for the offense, so
far as we have knowledge, within the
last one hundred years, and that in
1833. That case aroused the press
and the liberal pulpit into violent de-
nunciation of the law and those who
prosecuted under it.

Dates Worth Preserving.

Great efforts are made to make it
appear a large number of editions of
the Bible were extant in Europe dur-
ing the 14th century. In re-reading
Bunsen's Life of Martin Luther, page
9, we met with the following:
"It was not till he [Luther] had
been for two years studying at Eisen-
ach that he discovered an entire
Bible, having until then only known
the ecclesiastical extracts from the sac-
red volume."Then on page 22 of same book,
published 1880 in New York, by the
American Book Exchange:"On the 21st September, 1522, the
translation of the New Testament ap-
peared in two volumes, folio, which
sold at about a shilling and a half. The
translation of the Old Testament was
commenced in the same year."A ducat varied in value from 83
cents to \$2.25, making the German
New Testament to range in value be-
tween \$1.24 and \$3.37.On the title page of the Catholic
English edition of the Bible, it is
stated it was "translated from the
Latin Vulgate, the Old Testament, at
Douay, A. D. 1609, and the New Testa-
ment at Rheims, A. D. 1582."Our King James' translation was
made in 1611, two years later than
the Catholic rendering.
Prior to Luther's translation in
1522, if there were any translations
out of the Latin Vulgate into any
tongue, or if any copies were printed,
it is believed they remained in pos-
session of the Catholic priesthood only.The dates here given may be worth
preserving for future reference, as
churchmen are ever pretending there
were a multitude of Bibles printed be-
fore Luther's time.

Facts to Remember.

A Bible, said to have been printed
in 1407, has been found in Leaven-
worth. "This certainly ought to be a
valuable relic," says the Horton Tri-
bune, "as the art of printing was not
invented until 1458. But Leaven-
worth is a good town for preserving
Bibles." They ought to last there sev-
eral thousand years.—Kansas City
Star.The first book printed from movable
type did not appear until 1469, hence
any Bible bearing an earlier date is a
fraud. No book printed by any pro-
cess bears an earlier date than 1469.
If an earlier date is found on any
book it is proof positive the title page
on which it appears, is a forgery, as
probably is the whole book.Though it is claimed the Christian
chronology began to be used in the
sixteenth century, a claim which cannot
be authenticated, yet it did not come into
general use until near the close of the
fifteenth century, hence a good reason
why books did not bear earlier dates,
even had the art of printing been
known.Gems of Thought
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13 PREMIUM BOOK 13
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Read the Following Explanatory Sketches:

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Our Thirteenth Premium Book, now
in press, will contain 356 pages of the
most interesting and valuable spiri-
tual occult and scientific literature to
be found in the same number of pages
of any book ever published. It is a
work that no one, not radically prej-
udiced against everything outside of a
creed, can pick up and not find some
interesting information.

Heading the list of articles is one by

Mrs. M. T. Longley,
entitled "The Spirit World, Where Is
It? Its Conditions and Employ-
ments," and in which her guide sepa-
rates the spirit worlds of the various
inhabited planets as the planets them-
selves are separated, but explains with
great precision the spheres or spirit
worlds surrounding this particular
planet.These spheres, it is claimed, "are
creatable, that one can create his own
sphere, and come in touch with others
who are in the same rate of vibration,
or who are in a similar sphere or con-
dition."In this profound lecture is some-
thing highly educative to the spirit,
and must be of value after transition.
It is full of comfort and information—
comfort to those who long to be again
with their loved ones gone, and infor-
mation as to their source of employ-
ment when they get there.

Countess Wachtmeister.

The second lecture is by Countess
Wachtmeister, and gives in a straight-
forward way the founding of and the
purposes of the Theosophical Society.
Placing before the reader three dis-
tinct objects.First—To form a nucleus of a uni-
versal brotherhood without distinction
of race, caste, sex, creed or color.Second—To study comparative re-
ligion, philosophy and science.Third—To investigate the unex-
plained laws of nature and the powers
that lie latent in man.This lecture shows the difference
physically and psychically between
people, especially women of America
and those of Europe; teaches how to
unfold the psychic powers, and gives
reasons why so many mediums in
Spiritualism untold psychically, but so
often into unreliable mediums, and
how to avoid these dangers, and the
dangers of obsession. It treats of
crystal-gazing; the power of frenzy,
indulged in by the dervishes; cere-
monial magic; of unfolding through
the imagination; the deep breathing
process; lastly, giving the methods, to
an extent, practiced and taught by
Helena Petrovna Blavatsky, in the un-
folding of the power to enter the as-
tral realm at will. Along the line of
Theosophy it is interesting and in-
structive, and will enlighten anyone as
to the objects and benefits of its
teachings.

Cora L. V. Richmond's

lecture on the theme, "The Twentieth
Century Fulfillments," is replete with
prophecies. It gives a resume of the
many prophecies of science that have
in regular order been fulfilled; tells
how the energies, mentally and phys-
ically, are being inclined to the inven-
tion of the most destructive munitions
of war, and how this will lead to un-
iversal peace among nations; how the
psychical unfoldments will raise the
standard of true wisdom and morality,
perpetuate the peace and harmony of
the future human race. Mrs. Rich-
mond is too well known as an instru-
ment in the hands of highly unfolded
spirits, as a lecturer, improviser and
author to need any laudatory
comments.She also has three other lectures in
this book, one upon the subject, "God
is a God of the Living, Not a God of
the Dead;" "Spiritualism and Chris-
tianity;" and "Rev. T. DeWitt Tal-
mage."

C. W. Leadbeater.

"Dreams and Their Significance," is
the title of the fourth lecture in the
book, and was delivered by C. W.
Leadbeater, the noted English Theo-
sophical lecturer of London, to a Chi-
cago audience.This is a very candid, logical and
explanatory analysis of the causes and
effects of dream impressions or waves,
how received by the physical organ-
ism, the brain, and how it may be af-
fected by conditions, disturbances, in-
ternal and external; the etheric part
of the brain; the astral brain, etc.This is one of a series of interesting
lectures delivered by Mr. Leadbeater
in Chicago, others of which are con-
tained in this book. For instance,
here are their themes: "Man and His
Bodies;" "Reincarnation;" "The Law
of Cause and Effect;" "Life After
Death—Purgatory;" "Life After
Death—The Heaven World;" "Tele-
pathy and Mind Cures;" "Invisible
Helpers;" "Clairvoyance—What Is
It?" All these lectures must be
taken as profound, logical and
scientific from the Theosophical
standard of reasoning, and
whether approved in their entirety by
the reader or not, something of deep
interest, of instructive tendency, of
elevating power will be found in them.

Prof. W. M. Lockwood.

"The Relation Science Holds to
Natural Philosophy—Its Conflict with
Every Form of Religion," is the title
Prof. W. M. Lockwood gives to his lec-ture, and he recites many instances of
the progress of science, and its popu-
larity with the entire thinking, reason-
ing world, including advanced theo-
logians, and the effect this progress is
having upon the previously beclouded
and befogged minds of credulous hu-
manity. This production is in his
usual deliberate, concise, analytical
and instructive style of expression,
and must be studied to be understood.

Prof. J. S. Loveland

produces a profound criticism of the
famous mathematical argument, "As
to the Existence of a Soul." He takes
a firm stand against mental or intelli-
gent causation, and in favor of mate-
rial causation; considering the phe-
nomena of life from the vegetable and
animal kingdoms. This is indeed, one
of the Professor's strongest and most
analytical lectures, and will be read
with deep interest by everyone.

Mrs. Helen P. Russeque

offers a lecture for our book on the
subject, "What Has Spiritualism Given
to the World?" which was delivered
before a Boston audience. The lec-
ture beams with spiritual thought
from beginning to end, and states the
relative position to this and the after
life, of the spiritual teachings.

Rev. Minot J. Savage's

lecture is a Comparison of Ancient and
Modern Ideas, from the text, "And
Death Shall Be No More." Herein he
compares the idea in the Old Testa-
ment, that "death ends all," which
presents such a gloomy, dismal pros-
pect of any future state, to that of the
New Testament, where Paul says, "To
die is gain," and to the present day
growing belief that it is only "transi-
tion." The lecture is one of his most
logical upon a matter that will inter-
est every reader.

Prof. Alexander Wilder, M. D.,

contributes his views, gathered from a
careful study of the subject, "Bury-
ing Alive a Frequent Peril," and re-
lates many incidents that have come
before him in his life experiences, and
those related by other people. Some
very fascinating reading and precau-
tionary suggestions are given in this
essay by Dr. Wilder. It should prove
remedial of present-day methods of in-
terment without proper investigations
of the deceased form.

Dr. J. M. Peebles.

"Watchman, What of the Night?
The Morning Cometh," are the first
words of Dr. J. M. Peebles, in his lec-
ture on "Spiritualism, in Its Relation
to Life," delivered in London, Eng.
He gives an illustrative word-painting
of the high moral standard to be at-
tained by and through true soul inspi-
ration, and cites the reader to Jesus
as standing upon the "summit of
moral science," and cites many other
Bible characters who reached almost
the same height; also the changing
attitudes of science or the sciences.
This is a masterly discourse, and will
be read with a warm degree of appre-
ciation.

Ella Dare

presents an essay on "Our Finer
Forces," and in it deals with the ac-
tion of the unseen upon and in co-re-
lation with the seen; the laws of vi-
bration; psychological functions, etc.
She is known to the readers of The
Progressive Thinker mostly by her
beautiful poems, in which the "finer
forces" are involved to their limit.
Her essay is a lesson in itself upon the
necessity of right thinking and right
speaking and how to subdue the tur-
bulent spirit. It is a pleasing and in-
structive addition to the book.

Baba Bharata.

"Wonderful Spiritual Phenomena,"
is an article from the New York Her-
ald, and tells of materializing of food;
spirits from heaven; praying in the
clouds; the most extraordinary phe-
nomena of modern times, etc., by
Baba Bharata, a "holy man" who
came to New York to make converts to
his faith, which is "Love for all men."
This is a fascinating production and a
welcome bit of reading will be to all.

Rev. Daniel W. Hull's

lecture on "Whence Our Christmas?"
delivered before an audience at Ta-
coma, Wash., is an analytical criti-
cism, on search into ancient history for
the origin of the day held sacred by
all Christians, and celebrated in all
Christian countries. The lecture is
wholly from a biblical standpoint and
to the Bible student will prove of
value.

M. M. Mangasarian.

This noted liberal lecturer and trav-
eler discourses upon "The Abyssal
Monster," telling the story of his trav-
els in Europe and the Orient, and of
the human ignorance noticeable; gives
his thoughts on prayer, liberty,
churchianity, and degeneration. The
lecture is full of interesting data and
convincing thought.

Prof. Elmer Gates,

in an article from the New York
World, gives some theories and some
demonstrated facts relative to "Moral
Sense, Colors, and Their Influence
Upon Human Conduct," the results of
experiments in Color Psychology.
This is a strictly scientific deduction
and explanation of a matter all are in-
terested in.Price 25 cents, when accompanied
with a yearly subscription. See pre-
mium list on sixth page.

What Is Meant by Psychic Development.

"A little of the Infinite is projected into the con-
sciousness by a little attention to the large subject of
the Infinite, but excite the mind with a larger and
more continued attention and meditation and there
will be seen and felt, heard, tasted and smelt, the open
fields of the Infinite expanse, of which no one may
dream who has not vitalized his perception, his imag-
ination (that prophet of the mind) and his entire men-
tal force with effort for this finer life of the soul."

To the Editor:—I send you the

with article on "PSYCHIC DEVELOP-
MENT," from the Paragon
Monthly, which seems to me to be of
extraordinary merit on account of its
clearness of comprehension. Of
course the ideas have been revamped
and revamped, and yet there are
thousands who do not have any com-
prehension of its significance.I think there is more ignorance in
understanding terms and their proper
application, than there is in the na-
ture of things the terms apply to.
There is nothing so grand in language,
written or spoken, as its simplicity of
expression, and impression, which
must appeal more to the ordinary
mind if for its lasting benefit, and
like the "Old Arkansaw Traveler,"
when applied to the bow and string, it
raises again the vibrations that once
actuated our hearts to fly to the rafters
in the old log house in the by-gone
pleasures of the long ago, and our
sweatheart looked like jewel-settings
in their radiance of blooming youth
and beauty, the queens to be of our
future estates of weal and woe, and,
oh, talk about angel visions of to-day;
heavenly scenes and music! Why, ev-
ery note of that old tune and violin
was melodious and in-visioned with
heavenly choruses of angels. Ah, but
you know! But where am I at? I
see, like the little boy, got to run
back after my hat.But the article—like the Old Ar-
kansaw—is the same tune that has
gladdened thousands of hearts, but a
master hand, that wields the pen to
more comprehensive effects.

J. P. RUSSELL.

Grand Lodge, Mich.

What Is Meant by Psychic Develop-

ment.
Psychic development is the awaken-
ing of the intellectual consciousness to
the "fact" of the superconscious
power of the intellectual creature. It
is the knowledge gained through in-
terest and effort—without which
nothing is ever revealed to the human
understanding of the superphysical
energy which lies hidden and secluded
here on the "natural plane" of exis-
tence.IS THE DEVELOPMENT
WHICH PRODUCES EVIDENCE OF
A MORE ADVANCED STATE OF EX-
ISTENCE AND A FINER DEGREE
OF INTELLIGENCE than is the pre-
sent condition of man's consciousness,
and it is gained through the efforts
and visions of the "credulous," by
which all secrets are opened and
made manifest to the "practical"
doubting Thomases of the "fact"
world.I have said the superconscious and
super physical power and energy
which lie hidden and secluded on the
"natural plane" of Existence. Now
there is no plane of existence which is
not natural, whether it is the physical,
mental, moral, psychical or spiritual,
for they are all expressions of the
One Law and it is the Natural or Spir-
itual Law.ALL MANIFESTATION IS EX-
PRESSED BY THE NATURAL LAW
OF THE SPIRIT, THE PRIMAL EN-
ERGY, WHICH IS NATURAL AND
SELF-EXISTENT. It is the law of
the Essence, the Energy of all Intel-
ligence, manifested or unmanifested.It operates on all the planes of ex-
istence, the known and the unknown
and the unguessed.On the physical plane of its mani-
festation it works according to the
need and nature of the adjustable
compositions of material Substance.On the mental plane it directs the
intellectual action of the attributes
which separate and distinguish the
lower or less reasoning creature from
the higher or more reasoning creature;
here it is the Intellect.On the moral plane it works in ac-
cord with the intellectual expression
and cultured observances whereby
"to civilize the rude, unpolished world,"
"to make man mild and sociable to
man," and "MAKE HUMAN NATURE
SHINE."This is called the moral law and is
developed by men from their intelli-
gence and refinement. It is here that
man begins consciously to co-operate
with the Higher Intelligence and the
natural Energy of the Spirit where he
finds the necessity of a discipline of
the undeveloped "animal" nature.Is not this the state of the world, to-
day, and is it entirely out of the "an-
imal state" yet?But there is a "sign," many of
them, in fact, that mankind has
reached a point in its development
where it is met with an apparently
ENTIRELY DIFFERENT EXPRES-
SION OF POWER and which is ex-
pressed in what is called "phenom-
ena," something that transcends the
natural plane of action and hints of
another "world" outside of this nat-
ural world plane.Is it? Let us see. We find that we
do not HAVE TO LEAVE THE BODY
in order to secure evidence of the
"superphysical," "supernatural," su-
perhuman power; so it must be right
here and now that the intellectual
powers must be exercised for a knowl-
edge of this new and unexplored re-
gion of capacity and "eternal meas-
urement."Here is a new action of the Natural,
Spiritual Law. Who is it that makes
this discovery, and how is it done?The Intellectual Creature does it
with the mental forces with which he
comes armed into this manifestation
of Existence, by the mental powers
which lift him from one state of con-
sciousness to another, on through the
various Substances of his Eternal de-
velopment, by which he develops his
understanding of the hitherto unre-
vealed, by which force he makes effort
for his release from one state to an-
other, aided by his curiosity, credulity
and faith. By these does the SOUL
KNOCK UPON THE DOOR OF THE
UNSEEN, which opens its supercon-
scious Intellectual Energy, its Spiritual
understanding of Soul-Man, the flesh-
man armed with superconscious power,
superhuman intelligence, super-
physical strength, supernatural en-
ergy; who has the capacity to unwrap
the "coiled" forces within himself and
discovers new and hitherto unused
power, not only within himself, but
all about him.On this plane of fresh experiences
we find that the "faculties" must be
DIRECTED TO A FINER INSPEC-
TION than has been necessary in the
plane of purely intellectual gather-
ings of information and purely mate-
rialistic searches.The operations of the Law here are
superfine and subtle and act with the
finer internalized "mentation" of the
faculties, which prove the presence of
the Intellectual Essence and reveal an-
other department of the ever-expand-
ing nature: A superconscious, super-
conscious plane of phenomenal energy
and ability; that is, something not
known before or acknowledged.Here is where we come into contact
with a new order of things, and so it
is named the Psychic Law, or the Law
of the Soul, which operates and is op-
erated upon, according to the nature
and purpose of its Creation.There are but two Orders of Nature,
One Law. Within each of these is the
manifestation of the One Intelligence
in which are infinite revelation, un-
foldment and manifestation.Development means "to open that
which is wrapped up in an envelope";
through effort, either consciously as in
man or unconsciously as in the animal
or the plant.The psychic development IS THE
SOUL'S EFFORT FOR MANIFEST-
ING ITS CONSCIOUSNESS ON THE
PHYSICAL PLANE, where everything
must be manifested in order to be-
come known and of "practical" ser-
vice and use to the inhabitant who is to
have dominion "over the whole
earth."Now, is not this Inhabitant a nat-
ural production, as well as the natural
producer? Is he not armed with in-
ternal powers for this evidence of pro-
duction?What are these powers which cause
him to produce evidence?They are his Faculties, nine "sacred
heralds" of the greatest forces in the
universe for opening the secrets of na-
ture and developing its hidden and se-
cluded resources.The plane is then within man him-
self, who is an eternal inhabitant of
all the natural worlds in an eternity
of existence and manifestations.

A Study of Elizabeth Barrett Browning.
With Portrait. Decorated cloth, \$1.25.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence in this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.
Mrs. J. Ackenhead: Q. Please give the exact location of the church in Brooklyn where Mrs. May Pepper holds her services, and her address?

A. Aurora Gracia Cathedral, Bedford avenue and Madison street. Mrs. Pepper's address is 258 Monroe street.

Peter Thurston: Q. Where can I procure the books of Minot J. Savage? Where in New York is his church located?

A. Of Geo. H. Ellis Co., Boston, Mass., or at the office of The Progressive Thinker. They also publish his sermons weekly, at \$1.50 per year. Church of the Messiah, 34th street and Park avenue.

Louis S. Carroll: Q. Do Spiritualists believe Jesus was the Christ and Son of God?

A. A great and exemplary man, such as the Unitarians believe Jesus to have been is possible. A son of God, virgin-born, is unbelievable. In this age when we know that everything is controlled by unchanging law, which never fails or allows of interruption, any past event which calls for a miracle—suspension or change of law—cannot be received.

Levi Wood: Q. Was there an arctesian well located by a medium in Chicago?

A. The medium was Dr. James. He told the depth to water, and the strata that would have to be passed through. The boring confirmed the spirit communication completely.

L. M. Champion: Q. Why is it that although we most earnestly desire to hear from our spirit friends, not one of them through other phases of mediumship, have notified us that they have; could or would, appear to us by materialization?

A. It is because genuine materialization is something no spirit can promise with assurance of success. It requires conditions difficult to induce and rarely met, and for a spirit to promise such a materialization is so small a chance of fulfilling it, would be almost equivalent to falsehood. This holds with genuine mediums, and there would be more urgent reasons why they do not offer to appear before the side-showmen, with their mountebank exhibits. That the spirit friends know full well the characters with which they deal, and their silence is more significant than words. The recent exposures of nearly every "materializer," those who have been giving the most impossible manifestations under "strictly test conditions," is the best answer to the question of this correspondent.

Mattie E. Hayden: Q. Will you please explain the difference between the "mortal" and "divine mind" as so often spoken of by Mrs. Eddy?

A. It is difficult to define Mrs. Eddy's meaning, for she does not appear to know, herself, or have any clear ideas on the subjects she treats. Perhaps this is left purposely obscure. Probably we are to understand all spiritual tendencies the divine part, and ordinary common sense, the senses and perceptions relating to this life, as the "mortal mind." But as everything is a part of God, or God is the whole, it is difficult to understand how any part can be separated from him, and made antagonistic. All religions have their mysteries, are founded on mystery!

Mrs. Alice Thompson: Q. I am very anxious to possess a magic crystal, as I think it would assist my development. Where can I procure one?

A. Such crystals or spheres are advertised largely in the English Spiritual papers. I could not give the address of any seller in this country. These "crystals" are advertised as having extraordinary properties. They are "Egyptian," "magical," "occult," and anyone can become clairvoyant by their means. The whole is as misrepresenting as a patent medicine ad. They are only glass spheres, such as boys use for marbles, and cost perhaps a cent each. If this correspondent thinks one would be useful, she can secure one at any notion shop. It will be wanting in the "suggestive" quality, of mystery, "Egypt," and the "occult," but otherwise the same. The usefulness of all such objects, as a bright coin, a set in a ring, or glass of water, is in fixing and concentrating the mind. A glass of water or a brilliant set, have just as much potency for this purpose as "magic mirrors," "crystals," etc., all duly "magnetized." It must be understood that the "influence" does not come from these objects, but the state which the mind attains by its attention. The object gazed at is secondary and inconsequential.

Highly recommended as this method has been it is by no means to be cultivated. It is the process by which

the Hindu gains his "wisdom," and becomes the type of passive immediacy and hopeless laziness. The way to receive the highest spiritual gifts is to strive for spiritual strength. The way to become impressive to great thoughts, is to bring the mind up for their reception.

B. F. Graves, Attorney: Q. Please give a short sketch of Judge John Cleves Symmes, noted for his hollow globe theory.

A. In the accounts given of this eccentric character, I fail to find that he at any time was a judge. There was a judge of the same name, who presided over the Northwestern Territory in 1788.

Symmes of "Symmes Hole" fame was his nephew, born in 1780, in New Jersey. He served as Captain in the war of 1812, after which he removed to Newport, Ky. It goes without saying that he had only a smattering of learning, or he would not have conceived the fanciful theories for which he became notorious. No one versed in the laws of planetary motion would give such notions more than a passing thought. He believed the earth was a hollow sphere, with several concentric hollow spheres within it, one inside the other, and that the inner surface was inhabited as well as the outer. These spheres had polar openings, through which it was possible to enter. Symmes, after this idea had seized him, devoted his life to its public advocacy. He wrote and published his arguments, and gave many lectures. He even went so far as to petition Congress to fit out an expedition to find the north polar opening. Of course, no notice was taken of the matter. A great deal of fun was made of "Symmes' hole," which to this day preserves the memory of this ill-informed enthusiast.

He died in 1829, having given so much of his time to his visionary ideas, that he was in dire poverty.

PASSED TO SPIRIT LIFE.

An Eminent Lawyer and Spiritualist.

In the dispensation of natural law our dear colleague and co-worker, Mr. Ernest H. Benn, has been promoted to the higher life, and by his translation we are bereaved and our loss is great and sorely realized.

We fully recognize his sterling qualities, his strong and abiding loyalty, and his ever ready assistance in all emergencies of whatever kind. In our association we have lost a strong link in the chain of progress and spiritual development. For many years our ardent brother served faithfully upon the board of directors of our association. Nothing short of an obstacle which could not be overcome kept him from the meetings and his wisdom, sanity and discretion, coupled with his earnest logic many times prevented us from straying into error or inharmonious. His genial words, his keen interpretation of all sides of a question, will linger in our memories until the day when we shall meet him beyond the river of Time. We hold in admiration his brave deeds and valuable assistance, and strive to emulate his example in the fearless and confident advocacy of the cause of Spiritualism.

We extend to his wife and children our tender sympathy, knowing full well how great is their burden of sorrow, how great the void in their home life and how sadly they must realize that the prop and stay upon whom they leaned so confidently, has been removed beyond their earthly vision. Spiritualism has lost an ardent worker and a staunch adherent.

We, the board of directors of the First Association of Spiritualism of New York City, in offering this tribute to the memory of Mr. Benn, feel the inadequacy of words to convey our loyal appreciation of, and our sense of bereavement in his transition.

Mary A. Newton,
Harriet M. Rathbun,
George D. Emerson,
Myra A. Everett,
A. T. Riedinger,
Martin V. B. Ethridge,
F. A. Staab.

New York.

BOOK REVIEW.

Our musical friends will be glad to learn that Mr. Longley has issued an edition comprising in one volume the four parts that have been separately published, of his Beautiful Songs, to which he has added part five, and also a number of his most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." The price, bound in cloth, is 75 cents. In strong board covers, 60 cents.

Marriage in Free Society. By Edward Carpenter. Stockham Publishing Co., Chicago, Ill. Paper, 25 cents.

Prenatal Culture. Systematic Method of Moulding the Tendencies of Offspring Before Birth. By A. E. Newton. Introduction by Alice B. Stockham. M. D. Stockham Publishing Co., Chicago, Ill. Paper, 25 cents.

"Seventy-Six Years Young." We have received a little brochure, from our author, Winslow Whitthrop Tucker, of Watertown, N. Y., with the above introduction. Mr. Tucker is a retired architect, and in his leisure amuses himself by writing as he feels inspired and inspired influences. On his last birthday he treated his friends to this souvenir in verse, which reminds one of the lines of Whittier. We quote a few stanzas as a sample of its flavor.

With many a faint and weary step,
Midst mortal hopes and fears,
I've climbed the mountain steep of life,
The pyramid of years.

And through the vast, ethereal realms,
That lie the world between,
Catch glimpses of the higher life
To outward eyes unseen.

I feel a strange, mysterious thrill,
Stealing my senses o'er,
And hear the voices low and sweet,
Of loved ones gone before.

The author has no fear of death. His knowledge of the great hereafter makes his song jubilant.

For death prevailing everywhere
Through nature's ceaseless strife,
Is ever still an upward step
To higher forms of life.

May the poet reach the ripest age assigned to man.

HUDSON TUTTLE.

LEGERDEMAIN.

The Part It Has Played In Injuring Honest Mediumship, and Corrupting Our Ranks.

The Articles Published under this Head are Especially Directed to Camp-meeting Officials, Hoping there Will be a Decided Change for the Better in their Management.

When a devout and influential Spiritualist thoroughly investigates the Legerdemain side of Spiritualism, as MR. J. A. WERTZ, of Anderson, Ind., has done, and gives THE RESULT of his investigations to the world, it certainly can not fail to make a deep and lasting impression for good.

THE PROGRESSIVE THINKER is awakening Spiritualists everywhere,

and they are beginning to realize the EXACT STATUS of our cause. Only those who read it are fully posted as to what is going on in our ranks. The data we furnish is invaluable to every reflective mind. Legerdemain in Spiritualism will receive an airing that will do honest mediums a vast amount of good. They are now rallying around this paper as their organ.

Letter Number Three.

Some years ago a man who traveled extensively, giving entertainments, would not say his work was genuine or otherwise. He gave what many Spiritualists believed was the genuine phenomena. He declared that if he was not a genuine medium, there were none genuine. His slate-writing tests and his WORK IN THE CABINET WERE WONDERFUL. The committee might be blind and the knots blind his hand and feet, and within twenty seconds after he entered the cabinet, he would toss the ropes out into the audience. All the knots WOULD BE INTACT.

The inference was, of course, that the spirits had released him. This man, who has been in the field under different names, admitted that he possessed no powers of the occult order. "With me," said he "it's simply bread and butterism."

He was, in other words, a dextrous sleight-of-hand performer. This incident is related here to illustrate the fact that many persons are always ready TO ATTRIBUTE ALL MYSTERIOUS OCCURRENCES TO SPIRIT MANIFESTATIONS.

Before entering upon the subject of this article, a word in regard to the term, medium. One writer says there is no such person as a fake medium; that if persons are endowed with the gifts whereby they may discern the presence of spirits they are mediums—nothing less, and that others who claim to possess such gifts are simply impostors.

Let that be as it may, we shall continue to speak of these impostors as fakes—or, if you prefer, as impostors. There are genuine mediums and counterfeit mediums, and so there are genuine and bogus or fake mediums.

But of all fake mediums who are doing THE CAUSE MORE HARM than all the other humbugs put together, are the platform test fakes, because their work is of such a character that it is difficult to detect them in their deceptions. The platform fake works hand in hand with all the other frauds, receiving names, incidents and other data necessary to give a platform test séance. When such information has not been previously supplied, the fake medium must rely upon his or her wits, as the case may be. Under such circumstances the performance would be very much like the following:

After a few shudders, the medium begins: "I get the name John—John—don't get the other name (?) clearly." Catching the eye of a lady who at this juncture gives, unconsciously, perhaps, an affirmative nod, she continues, "Yes, it's for you." And then comes the message, and the test is entirely satisfactory.

Another trick which never fails to make the performance very impressive is when the medium turns his face around and implores the spirits to speak a little louder—"A little louder, please!" and during the while the audience is patiently waiting for the message which is being whispered in the ear of the medium.

It is not strange that these fakes should sometimes make ludicrous blunders, but they usually manage to give a satisfactory explanation. But there are times when these blunders cannot be accounted for upon any other hypothesis than fraud upon the part of the medium. Here is an instance:

The medium: "Mister, did you once own a dog that you thought a great deal of?" pointing to a gentleman in the audience. He answered in the affirmative.

"I thought so, for a see a [spirit] dog approaching you at this moment."

"Large or small dog?" asked the gentleman.

The medium paused for a moment—"A small dog, sir."

"Not my dog, then. My dog was a great big fellow!"

The dog in question was well known and when he died an item to that effect was printed in a local paper; but the medium guessed and missed the mark. She was a fake pure and simple.

When a fake medium comes before a society she always knows the family names of a number of those present. With this information it is easy to work off a number of tests. The grandfather and grandmother racket is always a winner. Some elderly person in the audience is informed that an aged lady with the hair combed down smoothly, wearing a little white cap is anxious to make her presence known. Recognized! You have all heard these stock tests. It's always a safe proposition that the grandparents of elderly people are in the spirit world! Hence, the matter of securing their first names is not at all difficult.

Another smooth plan is not to give names, but descriptions. This, as a rule, is the safest. With no knowledge of the spirit friends of those present, the medium will be able to give descriptions which are recognized in part, or altogether.

Now, understand: When we use the term medium as we have done a number of times in this article, that we do not have in mind the genuine clairvoyant whose work is genuine, and who actually sees the spirits as they are described; who hears the voices of spirits and conveys their messages to friends in the audience.

It frequently happens that these fake mediums will scan the local papers in advance of their meetings in order to secure material for messages. One instance will suffice:

A well-known test medium began her engagement on a Sunday evening. On Saturday before a local paper contained an account of a fifteen-year-old boy who had suddenly disappeared. This was a good omen. When the medium was fairly under way, she suddenly paused—she felt as if she were struggling. And judging from

her facial contortions she was evidently a heavy sleeper. At length she began to describe a young man who had lost his life in attempting to cross a swollen stream. At that identical moment his body was resting upon a pile of driftwood. Didn't know whether she could get his name or not. She would try. Another spasmodic action of the muscles of her throat, and then came the name! It was "John." It was not able to get the name of the location where the sad accident occurred. She might be able to do this later on. The poor old mother of the unfortunate boy secured a private reading with the medium in the hope of obtaining further information, but to no purpose. The medium was unable to get the exact location.

AND THAT BOY RETURNED TO HIS HOME SAFE AND SOUND IN LESS THAN TWO MONTHS AFTER THIS MEDIUM CLOSED HER ENGAGEMENT!

Are you surprised that the public is losing its confidence in the claims of mediums? Now this statement is true every detail. The local papers exposed this ludicrous test upon the return of the young man, and the society that employed the medium was made to suffer thereby.

But you will say, why not give the names of these fake test mediums? Simply because a multitude would rise up and defend them. It has been our object to expose their tricks—to educate the seance-goers in the ways of these tricksters, to the end that they may withhold their patronage, and eventually make it impossible for the fakes to make a living.

It is the Spiritualists themselves who are largely to blame for this deplorable condition of our cause. They extend sympathy and patronage to mediums who have been thoroughly exposed—mediums who have even confessed to the fact that their work is of the past HAS BEEN STRICTLY FRAUDULENT.

We will always have fraud mediums as long as we patronize them, unless the enactment of STRINGENT LAWS TO PROHIBIT FAKE MEDIUMSHIP BE SECURED. AND THIS IS JUST WHAT WE NEED TO PASS IN THE STATE OF NEW YORK. UNLESS, IN THE MEANTIME THE SPIRITUALISTS THEMSELVES DESTROY THE GROWING EVIL.

The very life of the cause is in the balance. That life must be preserved. And it will be preserved if all the sincere workers in the cause will unite in this movement to drive the frauds out of our ranks.

THE FRAUDS MUST GO! THAT EDITORIAL COMMENT FROM THE SPIRIT WORLD. There will come an era of education—an era of enlightenment, and Spiritualism will be the dominant religion of the earth, when peace shall be perpetual—when the great problem of life and its purpose, will be solved.

J. A. WERTZ.

LEGERDEMAIN SPIRITUALISM.

It Is Prevalent in Our Ranks—Reward

—Look Out for the Rascals!

The undersigned offers a liberal reward for information leading to the arrest of the following persons, who left Chicago, February 27, 1906, carrying with them \$250 in gold, and jewelry worth \$300—entrusted to them by a patron:

Man—Apparently forty-one years old, weight about 200 pounds, raven black face, dark eyes, fair skin, smooth face and dark clothing when last seen. He travels extensively and is out for graft. Has been a cook and caterer, and paints on card board, canvas, porcelain and china. Posed as a materializing medium in Chicago, with an Indian named Wabanau for control, who speaks broken English. He uses liquor as freely as aliases, although James Francis O'Hara is said to be his right name.

Woman companion—Above medium height, weighs 175 pounds, dark eyes and brown-black hair. Gives trumpet manifestations and trance readings under control of Dr. Oakes. Wore black clothes. Said to have left her husband at Pottsville, Ohio, and has her four-year-old daughter, having black eyes and light brown hair, with her.

MRS. JENNIE DAVIS.

2229 Prairie avenue, Chicago, Ill.

"Materialization." By Mme. E. d-Esperance and Rev. F. F. Austin. Excellent. Price 10 cents.

"The Present Age and Finer Life: Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

"The Spiritualist's Guide, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price \$1.

"Success and How to Win It." A lecture and course of twenty-four success lessons by Dr. F. F. Austin, Jr. D. D. The titles of some of the lectures are as follows: Self Help; Personal Success; Idleness; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angel Help. Price 25 cents.

"New Testament Stories Comically Illustrated." Drawings by Watson Heron. With Critical and Humorous Comments upon the Texts. Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, \$1; cloth, \$1.50.

"Harmonics of Evolution: The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

ANNIVERSARY CELEBRATION.

First Association of Spiritualists, New York City.

The fifty-eighth anniversary of Modern Spiritualism was fittingly celebrated by the First Association of Spiritualists, New York City, in two services, at Lyric Hall, on Sunday, April 1. The attendance was large, and seemed interested, while the greater number were evidently eager for spiritual food.

Mrs. Henry J. Newton, president of the association, occupied the chair, and from time to time in introducing the speakers, mediums and musicians, and in supplementing their service, spoke words forcible, pertinent and comforting; thereby impressing upon the audience the dignity and value of Spiritualism. Especially welcome were her references to the host of notables who have been promoted to that other life of which we yearn to learn, that we may intelligently anticipate our own promotion to spirit realms. Although we had a fine musical program, congregational singing was an inspiring feature of the occasion.

Mrs. Helen Temple Brigham, at the afternoon service offered an uplifting invocation, and improvised several poems upon the subjects offered by the audience. These were listened to with rapt attention, and loud applause followed the recital. Mrs. Brigham is a wonderful instrument in the hands of the guides, and is so widely known, not only in America, but in other countries, there need be no description of her veritable gifts. She is justly welcomed with heartiness whenever she appears, and wears her honors with charming deprecation, void of affectation.

Mrs. Helen L. Palmer-Russogue, of Hartford, Ct., delivered two masterly addresses. Her language, pure English, and grammatical, was logical, convincing, in fact unanswerable, although the most sweeping claims were made for Spiritualism. Arguments sustained statements, and skeptical, the hit-or-miss indifference, and Spiritualists alike were held spell-bound under the magic influence of her powerful oratory. She, also, is too well known to require introduction or comment. The strangers to Spiritualism, however, asked: "Who is this marvelous woman?" "Where does she hail from?" The request was made so generally, and so earnestly, that Mrs. Russogue was prevailed upon to serve our association again on Sunday, the 8th, inst., afternoon and evening, at The Tuxedo, our usual place of meeting.

An able and carefully prepared lecture upon "The Dawn of Man's Infancy" was delivered by Mr. Floyd B. Wilson, the popular author and lecturer. He was closely followed by his hearers, who manifested their enthusiasm by applause.

Mr. John Templeton, an editor, and of newspaper fame, favored us with an instructive and versatile address; one moment provoking merriment by some witty recital or conclusion, which would be banished by the serious proposition put forth earnestly and so lucidly by this honest, earnest advocate of Spiritualism. The ring of courage in his clear voice without doubt, brought strength to many; would that there were more of his kind.

Miss Margaret Gaule, our regular spirit messages, at both services, with earnest appeals on behalf of our Cause in its well-being. She was, as always, received with hearty applause, and commanded the complete attention of the audience while she gave in clear, concise language, tests to the friends whose arisen beloved could control conditions sufficiently to manifest. Her descriptions were gratefully, and in many instances, tearfully recognized.

Miss Gaule is known so widely as a wonderful psychic, it is unnecessary to take time and space to recount her work. It is not, perhaps, so widely known that she and her good husband, Mr. Augustus T. Riedinger, devote much of their time and energies to the Cause, opening the doors of their spacious and beautiful home so often for the good of the Cause, one sometimes wonders if their doors are ever closed. Much of the prosperity of our association and of the Ladies' Aid Auxiliary to it is due to their continuous, and disinterested effort.

Messages from spirit life were also given, afternoon and evening, by Mrs. Robert Roughsedge, of Brooklyn, New York, and were favorably received. Mrs. Roughsedge is a new worker in the field; one unique feature of her mediumship is, that her messages are given in rhyme.

She has been largely instrumental in making the Ladies' Aid of great interest, as well as helping so much in increasing its treasury.

Mme. J. Keubner, who arranged and conducted the musical program, deserves much commendation for the music so carefully rendered.

Miss Cora De Anguera favored us most pleasingly with soprano solo. She was accompanied by Mme. Keubner, piano, and Miss Jessen, violin.

Great applause testified to the appreciation of the audience.

Mr. A. Scoonier, in a rich bass voice, sang: "My God, My Father" by Marston, so acceptably all hearts were captured. We venture to predict that his name will ever prove a "drawing card."

Miss Anna H. Jessen, besides the obligate already mentioned, favored us with violin solos.

Mr. Robert Roughsedge of Brooklyn, N. Y., rendered most acceptably a tenor solo.

Near the close of the evening session the president called upon Mrs. Milton Rathbun to represent the Ladies' Aid Society. Mrs. Rathbun occupied a few moments in setting forth the claims, objects, efforts and aims of said organization.

We were proud and happy to have with us upon the platform in the afternoon Miss Victoria C. Moore, secretary of the Freeville, N. Y. Spiritualist Camp Association, who, besides being a lecturer, is a talented elocutionist. She was pressed into the service for the evening meeting and charmed the assembly with a reading most impressively rendered.

When we had in closing the exercises sung the doxology, and received the benediction of peace pronounced by Mrs. Russogue, we agreed, one with the other, in happy assertion that our meetings were a success from all viewpoints.

MRS. MILTON RATHBUN.

Kansas State Association.

The State Association of Kansas will hold its fifth annual convention in Topeka, June 1, 2 and 3. I desire to engage a good speaker and test medium for this occasion. We will welcome visitors from all over the state and from sister states as well.

A. SCOTT BLEDSOE.

507 Horne street, Topeka, Kans.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 50 cents.

A Work of Immense Importance.

FUTURE LIFE

In the Light of Ancient Wisdom and Modern Science.

BY LOUIS ELBE.

This is the authorized translation of the famous book which has been crisscrossed so wide a str in scientific and religious circles throughout France, and under the title "La Vie Future." It is a plain statement of the discoveries, will be received with equal interest here, and will arouse very general discussion, as the subject is one engaging not only scientists but laymen in ever-increasing numbers.

The fundamental question of the "Immortality of the Soul" has disturbed the great thinkers of all ages, and for the solution of this eternal enigma humanity still seeks in vain. This volume offers for the first time a complete presentation of all the available evidence hitherto to be found only in the most scattered and inaccessible forms. With great care and exactness M. Elbe has arranged under the title "La Vie Future." It is a plain statement of the discoveries, theories, and ideas of the greatest investigators together with his own illuminating views and comments, and a mass of authentic information regarding the beliefs of the primitive races.

The book is divided into two parts, the first part being devoted to the ideas of the Survival as considered by the Primitive races, and the second Deductions drawn from the Fundamental sciences. With Portrait of the author. Price \$1.20; postage 10c.

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From the Pen of the Gifted Inspirational Author,
CARLYLE PETERSILEA.

These books from the pen of the noted musician, medium and author, Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

OCEANIDES

MARY ANNE GAREW

A Psychical Novel.—Price Paper, Cover, 50 Cents.

Wife, Mother, Spirit, Angel.—Neat Cloth Cover, Price \$1.00.

This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female consciousness, is treated so very near to us; the comfort it brings to those bereaved of the dear ones of the home and family, is beyond one's power to describe. All readers will be charmed with it as well as spiritually aided and uplifted.

It is a spiritual book for Spiritualists, and interesting for everyone.

The Passing and the Permanent in Religion

BY MINOT J. SAVAGE, D. D.

Plain Treatment of the Great Essentials of Religion, being a Sifting from These of Such Things as Cannot Outlive the Results of Scientific, Historical and Critical Study, so Making More Clearly Seen "The Things which Cannot be Shaken." Price \$1.50.

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BY MOSES HULL.

Excellent as an exposition of the Higher Criticism and an analysis of the Bible from that standpoint. Of special value and interest to Spiritualists.

The Secular Press

In order to save myself I let go of the wheel, which fell, putting out the light, and leaving me in total darkness.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

"BUM," OF SAN DIEGO

**A Story for Lyceum Band of Mercy
Day,**

Some sub-human individuals achieve fame on their merit. They are strong characters; intelligent

ble, trusty and lovable. They make an impression on their human acquaintances and awaken the true spirit of comradeship. They live their noble lives, and sometimes go into history, as did Bum, a remarkable dog of which I write.

He was everybody's pet and everybody's friend. No doors were closed against him. When he was hungry he went to the nearest restaurant and received his rations. He was fed with pleasure and never denied.

When he lay on the pavement resting as, after he was crippled, was frequently his way, all pedestrians turned out for him, giving him a word of salutation. No one would disturb his rest. He kept his ambition and interest in the affairs of the city.

When the fire alarm was given Burns understood the signal and followed the

This remarkable dog was an independent traveler, and never made any mistakes in his goings and comings. By some method unknown to us, wise humans, he equaled us in the precision of his achievements.

When Bum wanted to go to Los Angeles he went to the depot, boarded the train, got off at the right stop, and returned.

when ready to return took the trail for San Diego and knew when he reached his destination as well as any other San Diegan.

One Fourth of July Capt. Friend, warm friend of Bum, decked him with flags and gay ribbons, placed him on the front seat of his carriage and joined the long procession parading the streets. Bum entered into the spirit of the occasion and expressed himself in true dog fashion.

Some years ago Mr. Magwood, a merchant, adopted Bum into his family and business establishment, and

Later on Bum, who was getting along in years met another accident and had a hind leg broken. Mr. Ma wood placed him on a mattress made up with sheets and a pillow, after which he called a surgeon to set a dress the broken leg. Bum's next

ing friends sympathizingly looking while the work was done. A fine photograph of Bum, and his friends, during the operation, was taken, and called "Bum in the Hands of the Surgeon," which was used to decorate calendars, and was very popular with San Diegans.

During Bum's confinement with his broken leg many ladies called, bringing him dainties and leaving them

After he recovered, Mr. Magwood found it necessary to move to a new place and Bum resolutely refused to leave the old locality. Persuasion was ineffectual, as, like most of our folks, he had grown to love home and

Capt. Friend telephoned to the :
perintendent of the county infirmary
at Mission Valley, near the city,
send a carriage up for Bum, which
did, taking him home with him, a
tenderly caring for him until he d

Emily Phillips of San Diego, to see him once while he was living there, and he gave me a cordial welcome. If Capt. Friend had been living when Bum died he would have had a funeral."

who can say the noble dog had
soul? I cannot, since I have to believe
in a God as limitless as the universe
which I believe he permeates. Science
and life mean more to me than the
once did, and I cannot declare po
sively that I know all about the co
nplexity of God's works. He does

finite and we are finite, but love is universal, and we cannot bestow much of it on his creatures.

EMMA ROD TUTTLE

Spiritual Meeting at Niskayuna, N. Y.
To the Editor:—Knowing that your readers would be interested in every effort to advance the knowledge of principles of the spiritual philosophy

Lothridge Hall, Niskayuna, N. April 9. The meeting commenced at 8 o'clock p. m., with the singing of hymn, "We'll Meet Beyond the River" with piano accompaniment. Then an invocation by one of the mediums.

Then Mrs. Jacob Bindschadler of Troy, N. Y., while entranced and clairvoyant gave messages to different parts of the audience from spirit friends, describing the appearance of the individuals she saw, and giving their names.

being entranced, gave some remarkable tests, one especially I must record. A gentleman, an entire stranger, by religion a French Catholic, at the meeting. The medium told him that he saw before him the figure of a cross and an elderly lady standing by him, describing her appearance which the gentleman admitted

dium also told him that the dark cloud that was over him was being lifted and the conditions of his life were improving, which he said was true, having suffered financial losses, conditions were bettering. This

what he had heard and the message that he received, and told the world after the meeting adjourned that

Dr. W. E. Lothridge, the owner of the hall is president of the First Spiritualist Society of Troy, N. Y., an earnest-worker in the cause of promulgating the truth of the spir-

esting and instructive, continuing hours, although the snow-storm prevented as large an attendance as would have been if the external conditions had been more favorable.

A like man will make more of

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SATURDAY, APRIL 28, 1906.

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.

SOMETHING YOU SHOULD HAVE. It Will Only Cost You Four Cents. Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE. All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Begging the Question. To assert that Jesus was a real character, born in Palestine some 1900 years ago, while that question is in controversy, no proof offered to support the assertion, is a mere "begging the question" as logicians term it.

Nothing is gained by prescription, or even long tradition in the case, for nothing has been employed through all the ages to prevent the presentation of facts. Additional to the arbitrary exercise of power by Catholicism through a thousand years to prevent a discussion of the subject, great nations made it a penal offense to deny the existence of such a character as Jesus, or deny that he was a member of the god-head.

Some of the American States have laws against blasphemy. We are glad to write Illinois has not disgraced its statute book with evidences of such sectarian legislation.

There has been no period since the claim of such a character as Jesus was set up when there has not been persons to controvert that claim. Paul made a wonderful statement, I Corinthians 1:22-23.

"For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness."

The Jews of Jerusalem knew no such character as Jesus had been crucified; hence it was a "stumbling block"; and it was "foolishness" to tell such a fabrication to a Greek, who knew the Roman government tolerated all religions, and punished no one for entertaining or practicing any faith, so he was not guilty of crime. Palestine was a Roman province at the time it is alleged Jesus lived and died.

The descendants of the Jews in all countries—prominent always there are any REAL Jews—have contended there was no such person crucified. Because of that denial they have been subject to persecution and butchery ever since, even down to the period we now write.

In the name of persecuted Truth we beg to know why such strenuous efforts, and such generous offers have been made to induce belief in Jesus, that belief the sine qua non by which heaven can be gained. Every other good, lacking that one, and endless woe is the doom; possessing that faith and the credulous believer is rewarded with eternal life. "Believe or be damned" is not the only text. The New Testament is full of the like.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans 10:9.

"All that believe are justified from all things."—Acts 13:39.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God."—1 John 4:2.

And thus we could quote like texts to fill a column, all species of bribery, to induce belief in Jesus. Why such bountiful offers to secure recognition of the hero of Christian faith if such character was genuine?

And why did the Catholic church, with its root in paganism, through all the centuries when clothed with unlimited powers, exhaust its resources in punishing heretics, their system had its foundation in truth?

Gross Hypocrisy. The Christian Catholic Church of Zion, has just suspended its founder, Alexander Dowie, charging him with "misrepresentation, exaggeration, tyranny and injustice, also, for polygamous teaching." That church, like all other Christian churches, takes the Bible for its guide, claiming it is inerrant in its teaching.

With prophets, priests and rulers after God's own heart practicing polygamy, without one word of rebuke, it is the grossest kind of hypocrisy to object to Dowie teaching this barbarous practice. Either away with your headless book with its false inculcations, else silence when your preachers advocate the practice which seems to have been approved of by "the Lord."

"Materialization." By Mrs. E. A. Spencer and Rev. B. F. Austin. 10c.

Christian Pilgrimage to the Holy Land.

Lieut. Lynch, of the United States Navy, who, in 1848, made an exploration of the River Jordan and the Dead Sea, in his "Narrative," published in 1850, describes a Christian pilgrimage he met with at a crossing of the Jordan. See pp. 167, 168:

"Tuesday, April 13, 1848. At 3 a. m., we were aroused by the intelligence, 'The pilgrims are coming.' Rising in haste, we beheld thousands of torchlights, with a dark mass beneath, moving rapidly over the hills. Striking our tents with precipitation, we hurriedly removed them and all our effects a short distance to the left. We had scarcely finished, when they were upon us; men, women and children, mounted on camels, horses, mules and donkeys, rushed impetuously by towards the bank. They presented the appearance of fugitives from a routed army."

Our Bedouin friends here stood in good stead, sticking their tufted spears before our tents, they mounted their steeds and formed a military cordon round us. But for them we should have been run down, and most of our effects trampled upon, scattered and lost. Strange, that we should have been shielded from a Christian throng by wild children of the desert—Muslims in name, but pagans in reality. Nothing but the spears and swarthy faces of the Arabs saved us.

"At 5, just at dawn, the last pilgrim made its appearance, coming over the crest of a ridge in one tumultuous and eager throng."

In all the wild waste of a disorderly, nomadic, and nomadic, Poles, Armenians, Greeks and Syrians from all parts of Asia, from Europe, from Africa, and from far-distant America, on they came; men, women and children, of every age and hue, and in every variety of costume; talking, screaming, shouting in almost every known language under the sun. Mounted as variously as those who had preceded them, many of the women and children were suspended in baskets or confined in cages; and with their eyes strained towards the river, heedless of all intervening obstacles, they hurried eagerly forward, and dismounting in haste, and disrobing with precipitation, rushed down the bank and threw themselves into the stream."

"They seemed to be absorbed by one impulse feeling, and perfectly regardless of the observations of others. Each one plunged himself, or was dipped by another, three times below the surface, in honor of the Trinity; then filled a bottle, or some other utensil, from the river. * * * Most of them, as soon as dressed, cut branches either of the agnus castus, or the willow, and dipping them in the consecrated stream, bore them away as memorials of their visit."

Tell us, good Christian reader, the difference between this howling, screaming, reckless mob, plunging in the Jordan, and the worshippers of Brahma plunging into the Ganges! Or the Mohammedans in his pilgrimage to Mecca. Each is observing and copying after older pilgrimages of pagan religions whose rites they inherit, without knowing the beginning of the custom, or for what purpose practiced.

We rejoice in the hope no such worthless rite will be engrained on Spiritualism. The name, Hydesville, will be ever remembered as the place where an alphabet was first used as means of communication between the mortal and the immortal; but shrines and altars, and bloody sacrifices have no place with us. And the God we adore wants no lambs, or bullocks, or doves, or the first-born of human kind, or his own and only son immolated on blazing altars; neither does he desire long journeys, disease and death-breeding, made to some holy city to keep alive our faith.

Fiction Not Eternal. In a doctrinal discussion represented by ecclesiastics to have occurred in the fourth century, between Bishop Faustus, a learned theologian, according to church authority, and the well-known St. Augustine, the Bishop asserted with great warmth:

"It is certain the New Testament was not written by Christ himself, nor by his apostles, but a long time after them by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of apostles, or of such as were supposed to have been their companions, asserting what they had written themselves was written according to those persons to whom they are ascribed."

On the surface it would appear from this statement that the New Testament was in being in the fourth century, and that Augustine and Bishop Faustus were living in that age. When the light of the critics shall be turned on these characters it will be found they did not live until during the fourteenth century; and that the New Testament was not known until A. D. 1198.

Squirm and ridicule the idea as much as the reader may, we put these dates on record as approximating the truth, which honest investigation will fully establish. The frauds of the world have not been limited to Spiritualism; but those of the church have been concealed by inquisitorial tortures.

Another Gem From Ingersoll. Do you know, sometimes I have asked myself the question: "Is it worth while to try to lift mankind from the dens and caverns of savagery and superstition up to the heights and places of civilization? Is it any use?" And when I read the creeds, and sometimes a sermon on Monday morning, I lose confidence, and say: "Well, is it worth while?" And then, maybe, I hear a great piece of music, into which has passed the soul of some great transfigured man; or I look at a painting filled with all that is noble and tender and beautiful; or I read a little from Shakespeare, a few pages from Darwin; and I say, These men were prophets of what the world can be and attain, and if you don't wish to keep on, and if you don't wish to civilize the world, you will civilize yourself."

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

Labeling God.

"And when the Lord thy God shall deliver them [the Hittites, the Girgashites, the Amorites, the Perizzites, the Canaanites, the Hivites and the Jebusites] before thee; thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, NOR SHOW MERCY UNTO THEM."

In the name of high Heaven, we deny that our God ever said any such thing to Moses, directing him to show no mercy. It was the voice of the murderer "who looked this way and that way, and when he saw there was no man he slew the Egyptian, and hid him in the sand," then, when suspected, fled to Midian where he remained forty years, and only returned to Egypt when he learned the reigning Pharaoh was dead.

The Great God who governs this mighty universe, making all its vast machinery wheel with unerring precision, never coming in contact with its fellow, has not human passions. He neither loves nor hates, he deputizes no one to voice his wish. It is brutal, debased man only, who, for vile purposes, represents him as having no mercy. It fills us with astonishment that the Christian world can tolerate a book which so grossly libels the Sovereign Ruler.

But Ingersoll, during a period of almost universal ignorance, gained control of the law-making power and enacted laws making it a crime, with severe penalties, to declare the Bible is not divine.

So late as 1833 Abner Kneeland, as related last week, for publishing, "The Universalists believe in a God, which I do not," he interpreting his own words by saying they believed in the barbarous God of the Bible, which he did not, was convicted of the crime of blasphemy, by a Massachusetts jury, and was sentenced to two months' imprisonment for the offense.

The Supreme Court of Illinois, to its everlasting credit be it said, has decided "the common law relating to blasphemy is not in force in Illinois;" and as there is no statute in this state on the subject we dare write and publish the truth, and vindicate God from the charge of having told Moses to observe no mercy when overrunning Palestine with his fugitives from Egypt, leaving nothing alive that breathed except virgins.

Oh, such a terrible record, and, pretending, the Word of God.

Not a Peace Maker. Think not that I am come to send peace on earth. I came not to send peace, but a sword.—Jesus.—Matt. 10:34.

He that hath no sword, let him sell his garment, and buy one.—Jesus.—Luke 22:36.

Trace history, written with a sanguinary pen, with its wars, desolation and slaughter through all the subsequent years since these words were spoken and it would seem the mission of this miscalled "Prince of Peace" has been a grand success. Is it not time the direction to Simon Peter, after he had "smote the high priest's servant, and cut off his right ear," "PUT UP THY SWORD," be observed?

Is it not quite time the muse, addressing the Genius of Science, in adapted verse, shall sing?

"To conquest and slaughter let Christians aspire, Whelm nations in blood, and wrap cities in fire; Thy reign is the last and the noblest of Time, Most fruitful thy soil, most inviting thy crime. Let the crimes of the church be'er engraven on thy name, Be freedom, and virtue, and knowledge thy fame."

Military Rule in Churches. A boy's "marine corps" will be established in connection with the Temple Baptist church.

It is to be semi-military. The purpose is disciplinary as well as social. The idea that the Sunday-school might be benefited, as a whole, and the boys in it, as individuals, by the organization was first suggested and put into practice in this city by Rev. Baker P. Lee, Christ Episcopal church. He has organized the Christ church cadets and says there is marked improvement in the discipline of the Sunday-school, as well as the interest. He advocates the organization as a means of instilling in the youth high ideas of honor, as well as an intimate acquaintance with self-control and self-government.

The Temple Baptist church "marine corps" will be another organization along the same line.

There is a movement among some of the most enthusiastic adherents of the semi-military organization for boys, to secure the co-operation of all ministers in the city in making a regiment, each church supplying its own company or companies.

This summer the "Christ Church Cadets" will spend ten days in camp at Santa Monica canyon.—Los Angeles paper.

"Semi-military" influence to get boys into the Sunday-school is a scheme worthy of the churches, which are ever plotting how to catch the young and increase their numbers. Well do they know if they cannot catch the children membership must decrease, as the old heads disappear and pass into the grave. If the new generations cannot be kept in line and made to walk as did their predecessors, then the church must cease to exist, so any kind of an effort to catch and hold the children is considered justifiable, though semi-military.

An Old Teaching Revived in Practice. Skepticism is not wholly a creature of modern birth. Evermore, an ancient historian of Greece and Arabia, and a great traveler, wrote a history of the gods. He maintained all of them were originally mortal men, and all religion "but the effect of the knave, working upon the fool."

It would be crediting the fakir mediums with too much learning to charge them with borrowing from and practicing what Emerson claimed, and yet their doings show they acted on his idea regardless of the source from whence it came.

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

A STUDY IN ORTHODOXY.

As It Was Expounded by an Earnest, Ho-Sufferer Believer.

James Hervey was a deeply pious English clergyman, sincerely orthodox in his belief, and earnest in his chosen vocation. His "Meditations" were read with reverence, and held a place next to the Bible, in the esteem of religious people in former days, though now superseded by the results of advancing thought.

As a study in genuine orthodoxy—not the diluted modern sort—some excerpts from his "Meditations Among the Tombs" will be of interest, and will prove not unprofitable reading for Spiritualists, as well as modern orthodox people. There can be no doubt that very many of the latter would experience a complete revulsion of thought and feeling against orthodoxy, were such teachings preached and published to-day.

No sooner has the last pang died lodged their reluctant souls, but they are hurried into the presence of an injured and angry God; not under the conducting care of beneficent angels, but exposed to the insults of accursed spirits, who lately tempted them, who now upbraid them, and will forever torment them. Who can imagine their confusion and distress, when they stand guilty and inexorable before their incensed Creator? They are received with frowns. The God that made them has no mercy on them. The Prince of Peace rejects them with abhorrence. He consigns them over to chains of darkness and receptacles of despair, against the severer doom, and more public infamy of the great day. Then all the vials of wrath will be emptied upon these wretched creatures. The law they have violated, the Gospel they have slighted; the power they have defied, and the goodness they have abused; will all get themselves honor in their exemplary destruction. Then God, the God to whom vengeance belongeth, will draw the arrow to the very head, and set them as the mark to his inexorable displeasure.

"Resurrection" will be no privilege to them; but immortality itself their everlasting curse. Would they not bless the grave, that land where all things are forgotten? and wish to live eternally hid in its deepest gloom? But the dust refuses to conceal their persons, or to draw a veil over their practices. They also must awake; must arise; must appear at the bar, and meet the Judge of the world, who will draw the arrow to the very head, and set them as the mark to his inexorable displeasure.

Go out with me, I thought some early morn in springtime, the air is balmy, cool and pure, when old Sol rises in the East and shows his bright arched shining face; peeping over the banks of fleecy clouds, and sends the golden rays of beautiful warm light over the earth, which ushers in a new day. The earth a few moments past quietly wrapped in the arms of slumber, now trembles and awakens with activity and life.

Listen and you will hear the twitter and chirp of birds calling to their mates in musical notes of melody, "To come and join in the chorus of praise to Him the giver of all good."

Yonder you will see on some top-most branch the beautiful red-breast robin pouring his notes of liquid music, and helping to fill the atmosphere with harmony of sounds, which plainly brings to our ears the message of Love, Good Will and Peace to Man.

Let us go out, hand in hand, and wander through some shady woodland underneath the cool branches of state-bell monarachs. Come, let us sit down on this mossy log and listen to the soft sobbing voice of nature. The feathered songsters warbling over our heads in the trees, the monotone buzz and hum of the insects, the sighing of the trees and rustling of the leaves as the gentle winds caress them passing through; interblended with the bleating of sheep and the lowing of cattle from some field nearby. Do we not find the peace and restful calm over our senses, and our hearts thrill with joy and content when we come in close touch with the vibrations of nature?

Let us arise and go forth from the deep shadows of the woodland, and come out into God's bright sunlight. What a fair vision greets our eyes. Hills and valleys clothed with bright, beautiful green, and the cattle and sheep grazing quietly and peacefully together. Does it not bring to our minds a lesson of harmony and contentment, which might truly be copied by man for his benefit. As we run down one of these beautiful grassy meadows with shouts of laughter and glee, do we not truly feel our beings vibrate and thrill with life and love, and rejoice in the voice of thankfulness and praise to God that we too are a part of this beautiful picture of nature? The more we study and delve into the laws of nature and her works, the more prominent this all-pervading principle—LOVE—predominates.

Love robs so-called death of its terrors, when we as Spiritualists who dwell in the light and the light and wisdom know full well that the unseen strands of love, stretched from our earth-planes to the beautiful spheres beyond and that the messages of purity, love and truth flash back and forth from the angel bands gone on, to the faithful still on earth.

They, our angel guides, tell us in words of love and kindness to live pure lives, that we may be fit and worthy messengers to carry the tidings of joy and good cheer to the world. Do not hoard or stint the light given you in selfish greed, lest the source from which it comes to you be shut off, leaving you in darkness, but give it out freely and more light will be given you in abundance.

Let each and every one of us who have loved hands and hearts with the bright, beautiful minds beyond lose sight of self and work together in the grandest and most worthy of causes, the enlightening and uplifting of the human race.

WM. H. DARBEEY.

NO REINCARNATION.

We pass but once this way; Our life of joy and pain, No ever can return this day, Upon this old earth again.

We search o'er the boundless blue, Or the changing dull gray sky, We love the good and true, While the fleeting years roll by.

We pass but once this way, Like shadows 'neath the sun, We hope for a brighter day, When our mortal race is run.

When gone is the light of day, Look toward the starlit dome, Within, a voice may say, "My child, behold thy home."

We pass but once this way; Seen in the falling tear, In th' frail flowers of May, And in yonder rolling sphere.

We pass but once this way, With th' universe, through space, And there may come a day, We shall see God, face to face.

WILSON DUNCAN.

Council Bluffs, Iowa.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 2007" etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 50 cents.

AN ANALYSIS OF LOVE.

Its Nature and Its Influence Upon Humanity.

Love is the bright, beautiful, light which sheds its rays of purity and truth over the earth; it is the incentive or force more mighty a thousand fold than fear, to control the destiny of humanity. It is the fundamental principle upon which rests the uplifting and redemption of man. It is the all-pervading virtue which unites, guides and controls, not only humanity but life in all its various forms. It is the feeling which inspires man or woman to superhuman efforts to undertake and perform tasks so great, which otherwise they would avoid with timidity and fear. You can call it confidence, ambition or what you will, but they who are successful are the ones who have love in their hearts for the work they perform. Love to the human being is as sunshine to the birds of the air, the fishes of the sea and flowers of earth; without it they would drop and die.

Where is the mind that can fathom or solve the love a mother has for her infant babe; what will she not do to protect herself to nourish and protect this small blossom of humanity nature has given her to love and cherish. There is no duty we so willingly perform as when we are imbued with thoughts of love. It is the light and happy burden on the minds of those who love, when they are constantly seeking to bring joy to the recipient of their affection. Love in its truest sense, stripped of its garments of fiction, is the fountain of inspiration which unceasingly bubbles up in our hearts, and overflows our minds with thoughts of love and sacrifice for the benefit we can work out and carry to our fellow-beings to be a lasting and permanent good.

To us, as Spiritualists, who are so blessed and fortunate to be chosen by God and his angel world to be the torch-bearers to shed the rays of light for those who are still groping in the dark, it is a duty we should gladly perform with hearts filled with thankfulness, praise and love.

Go out with me, I thought some early morn in springtime, the air is balmy, cool and pure, when old Sol rises in the East and shows his bright arched shining face; peeping over the banks of fleecy clouds, and sends the golden rays of beautiful warm light over the earth, which ushers in a new day. The earth a few moments past quietly wrapped in the arms of slumber, now trembles and awakens with activity and life.

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Let each and every one of us who have loved hands and hearts with the bright, beautiful minds beyond lose sight of self and work together in the grandest and most worthy of causes, the enlightening and uplifting of the human race.

WM. H. DARBEEY.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

"Prof." Garrett P. Serviss on Ghosts. There is no doubt that "Prof." Serviss' theory will explain many ghostly appearances, that have been seen by those like himself, apt to make no allowance for a high sky line, or be deceived by appearances, but the little theory by no means covers all phenomena of this kind. The voluminous facts gathered by the Psychological Research Society, and endorsed by members who surely are in scientific attainments the equal of "Prof." Serviss, to him such stories are child's prattle. He has cast them into the limbo of outgrown things.

The Secular Press Yields to the Inevitable. There is hope for sensationalism journalism. It is always ready to meet the public demand, and what more sensational than the realm of spirits? It seems very odd, to see right alongside a serious, against the possibility of ghosts appearing or ever having appeared, a prize offered for ghost stories, and not only a prize, but a proviso that such stories must be true, and vouched for by the narrator! The Chicago Evening American leads in this departure, and introduces its offer with the following passage, which shows in a striking manner what remarkable progress the press has made in a few years, since a ghost story was received with derisive laughter. The editor of the American in his prospectus to this new departure says:

"But you will say that you have grown up and found out that there are no such things as ghosts, as if dreams do come true once in a while it is simply a happen-so. Now, do you know that there are some very celebrated scientists who have made the study of the supernatural a lifetime work, and who would differ from you materially?"

"The Society of Psychical Research in England has been investigating for over a quarter of a century on this very subject, and its members have come to the conclusion that the existence of psychic phenomena is no longer doubtful. They think it not beneath their dignity to make search for instances which prove that they are correct."

"Dr. Clarence W. Taber of Chicago, a well-known author and investigator along these lines, recites many stories that have come under his own notes and which could have had no explanation except a ghostly one."

"You know, they used to burn people as witches who dared to believe in such things, but now the world has become enlightened enough to know that the existence of such common occurrences is not a matter of controversy, and no ridicule as many years ago."

"It is possible that the spiritual part of us has in the extreme agony of death or fright from accident almost the power to rise above the horizon of consciousness and communicate with the normal mind of one to whom there is a bond of affinity." Or, does the "ghost" of the one in danger tell our "ghost" about it so vividly that the impression can arouse us to a knowledge of the cause?"

Will spiritual manifestations pass with the editor as "ghost stories"? It was spirits as well as ghosts the Psychical Research Society investigated. The deceased for spirits, are not ghosts. But if the term "ghost" is more palatable, it is all well to label the threshold, to lead people into the vestibule beyond which ghosts become law-abiding spirits and ghostland becomes reality.

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

THAT AWFUL CALAMITY!

During the past week the secular press has been full of accounts of the destructive earthquake in California. San Francisco has been almost totally destroyed, and other cities greatly injured, the loss of life reaching as high as 5,000. Assistance to the afflicted ones is flowing in from all sides. It is estimated that Chicago alone will send \$1,000,000.

LEGERDEMAIN SPIRITUALISM.

Arrest of "Medium" and Wife for Alleged Theft—Omaha Police Take James F. and Mrs. O'Hara, Charged With Taking Mrs. Rebecca Irving's Jewels.

The following is from the Chicago Tribune of April 23: "A search of two months by the Chicago police was rewarded yesterday when James Francis O'Hara and his wife, Lillian, were arrested at Omaha, Neb. They are wanted in Chicago for the alleged theft of \$350 and jewelry valued at \$1,800 from Mrs. Rebecca Irving, 2229 Prairie avenue, on March 27."

"O'Hara and his wife are Spiritualist mediums and gained the confidence of Mrs. Irving, who told them where she kept her money and jewelry. The police say O'Hara persuaded Mrs. Irving to allow him to keep the money and jewelry while she went on a shopping trip."

"While she was away O'Hara, his wife, and their 3-year-old child left the house. No trace of them was found until on Friday. They were arrested at the conclusion of a Spiritualist meeting which they had conducted. An attempt will be made to secure their indictment to-day before detectives start to Omaha after them."

We do not think either of the above parties possess any mediumistic powers whatever. Their "spirit" manifestations are simply the result of legerdemain, which has become so prevalent in our ranks, especially at camp-meetings, and which The Progressive Thinker is trying to suppress.

"Cosmian Hymns Book."

A collection of original and selected hymns, for liberal and ethical societies for schools and the home; compiled by L. K. Washburn. This volume meets a real want. It comprises 256 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents.

"Mediumship and Its Development."

And How to Mesmerize or Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy be clear and unambiguous. 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. Please bear this in mind.

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

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

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

James L. Dow writes from Manhattan, Kansas: "The following resolution was passed by the First Spiritualist Society of Manhattan, at its regular meeting to-day: 'Resolved, That we condemn the practice of vivisection, and believe that it results in no good, that it is cruel, inhuman, and barbarous. We believe that no advancement is ever made through cruelty. We believe that the practice is degrading and demoralizing to those taking any part in it, and laws should be passed making it a penitentiary offense.'"

Prof. W. M. Lockwood is having great success with his lectures and classes at Pittsburg, Pa.

Mrs. Minnie Phillips, No. 295 Washington avenue, Flat 2, Chicago, Ill., appeals to those who know the whereabouts of any woman who had married a John Pressler at any time since January, 1894. He is a tinner and plumber by trade, and is now about 55 years old. Please write her.

Mrs. George Williams, No. 89 Marshall avenue, Cleveland, Ohio, will act as agent for The Progressive Thinker.

Correspondent writes: "Again it gives me pleasure to write the Psychical Research Society of Rockford, Ill., had a rich intellectual feast on Easter Sunday, by two learned discourses, afternoon and evening, from Dr. Geo. B. Wainwright, president of the Illinois State Spiritualist Association, who also fills the chair of Materia Medica in the Chicago Hahnemann Medical College. His discourses were highly instructive, and were listened to with profound interest by a large and greatly interested audience. He traveled over fields of thought, and showed great research in biblical literature as well as to the origin of the Christian religion. His evening discourse, more particularly related to the pagan origin of Easter, and should be everywhere repeated. Mrs. Ella J. Bloom, the honored vice-president of the state association, was the message bearer on both evening sessions. Through her organization came numerous messages from the loved ones on the immortal side of life, which gave great satisfaction to the many recipients. This society has just moved into its new hall, where it has many conveniences not heretofore enjoyed. Spiritualists from all around Rockford will always find a cordial welcome on Sunday evenings with the Psychical Society, whose future seems a brilliant one."

Mrs. H. L. Bigelow writes: "On April 15, at the annual membership meeting of the First Spiritualist Union of San Jose, Cal., were elected to serve the society for the ensuing year: Mrs. H. L. Bigelow, president; Mr. Joseph Murray, vice-president; Mr. J. L. Gordon, recording secretary; Mr. C. L. Graessle, Miss Tillie Gunderson and Mrs. Carrie Phipps, trustees."

Correspondent writes: "The Progressive Spiritualist Lyceum No. 1 met at 525 Belmont avenue, Easter Sunday, with a large attendance. The regular routine was omitted for the day, and instead song service and recitations were taken up, which were rendered in good style by the little ones. After service the children formed a club as auxiliary to the lyceum, giving it the name of Daisy Club, with twenty members. The following are the names of officers elected: Helen Layman, president; Helen Thynsen, vice-president; Alma Warner, corresponding secretary; Henry Kline, financial secretary; Edna Webb, treasurer; Anna Hartley, chaplain. Every one took an active part and carried the heads. This has style befitting to the lyceum and is a new life to the lyceum and wonderful success the superintendent of wonderful success."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

Ferd C. Suhrer writes: "An unusually successful service was held by the Rising Sun Mission Sunday afternoon, April 15, in its hall, 378 S. Western avenue. The congregation was large and the bright colors of the many Easter gowns and hats had a pleasing effect which was felt and enjoyed. 'Easter' was the subject of Sister E. Briggs' remarks which were brief but convincing. Brother Jones is becoming a popular worker for the Mission, and he also spoke briefly on current events. The messages by Brothers Jones and Thompson were well received. Dr. O. B. Miller was our speaker in the evening, and the crowded hall was a convincing and definite evidence of his popularity. Sister Susie Dill was called upon and her guides gave messages and tests that astonished the skeptics for their accuracy. Sunday evening, April 28, Dr. J. H. Randall will be with us again and we will be treated to the most interesting of inspirational thoughts. We expect a crowded house. Come and see our temple on Oakley Blvd., between Jackson and Adams, when we hold our bazaar from the 11th of May to the 26th. Watch for date of souvenir night."

Eva L. Stewart writes: "Mrs. M. McIntyre was with us on April 8. She pleased her audience very much with her address as well as with her messages. We expect her again during the month of May. On Sunday, the 15th, of the Hyde Park Occult Society had for our speaker Dr. C. A. Burgess, and all who heard him enjoyed his talk very much. We were glad so many young people came to hear him, and all went away wiser than they came, and we hope they will pass on what he said. They gave messages which were recognized by all. Mr. Hillis being present, gave a number which were very convincing. He expects to occupy our hall once a week for his circles. Announcements will be made each Sunday at what time. We are to have a card party at the afternoon and evening of April 26 (Thursday). Hand painted china will be given for prizes. We invite all who came to them before to come again. The painting is to be done by Mrs. Cross, and you know you will get something handsome. Score cards 25 cents each."

Wm. Hassmann, president, writes: "On Easter Sunday, the North Star Spiritual Union greeted a large audience in its hall, 1546 Milwaukee avenue. The evening session was in large numbers, full of pleasure and delight. Sister Lester Krueger in addressing the audience, especially the children, advised them of their duties to their spirit friends as well as those on earth, which made a deep impression. Many spiritual messages were received and brought attention to Easter joy to those present. A large basket of colored eggs were distributed to young and old, and the expressions of best wishes and good will were heard on all sides for the members of this society."

The secretary writes: "One of the most enjoyable and entertaining meetings of the Band of Harmony was given Thursday, April 19, when in the afternoon the friends celebrated the birthday of the pastor, Mrs. Cora L. V. Richmond, and continued in the evening with a musical and literary selection. Many incidents in her life and loving tributes were listened to from friends and members who were present, and letters read from those who were unable to be present. The tie of love that binds Mrs. Richmond and her people never was as strong as on that occasion, as was shown by them in their appreciation of the beautiful and loving ministrations given through her, with her own personal and never-ceasing devotion to the sacred office entrusted to her since the death of her husband. The tables were laden and tastefully arranged, two birthday cakes of enormous size being in evidence. The floral offerings were beautiful. Much praise is due the artists who assisted in making the evening delightful, and the committees who were in charge. With this occasion close the meetings in the hall for the season. The next Band of Harmony meeting will be held at the home of the pastor, Mrs. Cora L. V. Richmond, 3802 Ridge avenue, Rogers Park, May 3. Take Clark Street limits car to barn; then get Evanston car to Lunt avenue; walk west three blocks. All bring lunch as usual."

Dr. Emma D. Cory, lecturer and test medium, writes from Sedro Woolley, Wash.: "My husband and I expect to pass many future evenings in profit and pleasure, reading together these 12 volumes of premium books. I see an article written by A. D. Norton from Bellingham, Wash., in regard to my work, referring to the cabinet work. While I have had some remarkable phenomena under strict test conditions, I do not pose as a cabinet medium, nor do I care to do so. While I have the genuine, there are many fakes. I have never used this power as a money-making scheme. I am not doing that kind of thing, but I am a teacher of the true philosophy of life, holding two regular services every Sunday and meeting with wonderful results. I alternate the work in Bellingham with Blaine, and have chartered two societies, the First Spiritual Church of Bellingham and the First Spiritual Church of Blaine, of which I am the regular pastor. As a platform worker and test medium I seem to be thoroughly appreciated."

Sara Watterlain writes from Detroit, Mich.: "Sunday, April 1, the 68th anniversary of Modern Spiritual-

TOPIO FOR THE PROGRESSIVE LYCEUM.

Sunday, April 20, 1906, "Our Associates."

Geni of Thought:—"Keep good company and you will be one of the number."

For information concerning the Progressive Lyceum, authorized by the Paper for the National Spiritualists Association, address John W. King, Spiritualist Temple, Galveston, Texas.

ism was celebrated at the First Church of the Soul, Detroit, Mich. 8:30 o'clock in the evening. The hall was filled with the most beautiful decorations with Old Glory, cut flowers and potted plants. The hall was crowded. Mrs. Crawford, pastor, was ably assisted by our state missionaries, E. W. White and wife, Mrs. Nellie Metcalf and Mrs. Minnie Sharlow. Mrs. Crawford then christened two little children with the beautiful floral service."

R. S. Cobb writes from Gonzales, Texas: "Having enjoyed quite a treat along spiritual lines in our town in the last few days, I thought it would not be amiss to make mention of it in your grand paper, The Progressive Thinker. Mrs. Isa Wilson Kaynor of Chicago, now for a while located at Dallas, Texas, arrived on Wednesday evening and lectured Wednesday and Thursday evenings at 8:30 o'clock in the court house. Only two lectures had been delivered here before, and by Mrs. Hinsdale of Ft. Worth. Mrs. Kaynor and Mrs. Hinsdale are indeed, as stated by Ella Wheeler Wilcox, God's messengers sent to cheer and help struggling humanity. They have put the people to thinking, and I am confident it will not be long until we can organize a good Spiritualist society here. Oh! that the church members could know and realize the beautiful truths of Spiritualism, and get a foretaste of the pleasure and consolation as a result of spirit return and communication between our loved ones in their beautiful homes amid the heavens! In our home this morning before Mrs. Kaynor took the train for Ft. Worth, where she will lecture to-night, we had a private family sitting, and our hearts were made to rejoice in the many absolute proofs of continuity of life."

F. J. Cotta writes: "A new Spiritualist society has been organized at 1800 N. Ashland avenue, known as the Light Her Light, under the leadership of Mrs. Mary E. G. Howe. They are going to give a coffee lecture April 25, afternoon and evening. There will be entertainment and tests to every one attending."

T. J. McFerron writes from San Diego, Cal.: "We the Spiritualists of San Diego are making great calculations on the good time that is in store for us during the mass convention which will be held here May 4, 5 and 6 under the leadership of Mrs. Kaynor. It will be three all-day meetings, and conducted as it will be by some of our best state workers, we can realize what a treat it will be. Will C. Hodge is slowly recovering from his recent illness contracted while in Oakland some months ago."

Maurguette Mac writes: "Thursday evening, April 26, Mrs. A. Burdard will hold her regular spiritual social in her parlors, 3019 Vernon avenue. Good psychics always present to give short readings and spirit messages to those present. Prof. Leon is always present, and also, others. Refreshments served. Come and have a good time."

H. D. Morgan writes: "The annual meeting of the First Association of Spiritualists of Washington, D. C., was held April 17 and 18. The following officers elected to serve the ensuing year: President, Mr. F. A. Wood; vice-president, Mrs. M. J. Stephens; secretary, Mrs. H. D. Morgan; treasurer, Mr. W. H. Crowell; trustees, Dr. J. P. Simmonds, Henry Steinberg, F. C. Just, Mrs. L. L. Keeler and Mrs. J. H. Moore. The secretary's report shows an increase of members, and a decided growth of the auxiliary, which has proved itself one of the strongest supports of the association, which is due, we feel very largely to the perfect harmony now existing in our society. Another season we will hold our services at Gude Bros' new hall, 1214 F street N. W., and we are looking forward to still further growth and prosperity."

Helen Stuart-Richings closes a most satisfactory and pleasant two months' engagement with the First Association of Spiritualists of Philadelphia, Pa., on April 29. May 3 will receive ordination sanction from the commission appointed by the board of trustees of the N. S. A. in the First Spiritual Church of Baltimore, which she is a member; May 5 and 6, she will speak before the convention of the Connecticut State Spiritualist Association at Hartford, and after a few days' visit with friends in New Hampshire, she will leave for points in New York and Ohio. Address until May 15, 64 Dover street, Manchester, N. H."

Maggie Henry writes: "At Spiritual Mission Chapel, Old Fort, East, services were very interesting. Our rostrum was decorated with flowers and ferns. After an invocation by Prof. F. M. Stoller, and singing by the audience, we had a recitation by little Miss Leona McAvoy, entitled 'Easter Morning.' The Professor introduced the speaker, Dr. J. H. Randall. He was highly appreciated. At the close of the lecture we had a musical treat from Miss Ella Carr, a banjo solo. She was followed with a recitation by Miss Christy Souls. The large audience was delighted. We are all greatly indebted to all the talent; the ladies are public entertainers and they kindly donated their services. We hope that all will be with us again."

Mrs. M. L. O'Dell writes from Paw Paw, Mich.: "The Paw Paw Valley Spiritualist Association held its annual meeting April 1, and the following officers were elected for the ensuing year: President, Dr. B. O'Dell; vice-president, Mrs. E. C. Towlers; secretary, Nellie Phillips Raleigh; treasurer, Helen Sherman; trustees, M. L. O'Dell, John Sherman and Emory Place. Delegates to the state convention, Dr. B. O'Dell and M. L. O'Dell. The following Sunday we held our anniversary meeting. Mrs. Marian Carpenter of Detroit, gave two very able addresses. It was the first public work she had done since returning from Cuba, where she has spent the winter, and I think the sunny Southland had a very beneficial effect, for she never did better work, both lectures and messages."

"The Truth Seeker" Collection of Forms and Ceremonies for the Use of Liberals. Price, 25 cents.

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

OCEANIDES.

Oceanides is a psychical narrative by Carlyle Petersilea, Author of The Discovered Country. This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Price, paper cover, 50 cts.

MARY ANN JAREW, Wife, Mother, Spirit and Angel. By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

Waking Up in Missouri. No doubt many readers in Missouri wonder what the press agent of the Missouri State Spiritualist Association is doing that they see no report, and henceforth we shall endeavor to re-echo Missouri by having a report weekly.

The Missouri State Association has its new by-laws, and any person interested in the philosophy of Spiritualism can receive one free of charge by writing Brother Gates, the secretary, 4130 West Belle Place, St. Louis, Mo. All the societies chartered by the state of Missouri report excellent interest being taken in its cause. At the last meeting of the state board the matter of missionaries for Missouri was taken up and discussed, and while the matter has not been definitely settled upon, yet the state board expects to have one or more state missionaries working in the state and building up subordinate societies in towns where no regular societies are now organized. The state board of Missouri has organized a dramatic club known as the Garrick Sketch Club, the purpose of which is to give entertainments to assist in maintaining its missionaries, and also to assist subordinate societies in need of funds. Its first entertainment will be given on Monday, May 4, and we hope to report a splendid financial success, the money to be used for the advancement of the cause of Spiritualism and free thought.

Sunday, April 15, the Temple Lyceum of St. Louis, about fifty altogether, took the car and visited Sister Price's society at South Seventh street, and we calmly spent a most enjoyable day. It was certainly inspiring to see the hall filled with children eager to learn the truth in order that they may not be compelled in later years to renew their learning as our older people have had to do. Much credit is due Bro. Beauvais in connection with his work in the lyceum.

Bro. H. H. report from all the Missouri societies; they should write the Editor-at-Large, 3204 Lucas Avenue, St. Louis, Mo., in order that we may know their progress. We have been instructed by the state board to ask persons living in the state of Missouri in any locality, who think that there could be a society organized in the community, to correspond with the secretary, H. R. Gates, 4130 West Belle Place, St. Louis, Mo. Also all organized societies that would like to have the services of a missionary during the coming summer and fall will please write Brother Gates what assistance they can towards securing the needed assistants. The same will be given up immediately, before the executive board meets, and give their attention. G. A. GILBERT, Editor-at-Large.

God's Great Love. To the Editor:—On Feb 7 and 8 of this present year it pleased God to sweep out of existence, by the medium of a cyclone, 10,000 human lives in the Society and Tamouti group of islands, also inflicting \$5,000,000 damage. What a peculiar way God took to show his great love for his children!

I don't have time for people supposed to be of human origin believe most subjects, to eliminate the idea that any supreme intelligence, as is claimed by Christians, is capable of such a wholesale slaughter of men, women and children? Does any sane person really believe it? Reason forbid!

Think of it, 10,000 human souls ushered into eternity at once, without hardly a moment's warning! Is it anything to be wondered at that there are those who repudiate the existence of such a God? Would any earthly parent be guilty of an act so heartless and cruel? Saying that God's ways are not our ways, and "whom he loveth he chasteneth," neither explains nor satisfies any one but a dyed-in-the-wool Christian.

Out upon such nonsense!

M. SEVERANCE, North Charlestown, N. H.

PASSED TO SPIRIT LIFE.

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

Mrs. Laura N. Finch, wife of Silbert D. Finch, of Arlington Junction, passed to spirit life, April 10, at the home of her daughter, Mrs. Sadie M. Odell, 17 Brown avenue, of heart failure, age 57 years. Rev. Mrs. Challen officiated. The burial was at Forest cemetery.

Bunice H. Head of Monroe, Wash., passed to the higher life on March 21, at the age of 52 years. Her remains were laid to rest by the side of her daughter, son and father, in the G. A. R. cemetery at Spokane, Wash.

Sister Helen of Arlington Junction, Spiritualist. For more than thirty years she had known that death did not end all, and was never so happy as when listening to, or conversing about, this beautiful philosophy and receiving messages of love and encouragement from those loved ones gone before her to the realm of the spirit. She was a great student and constant reader of The Progressive Thinker. She was a kind and loving mother and a devoted wife, loved by all who knew her. She was at the time of her transition secretary of the Progressive Spiritualist Society of Monroe. Her funeral was largely attended, and was held at the home of the Rev. Mrs. Challen, of which she was a charter member, and its first Noble Grand. The discourse was delivered by a Spiritualist minister. A FRIEND.

Passed to spirit life, in San Francisco, Cal., Albertina Liebe, beloved wife of John Liebe, a heartbroken wife and true to the cause of Spiritualism, aged 23 years. A heartbroken husband and two little children survive her.

An Astounding Offer.

Thousands of Books to Be Given Away!

We want to reach Spiritualists everywhere—those not taking THE PROGRESSIVE THINKER, hence we make a SPECIAL OFFER, the absolute gift of Vol. 8 of THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD. Its contents are indeed rich and varied, and will be read with ALL THE INTEREST that attaches to a novel. THE CHRISTIAN as well as SPIRITUALIST will be deeply interested in its perusal. It is RICH IN FACTS and leads one gradually to a full realization of the spiritual plane of existence. Rev. M. J. Savage, one of the most brilliant of liberal minds now before the public, has four chapters of logical, soul-elevating facts which will do you good to read. He is followed by other master minds illustrating the NA-

TURE OF DEATH and the grandeur of the SPIRIT REALMS. It will do any one good to read it. Its contents of 850 pages banish the STING OF DEATH and portray the beauty, the loveliness, the fascination of the LAND OF SOULS to which all are tending.

This book is elegantly and substantially bound in cloth, and externally will be an ornament to any center table, while its contents can not fail to benefit any reader, whatever his belief.

Send ONE DOLLAR for The Progressive Thinker one year, and ten cents in stamps to pay postage on the book. No attention will be paid to orders for this remarkable book unless accompanied with a year's subscription to the paper. This offer will hold good until May 1.

ANNOUNCEMENT.

New York State Annual Convention.

The annual convention of the New York State Association of Spiritualists will be held in the city of Buffalo, June 1, 2 and 3.

The convention will meet at Spiritualist Temple, corner of Jersey and Prospects streets. There will be sessions daily; the day sessions of Friday and Saturday to be devoted to business and the election of officers, while all the evening sessions and the day sessions of Sunday are for lectures, meditation, etc.

The growing interest in Spiritualism and in the important truths for which it stands demands of each individual Spiritualist greater devotion and larger sacrifices for the cause. Changed conditions demand departures from old beaten paths in the presentation of these important truths.

More people are seeking this light than ever before. The need for the inspiration which higher angelic forces are ever ready to give was never greater than at the present time; hence the need of united energetic action.

The convention of 1906 will be called upon to deal with important questions which the changing conditions are forcing upon us, and representative workers and Spiritualists from all over the state will be present.

We urge upon all societies the early selection of delegates, and that the proper reports and credentials be filed as early as possible with Herbert L. Whitney, Secretary, No. 35 Irving Place, Brooklyn, N. Y.

A full programme will be published later.

H. W. RICHARDSON, President.

Anniversary at San Jose, Cal.

On April 8, Anniversary exercises were celebrated in an all-day meeting. The hall was beautiful with yellow bunting festooned and kept in place by paper sunflowers, beautiful lilies and other flowers in abundance everywhere in the hall—the work of the floral committee. Sister Gage, chairman of the dining-room committee, was on hand, and soon with her willing assistants had the banquet prepared, in readiness for the society and friends. Meanwhile the lyceum, Miss Merle Munst leader, had a very interesting session.

At 11 a. m., the conference meeting was held, Brother Joseph Murray presiding. The subject continued from the previous Sunday, "The Power of Thought," was announced, and a large number of those present gave short talks.

At 1 o'clock all present joined in the grand march to the strains of sweet music, and were halted before the dining-table. At the given word all were seated and served by the attendants with the delicacies spread before them. The tables, four in number, were decorated with California poppies, and four large cakes were beautifully frosted in sunflower design—the work of Sister Gage. About seventy partook of the dinner and then adjourned to the assembly hall to greet friends at 2:30.

The president, Mrs. Bigelow, called the meeting to order, and the following program was carried out: Invocation, Mrs. M. E. G. Howe. Poem, "Glad Tidings," by Mrs. Bigelow.

Song, "Now Speed Away," by Mrs. Hamby, Mrs. Phipps and Mr. Howe.

Our resident speaker, Mrs. N. P. Fox, gave an address of welcome.

Song—trio—Mrs. Book, Mr. Howe and Miss Linda Link.

Address by President of the State Association, Arthur S. Howe, "Spiritualism of the Past."

Sister M. E. G. Howe read from a number of flowers being on the person in the hands of those present in the audience.

At 7:30 the meeting was opened by congregational singing. Invocation, Sister Fox. Song, Mrs. Book, Mr. Howe, Miss Linda Link. Poem, "Miss Merle Munst. Address by Arthur S. Howe, "The Present and Future of Spiritualism." Instrumental music, Miss Linda Link. Mrs. M. E. G. Howe of San Francisco then gave some excellent readings from flowers which were all recognized and pronounced correct.

Quite a number of books were sold—and thanks for donation tendered to owners of books.

Thus ended the exercises of the 53th anniversary of Modern Spiritualism—a day enjoyed by all present and leaving pleasant memories of the occasion for all future time.

MRS. H. L. BIGELOW.

WARNED IN DREAMS.

A Lady Relates a Number of Her Experiences.

Many times I have been warned in dreams. In 1892 we had moved to a new town in Humboldt county, Iowa. A short time before Christmas I got a letter from a dear friend who lived at Sanborn, asking me to visit her for a while. As I had a widowed daughter living with me, I could leave home, so I got to her place on Thursday, and as Sunday was Christmas she expected her children home for a week. As we had not met for a long time, we had a fine visit Friday and Saturday evening. We went to bed after 11. As her husband worked in the shops he got up early about two o'clock I woke and it seemed as if a voice had said, "Get up and go home."

I thought, "It's some cake I ate," and went to sleep.

After a while I was aroused again with the same voice, "Go home, you are wanted." That time I did not go to sleep so soon, and near 5 o'clock I was again called, "Get up and go home; you are wanted." Soon after I heard my friend get up, so I got up and got my things together and went downstairs. My friend said, "What is the matter?"

I told her I must go home on the morning train. She said, "Write and tell me what has happened as soon as you can; I am sick of my presentiments."

Well, I did not get home until 5 o'clock Saturday. My people were surprised to see me, and asked what brought me home. I told them I did not know; I was told to come home, so came.

I was suffering with a bad headache and could not sleep. It got close to 2 o'clock, and I heard a noise in the next house. We were living over a store. The new town was one string of stores on one side of the street. As I heard the noise I looked out and saw fire coming over the top of the next building. I got my people up and dressed in 5 o'clock time. We were none too quick to save a few of our goods and get out alive.

The fire took every store on the street, 2, I think.

Who called me, at the time I could not tell; now I know. It was my dear father, who died many years before.

I was not a believer then, but often before and since have I heard the voice.

Now can anyone tell me why I was not made to see and be convinced long before I was, for it is only four years since we understood the true belief.

I have one son. It matters not how far he is from me, I always know when he meets with an accident, and have often seen it happen. I am told it's a spirit wave sent from him to me, and my spirit father impressed it on my mind so strong that I got a chance to see it. I am so new in the belief I sometimes wonder if the beautiful things told me would correspond with what others know.

A brother came to me one night some years ago, and called me by name, saying, "I am almost gone—good-bye." He lived in California, and I right here in Dakota. I called my husband and said, "William is dead." In a few days I got a letter; he died the night I told him.

Who can tell me how the spirit with me twenty-four hours before the fire and so far from my home, knew of its going to happen? It is something I would like to have explained—how they know?

Three years ago my husband's brother-in-law died. Two weeks before it happened I told my husband, "Silas is going to die; you will hear Thanksgiving." He died at 2 o'clock Thanksgiving day—sick only three days.

A year ago I said, "Alden's wife is dead." My husband won't believe what I tell him, so for fun, he wrote to a niece. She answered, "Yes, she is dead and buried." I said, "Is it the spirit with me that knows of those things? I am not advanced enough to know by what way the messages come. The dear father's spirit with me says he never leaves me, as I am in poor health. He often tells me how much we could learn if we had spiritual meetings to go to. We both take pleasure in The Progressive Thinker. From one who is trying to be

A TRUE BELIEVER.

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Tells how you can cure yourself of Deafness, Headaches, Ringing in the Ears, Discharging Ears, Stomach Troubles, Hay Fever, Asthma, and all other Ear, Nose or Throat Affections, at your own home in a simple, harmless manner without visiting a doctor.

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Describes all the various forms of Deafness, what causes them, etc. Contains many methods showing construction and mechanism of the ear and how the common constitutional diseases affect it. Gives all the warning symptoms of approaching Deafness, tells about Headaches, and what the different colors indicate. All about Catarrh, Hay Fever and Asthma, how and what to treat them. Tells about a permanent cure called Absorption Treatment, which has restored hearing to many who were considered incurable. Write for one of these books today. I will send it free to anyone, anywhere. Address, DR. W. O. COFFEY, 817 Century Bldg., Des Moines, Ia.

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QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space available, and hence there is a considerable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

J. A. Brown: Q. I desire an explanation of an incident in my life. I was in an insurance office and traveling from town to town. While in a small city in Northern Colorado, I went into a billiard room to play a game, to while away time. I was called to the back entrance of the hall, and believing steps led from the door to the ground, stepped forward. It being night, I did not see that the steps had been removed. As a result, I fell and broke my arm. The next morning, about the same time, in a neighboring city, there happened to be a medium giving public tests. She gave a thorough description of me, my occupation, but erred in saying I had been killed out right, and gave a message which she said I wanted delivered to a young lady who was present. I am certain of the principles common to all psychical manifestations. So much is known that when difficulties in the solution of problems that arise, are met with, we may rest assured that these principles are not invalidated, but some one recognized condition or influence is involved.

It has been clearly shown by many recorded facts, that thoughts which go out at the moment of death, or at an accident, are more intense than at other times and hence more efficient in impressing those sensitive to them. It is made apparent by facts that such impressions are not necessarily made at the identical moment. An intermediate interval, longer or shorter, may intervene between the moment the thoughts are sent out, and their reception. Furthermore, it may be premised that it is not essential that the thoughts be directed to the person who receives them. Such thoughts start from a center and go out in all directions, and are received before they become effaced in the ether, has not been determined. The space furnished by distances afforded on this earth's surface, do not perceptibly affect the transmission. It is not the thinker who traverses the distance, but the thought wave. To say that it is otherwise, would be like asserting that the light waves went across the sea to the eye of the sailor watching the beacon light. The waves of light go out over the wide expanse, and wherever there is a receiving eye, (as a receiving instrument) it gives its message. There may be only one ship on the wide horizon, with one lookout to catch the rays; there may be scores, all receiving the same intelligence. The eye is a perfect receiver of light, but it is rare to find an organization receptive to the thoughts of another, and hence the rarity of the occurrence. It is the beautiful method by which spirits who are harmonious, transmit their thoughts, and converse across wide spaces as though face to face. Yet even with them, receptivity, the ability to thus converse, depends on the harmony of those receiving and transmitting.

One principle more is involved, that of reception of thoughts by the sensitive from persons in this life. W. T. Stead in his experience as automatic writer, affirmed that he has received many messages from mortals, and was unable to distinguish the influence from that of spirits.

This correspondent does not particularize as to his sensations at the time of the accident. It is presumable the thought passed through his mind, that he would or had received mortal injuries, and some message he would have delivered. If so, the thought waves would go forth, unrecognized in all the immensity of the circle of their reach, except where they broke on a sensitive receptive instrument.

The conditions furnished by an audience are not conducive to the best receptivity, yet a medium, prepared for giving tests, might be an ideal recipient of thought waves, coming from every or any source, attuned in harmony.

Arthur F. Blackburn: Q. Is Socialism by Spiritualism? A. Socialism is an indefinite term and it would not be safe to say yes or no to the question until we know exactly what is meant by socialism. Spiritualism supports the doctrine of evolution in social and political life, against revolution; and this is the same as saying that there is no institution that is equally self-evident, and cannot be evolved into something better. Spiritualism stands for justice, and there can be no disputing the justice of the proposition that the wealth of nature belongs to the people and not the individual. This is so self-evident of the air and water, no one disputes. Were it not for educational prejudice, it would be equally self-evident of the land and mineral deposits. The land belongs to those who use it; or as in the conflict of races the rule is, to those who make the best use of it. The law that permits any one to hold

more than he can use would legalize his holding every acre of the world's surface, and alienating mankind. That a few men are by law allowed to grasp all the coal, iron and oil, deposited by generous nature, and all mankind compelled to pay whatever price the owners please thereon, is an injustice and wrong few will care to advocate.

The railroads, telegraph and telephone have become so vast in their influence, so intertwined into national life, that they escape from individual responsibility and controlled by conscienceless trusts are a menace to the government and liberty.

Individual enterprises might be conducted on lines for the greatest good, and all these vast enterprises be as helpful to the general public as though owned and operated by the state. But men called to these great undertakings, get to the profit by their assertive selfishness. They are not conducting business by the golden rule, and hence a few men control the treasures which belong to the whole people. For if the subject is considered for a moment it will be seen that originally the government, that is the whole people, owned all the land, the water courses, the mineral riches, and all these have been taken from its possession without fair equivalent, and in most instances by downright robbery.

There is another axiom which cannot be gainsaid: Labor has a right to the products it creates. The machine or invention that assists has a right to a just portion, not the whole or the lion's share. It is because these principles of economic and social justice have been ruthlessly trampled under foot, that we are instead of growing toward the right, peacefully, trembling on the verge of a revolution. For this, capital and labor, which should be one in interests, and mutually helpful as dependent, are grappling in a combat mutually destructive. Individual control of the great utilities, and natural wealth, has become an oppressive tyranny, such as no nation in the world ever before submitted to. No robber baron in the Middle Ages ever imposed such exactions as these captains of industry do to-day, and by this means gain the fabulous wealth by which they ally their families with the descendants of the most atrocious of these robber barons.

The nation is nearing the parting of the ways. The "captains of industry" have betrayed the great trust reposed in them, and the people can be no longer fooled by the sops thrown as crumbs to hungry dogs, of church charities, libraries and college endowments. What they demand is not charity but justice. Right or wrong they feel that this robbery, this hopelessness for their children, should be—must be—prevented. It may come peacefully now, or it may be deferred, until the breaking of the barriers will call for fierce explosions, and unleash the terrific passions which ride the whirlwind.

What kind of a socialism shall we have? That will depend on how these great social questions are met. Changes demanded may be so quiet that there will be no intimation that transformations in ideas and business methods have taken place; or there may be constant conflict. In the midst of this conflict, when old ideas are disappearing and new and startling theories pushed to the front; when with the valuable are the most crass and impractical, it stands everyone in hand to become informed, not only on one side, but all sides of these economic and political questions. I know of no book more instructive on the plain, common-sense, scientific side than that of Hon. R. A. Dugue, of Alameda, Cal.: "The Public Ownership of Public Utilities." In a pamphlet of 30 pages, he has presented that side with a fairness and clearness, which is characteristic. Previously he has written a story, "Henry Ashton," in which he carries into effect, practical life his theory of government. It is an interesting story, and his Utopia is surpassed by the perfect care of the perfect social government. And yet the reader is not wholly satisfied with the harmony, and thoroughly ordered arrangement. The fundamental idea of government is to recognize the activity of the individual, and allow of the most perfect freedom commensurate with the rights and freedom of all. A social state in which the government has complete supervision seems to encroach on the independence of its individual members. The battle ground of the past has been on this field for determination of where the right of government, and of the individual, terminated. The "golden mean" in the language of the Chinese statesmen and seers, Confucius, is to be sought, is the one practical method and leads forward.

A ROCKY ROAD TO HEAVEN.

John stood with silent bowed head, at the gate of Paradise. Was he weighed down with gold and sin, and fear shown in his eyes.

St. Peter said, "I'll state your case, you ask that you be sainted; The Lord loveth a cheerful giver, if his money isn't tainted."

Then Peter went before the throne, John looked through the key-hole. He wished to know what he would have, by paying so much toll. Saw an illuminated sign, with these words on it painted:

"The Lord loveth a cheerful giver, if his money isn't tainted."

St. Peter soon returned to John: "I have a new law to tell you. You have to first refine your gold, by melting it in hell. The gold up here has no alloy," at this John D. he faints. "The Lord loveth a cheerful giver, if his money isn't tainted."

BYRON D. STILLMAN.
Chicago, Ill.

Kansas State Association. The State Association of Kansas will hold its fifth annual convention in Topeka, June 1, 2 and 3. I desire to engage a good speaker and test medium for this occasion. We will welcome visitors from all over the state and from sister states as well.

A. SCOTT BLEDSOE.
507 Horne street, Topeka, Kans.
"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritual Gatherings." By Mattie E. Hull. Price 10 cents.

LEGERDEMAIN.

The Part It Has Played In Injuring Honest Mediumship, and Corrupting Our Ranks.

The Articles Published under this Head are Especially Directed to Camp-meeting Officials, Hoping there Will Be a Decided Change for the Better in their Management.

Spiritualists are everywhere awakening! The various camp-meeting officials are calmly considering the necessity of banishing from their grounds those materializing mediums who have ever used artificial torgery, in carrying on their work of deception. Poor Mr. Maybee, now in the Work House at Detroit, Mich., in consequence of his deceptive practices, is a fair specimen of that class who are working along the same lines he did. It is a sad commentary on materializing mediums to know that when the spirit is grabbed it PROVES TO BE THE MEDIUM OR A CONFEDERATE EVERY TIME, dressed in artificial torgery and posing as a spirit, like Mr. Maybee.

Spiritualists, especially camp-meeting officials, should consider this matter well. Take for example Mr. and Mrs. Amunson of 1125 Sixth street, Minneapolis, Minn., materializing mediums. They were exposed recently at a private seance, and the mask was lifted

Letter Number Four.

In our preceding articles it was our purpose to show how EASY IT MIGHT BE TO DECEIVE—how any faker might produce fraudulent manifestations. It is the easiest thing in the world to deceive a credulous person.

The desire for immortality is inherent in all to live in another world after death—to have unlimited time in which to realize that degree of knowledge for which the soul longs, and which seems impossible of attainment in this brief span of our earthly existence, gives the person possessed of the powers to demonstrate the fact that there actually is another world; that our highest aspirations are possible of attainment, an extraordinary position in this physical world.

With this intense desire to penetrate the mysteries of the spirit world, it is not strange, in this age of commercialism, that a MULTITUDE OF PERSONS should come forth claiming to possess the ability to supply the desired information. There is, and moreover, there has always been somebody to supply the demand; and in so doing, the transaction may be legitimate or otherwise.

For instance, rain is needed, and the rainmaker appears. Justice has always been in demand, and the judge came as a natural consequence. Wealth is desired, and a thoroughgoing, someone is ready to assist in obtaining it, for a consideration. The "Get-rich-Scheme" comes in response to this desire for wealth. He is the legitimate product of this law of supply and demand. Long life and health are desired, and the quack doctors flourish. The young lady desires to know her future in the matrimonial line, and the fortune teller gets her dollar. The unscrupulous man who seeks to get something for nothing will readily find some one to assist him, and in most instances, he gets nothing for something. The man to supply his demands always APPEARS ON SCHEDULE TIME.

And so it is with these unscrupulous persons who take advantage of this universal DEMAND FOR SPIRITUAL KNOWLEDGE. THEY SIMULATE THE GENUINE MANIFESTATIONS IN SUCH A CLEVER MANNER THAT IN MOST INSTANCES THEIR VICTIMS ARE THOROUGHLY DECEIVED.

The great problem before us to-day is, how are we to distinguish the fraud from the genuine? What are we going to do about it? What are we going to do about it? AND OUR VARIOUS STATE ASSOCIATIONS, what do they propose to do?

These are questions that should not be passed over lightly. If we are to maintain the integrity of our cause; if we are to have National and State Organizations worthy of the confidence of the world—yes, if our local societies are to be respected, then we must find a way to PURGE OUR CAUSE OF THIS CURSE—THIS FRAUDULENT MEDIUMSHIP.

And what are we to do with these fakes when we have discovered them? Suppress them? Who ever heard of a fake medium retiring from business after being exposed? They move on to the next town, and do more business than ever. The clairvoyant mediums who are KNOWN TO BE MEN OF HONOR, weighs nothing against the bare statement of the exposed medium that he is the genuine article. And there is no remedy so long as our State and National officials are unwilling to devise some plan to make it impossible for fakes to continue in the business. TO SAY THE TRUTH, NOTHING CAN BE DONE TO PURIFY OUR CAUSE IS NONSENSE. To admit that our associates are powerless to rid themselves of this blighting curse would be to charge those in power with being imbeciles. And we know they are not.

It is not especially important to catch a fake in the act to know that he is a fake. The exposure of a little common sense will often determine the character of the seance given. When it has been asserted by such authorities as ANDREW JACKSON DAVIS that there must be HARMONY IN THE CIRCLE; that vibration is the basic principle in the production of phenomena; that the circle must be composed of persons whose minds are in harmony in order to secure good results—then how is it possible for a medium to give two or three seances in one day, as is frequently done at camp-meetings, to audiences composed of all sorts of people? Here may be found a company of fifteen or twenty persons, of various ages, of various minds, and the evil-minded—the ill-tempered side by side with the pure and noble. The grossly ignorant and the intellectual are all here assembled. The medium together with members composing the circle is the instrument through which the people of the spirit world are to give their messages. Each individual may be compared to the keys of a musical instrument. NOW DOES IT SEEM REASONABLE THAT THE SPIRITS WOULD BE ABLE TO PLAY UPON SUCH AN IN-

so effectually that both confessed that they had been DECEIVING THE PUBLIC FOR YEARS. They never gave a genuine materialization, yet glibly Spiritualists flocked to their seances. Their exposure is hideously startling, and will prove a nightmare to the Spiritualists of Minnesota.

Oh! Angels of Light, how long, how long is our cause TO BE BLIGHTED BY MONSTERS OF INIQUITY!

When will the eyes of camp-meeting officials be opened to the legerdemain, the practices of the hideous vampires in our ranks! A full and graphic account of the Minnesota exposure will appear soon.

The necessity for the existence of The Progressive Thinker is becoming more apparent every day, and Spiritualists generally are beginning to realize this fact. Send in your subscriptions now, and thus keep up the PROCESSION. Stirring events will continue to follow, and without this paper you cannot keep informed in reference to the status of our cause.

HARMONIOUS INSTRUMENT AS JUST DESCRIBED? It is simply impossible to manifest their presence under such conditions. Any one ought to know that this statement is true.

Study the laws of mediumship. What a great many need is more knowledge and less phenomena. Ignorance of these laws makes them the easy prey of the unscrupulous trickster.

I feel sure that some good brother will maintain that I have given more space to this subject than necessary; that, in relatively speaking, there is no great amount of fraud practiced in the ranks of our present-day mediums.

The writer has had exceptional advantages to study the subject; and besides has received direct statements from mediums who are in the field to-day, THAT THEIR OWN WORK AS WELL AS OTHERS, WHO, LIKE THEMSELVES, ARE REGARDED AS "GENUINE," IS STRICTLY FRAUDULENT. "How these statements were secured is another story. Let it suffice for the present to say that there are a good many of them, and that their NUMBER IS INCREASING DAY BY DAY." And the worst in the lot is the genuine medium who will give a genuine seance and then give a fake seance when "the conditions are such that the genuine is not possible."

And right here is another problem which we have not yet considered. That this is true need not be questioned by anyone who will observe closely. What is to be done with this kind of a medium? Who can answer? The common sense will tell us, when properly used. To illustrate this point: A rumor got into circulation in a prominent camp-meeting that a well-known lady who had engaged a cottage, and was expected to arrive in a few days, had fallen from a window of a hotel in Chicago, and was killed. THE SPIRIT OF THIS LADY APPEARED IN THE EVENING IN ONE MATERIALIZING SEANCE, AND TWO OR THREE TRUMPET SEANCES. She was glad to meet her friends—very glad indeed! The accident was something terrible. Her life was taken away in a twinkling, but she was pleased to know that she was as much alive as ever. And indeed she was, for on the following day she came into camp carrying her grip, and was greatly surprised to learn that she had been killed in an accident! It was all a mistake. Some one else bearing her name had met with an accident, and while it was not fatal, gave rise to the rumor.

But what about the mediums in whose seances the spirit of this lady appeared? What would be a common-sense view of this matter? Had this lady lost her life, the appearance of her spirit would have been regarded with no suspicion. But under the circumstances, the audience should have been warned, and well, right here you are left to figure out your own conclusions. The application of common sense to this problem cannot fail to secure the correct answer.

Now, that you have the correct answer, here is another: She was a test medium and was giving answers to questions from persons composing her audience. Taking up a slip of paper upon which appeared a question, she said: "The voice tells me that if you go down into the Trenton rock forty-seven feet deeper, you will find oil in paying quantities."

The next answer was as follows: "The voice says you should put down the drill in the north-east corner of your farm, and that if you do this, you will find oil in great quantities. He says you will get a gusher, whatever that is."

And this medium proceeded with her readings, until she had located about thirty paying oil wells. Strictly speaking it was an act of pure fraud. It seemed that the greater part of the audience were engaged in the oil business.

Now let us take a look into this oil business. Thirty men hailing from the oil fields had placed their questions in the hands of this particular medium. They were being strictly for business. Evidently they knew nothing of the phenomena and philosophy of Spiritualism, and cared nothing about either. What they wanted was oil, and that, too, in paying quantities, and they had been told that this medium could give correct answers to their questions.

And just suppose for a moment—that "voice" that supplies the answers to the medium was required to perform a service which, when we come to think of it was something prodigious. He had to flee to those distant oil fields, visit the properties upon which these thirty questioners owned lands or land upon which oil leases were held. The owner of this paper had to look through solid time—some to a depth of nine hundred feet or more, and from general indications decide, as to the quantity of oil contained in the Trenton rock in which oil is found

in that particular section. And remember, he had to perform this Herculean job all inside of a few minutes.

And just think of what a memory that Voice had, that he could visit these lands, situated miles away; that he could remember each oil prospect, and could remember distinctly the exact number of feet to be drilled into the "Trenton" in order to get the best results! Why the whole performance was simply astounding. The gods of ancient Greece might have wrought greater wonders, but we do not recall them.

What are your conclusions? I leave this with you to think about—to figure it out from a rational standpoint. All authorities on Spiritualism agree that a spirit is not very different from what it was when it dwelt in its tabernacle of clay; that the spirit becomes a sage when it leaves the body is a myth from the theologues of the past. A spirit endowed with the marvelous power that would enable it to locate thirty oil wells inside of thirty minutes and render a correct verdict in each case, would be placed with Rockefeller at a fabulous sum. But who believes that any spirit could accomplish such a work? The wonder is that sensible men would believe such work to be among the possibilities.

We would ask our readers that, when they attend seances to be on the alert. Simply be guided in your investigations by reason, the same as you would be if investigating a business proposition.

And another thing: Abolish medium worship. It may seem strange, but it is a fact, nevertheless, that many persons regard mediums with feelings akin to those accorded to some persons, these mediums are as gods.

The honest, genuine mediums, may THEY BECOME MORE NUMEROUS. THEY ARE NEEDED. Let them be supported. They are to be the saviors of the world—to eventually open the gates between the two worlds, that all may know the grand truth of immortality and enjoy to the fullest measure communion with their departed friends.

Bless the honest medium—give him your kindest thoughts along with your financial support. FOR VERILY, AN HONEST MEDIUM IS THE NO-BEST WORK OF GOD.

J. A. WERTZ.
Anderson, Ind.

AN ONLOOKER'S VIEW.

Thoughts From the Land of the Cactus.

What a veritable olla podrida is your paper every week, with its messages from its hosts of correspondents and writers. The mind that cannot find food fitted for its condition must be diseased beyond cure.

First comes the forceful editorials on the vital subjects of the past, the present and the future, and then the logical answers to numerous questions by that veteran, Hudson Tuttle. In the same category I find the Sage of San Leandro, Cal., and the venerable Dr. Peabody, the "globe trotter," besides a great number of others whom I knew through The Progressive Thinker years ago, or as I might say, in a former incarnation when I was a regular subscriber.

I read what they all have to say, and find many things that are old truths to me, who have been in the Spiritualist fold for over half a century, but often clothed in a new formula of words. Among such is that luminous article of J. Clegg Wright, in the issue of February 24.

The scientific investigator backed up through the phenomena occurring in the presence of honest mediums, has been and always will be the main foundation upon which to base a philosophy. I have never known a cornerston to Spiritualism through its philosophy. All have come, and must continue to come through the phenomena occurring in the presence of, or through, reliable mediums.

Of this class of scientific investigators was Prof. Robert Hare in the very early days of the phenomena. It is a dead pity his most instructive work could not be in the hands of all investigators. It would show them the tortuous pathway of an honest man seeking the truth.

Then there was that noble jurist, Judge Edmonds, and the accomplished and polished scholar, Prof. S. B. Brittan, as bright a mind as illumined our horizon to-day. Long since they solved the riddle of the ages, "to be or not to be."

The seeker for truth in this field should not be discouraged at small events. I remember once I visited that most celebrated man, Dr. J. V. Mansfield, the so-called spirit postmaster, from his abode. I answered sealed letters. I went away disgusted and had I been a cavalier I would have pronounced him a humbug, a fraud. Later I sent two sealed letters to him in New York, the last one sealed with wax by Wells Fargo & Co.'s agent in San Luis Obispo, Cal., and got the most absolute proof of his powers as a medium for answering sealed letters. Wells Fargo & Co.'s agent certified on the back of the letter he sealed that it had never been opened, and yet with no address upon its back it was answered as perfectly as any earthly correspondent could have done if he had had the enclosure before him, and yet the name of the one to whom it was addressed was signed to the answer. The answer was characteristic of the spirit addressed when in the form and that was no less a person than Col. James Flisk, Jr.

In my investigations I have recognized the limitations of Col. the highest and most perfect spirits have learned that there are "bottlers in" on the other side the same as here.

I say, continue to give the world the phenomena from the tin rap up through the scale, omitting none, but supplementing the old with new and higher forms as rapidly as media are able with the necessary chemical and physical elements for their production. It is the same to-day as fifty years ago. There is a certain class of talkers and writers who decry and belittle the phenomena and phenomena hunters, as they call regular attendants at seances, forgetting that had it not been for the same ever recurring manifestations they would not have been exponents of any sort of a spiritual philosophy.

"So round and round we run, And ever the truth comes uppermost, And ever is justice done."

So sang the poet and so says your old subscriber.

"The Kingship 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.

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LIFE and REMINISCENCES

OF
Col. Robert G. Ingersoll.

By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of our dead, and every sweet unselfish act is now a perfumed flower."

ROBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shakespeare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so convincing that he won his case.

He knew many things by learning and more by intuition.

He was an intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G. Ingersoll, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully recorded. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

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MR. LYMAN'S PLEA FOR BIRDS.

Why should we longer cling to that relic of savagism? How many are wont to look upon shooting down any bird or animal of any wild species, as being not only sport, but right as well as privileged, and so follow on in the chase with eager purpose, we might say with savage cruelty, to slay, and all for sport.

A late English writer has well said: "The birds are the poets of the air, and singers of the sky."

"In the earliest, even in prehistoric ages when language was a hierarchy on stone and other imperishable substances, there was mention of birds. Later they figured in the myths, legends and ballads, the delight of every nation, coming down to us from the childhood of the race, still treasured in its maturity. In classic Greek we find birds songs, the Hebrew Scriptures contain them, Latin poets have left exquisite rhymes, and from India and the mystic East, we have songs of all the feathered folk in those unknown skies."

The birds of black plumage are considered the most ominous and prophetic. The Arab prophet says:

"I have seen the blackbird of separation; Cicero was forewarned of death by a dark and fearsome owl; Shakespeare calls them 'night's black agents'; Horace speaks of the 'shaded crow'; and one of the most beautiful poems of our own Bryant tells how

"The robins and the wrens are flown,
And from the shrub the jay—
And from the wood-top caws the crow
Throughout the gloomy day."

Not less worthy of our delight are the peaceful and innocent—the lordly and symmetrically formed—native wild animals of the woods, the mountains and the plains; their playful gambols and fleetness, disclose their delight in conscious life.

After being a pioneer in California for nine years, beginning with "the days of forty-nine," and witnessing there the great and cruel slaughter of the game which in that favored clime was so very plentiful, in both bird and animal species, and then in '84, becoming a pioneer in Montana and again witnessing and joining in a similar onslaught upon the peaceful as well as the ferocious and destructive species, I became so deeply impressed with the great and cruel wrong done to the innocent wild-bird and animal life by the hunter's chase and killing "just for the sport of it," that I have long desired to give in a public way an urgent plea to spare the innocent creatures, for that in reality and in principle to a great degree, human life was as sacred as is the human life. So I would say, let us stop and think and consider.

Why should we longer cling to that relic of savagism? How many are wont to look upon shooting down any bird or animal of any wild species, as being not only sport, but right as well as privileged, and so follow on in the chase with eager purpose, we might say with savage cruelty, to slay, and all for sport.

All sportsmen not beset with more or less savage instinct, have not failed to witness the accusing, as well as terror-stricken look of the large, expressive eyes of all kinds of wild, peace-loving animals, like deer, antelope, elk, etc., gazing at them with mute, but bitter reproach, while the terrible death agony was manifest in their struggle; a look as accusing and as appealing as might be seen in human eyes under like conditions. And why not? These peaceful innocents are endowed with life—the same life—as are their destroyers, and by the same creative power.

How pleased to see by the humane disposed that nature provided the birds and animals in such variety to furnish a more pleasing and animated landscape for man, not that he should find savage sport in their destruction. How painful to the more humane and thoughtful to see the lovely animals, the sweet singers and birds of beautiful plumage, whether deer or duck, quail or quail, all in their native wild state, peaceful, happy, enjoying to the full the gifts of life, wounded or killed by cruel hearted man.

The writer, then, would plead with all hunters to open their eyes and their hearts to the great wrong and horror of such practice. The difference is less than one step between the red life-current in man and in the animal. All life is sacred, is from the same divine source; think of them as your friends and you will not, even to supply your table with so-called dainties, shed their innocent blood, for are not all peace-loving, innocent forms—animal or birds—in which flow the red life-currents, of the one family and from the one creative source with man?

There are men who have criminal habits and they must be restrained by law. So under the law of "the survival of the fittest," there are animals with habits of destroying man, or of destroying the needed means for man's support and progressive life; these are not to be classed with the beautiful innocents of entirely peaceful habits. Spare the latter, whether bird or animal, in all places for any and all purposes and be conscious of the sweet enjoyment of a truly humane feeling toward the unoffending innocents, whose enjoyment of life is as precious to them as is your own to yourself.

The writer knows whereof the things he is writing; he has traveled the road and has gained the foolish renown of the mighty hunter, but would not now stain with his life-blood the beautiful plumage of a wild duck; rather instead the true and sensible delight would be in witnessing the rapid flight, the bright plumage, the graceful poise and poetry of motion on the water.

And so of all the beautiful birds, the sweet singers of the woods and fields, so full of happy life. The sensible bird will not harm them, for the birds alive, with their graceful motions will give him far more joy than when killed, and the boy's finer feelings will then remain forever free from bitter regrets. O, how pitious a sight to witness the dying, quivering innocent, helpless birds!

DIED A SPIRITUALIST.

His Physical Body Claimed by the Catholics, but They Could Not Capture His Spirit.

To the Editor:—Doubtless the many readers of The Progressive Thinker will remember the able contributions made to its columns a few years ago by Mr. Paul F. de Gournay of Baltimore, Md. He was a very dear friend of mine, and when I filled engagements in this city some twelve years ago, he was my constant companion, and by his fatherly advice did much to encourage me in carrying on the work for our cause.

Returning to this city after an absence of ten years, I find that my dear friend has been translated to that better and more glorious world that lies just beyond the River of Death. There were circumstances in his life that I feel ought to be recorded in the historical literature of Spiritualism.

Occupying an exalted position in his own country, France, he was naturally allied to the State Church of that country, the Roman Catholic, but after living a number of years in the United States, he was brought in contact with Spiritualism. Being pre-eminently intuitive and inspirational he soon was led to fully accept the truths taught in the philosophy. In advancing Spiritualism he was a power, for his family as well as his former associates in the Catholic church opposed him on every hand, and this opposition continued even up to the very hour of his translation.

To show the sterling integrity and bravery of the man, I want to relate the following circumstance: Just forty-eight hours before his spirit took its flight to a happier world, he, realizing that he was surrounded by Catholics who would misrepresent him in his dying hours, sent for a true and tried Spiritualist friend, and wrote, and gave into his keeping the following letter:

"Baltimore, Md., July 23, 1904.
"Feeling my end approaching, but in the full enjoyment of my faculties, I wish to declare, all statements to the contrary that may be made, that I die a Spiritualist. No! do not die, but pass into a brighter and more glorious life, to immortality, where I shall meet my loved ones and all the great minds that have worked for the good of mankind."

"PAUL F. DE GOURNAY."
So this letter proves the consistency of this true man, who found the philosophy of Spiritualism good enough to live by, and also good enough to die by. After his translation, the Catholics claimed his body and held a funeral in accordance with the rights of their church, but we Spiritualists know that Paul F. de Gournay was a Spiritualist still. The mummers of the church could have no effect on his emancipated spirit.

Two years have passed since he went into spirit life, and now as I write these lines he stands beside me. Through my clairvoyance I hear him say: "My expectations have been fulfilled to the uttermost. Through The Progressive Thinker I would send greetings to all my friends, and let me say to all the world, that SPIRITUALISM IS TRUE, and Paul F. de Gournay is satisfied."

I append to this letter the obituary notice published in the local Baltimore papers at the time of his death. I think these things are worthy of being made a matter of record, as there was no prominent notice of his translation in our papers.

I am Sincerely,
OSCAR A. EDGERLY,
Baltimore, Md.

Col. Paul F. de Gournay, who in his own country, France, was the Marquis de Gournay de Marcheville, died last night at his home, 309 West Hoffman street, after a long illness. Col. de Gournay was a native of Brittany, but was a thorough cosmopolitan. He was consul here for France for seven years, and retired about four years ago. He fought through the Civil War in the Confederate Army, having been captain in a troop organized by him in New Orleans at the beginning of that war.

The troop of artillery, raised by him at his own expense, first fought in the Army of Virginia, then served with the Army of Northern Virginia at the seven-day battle of Yorktown and was then transferred to the southwestern part of Virginia and was in the gallant defense of Port Hudson, in which Col. de Gournay was prominent. During the siege he was made lieutenant colonel and commanded a battalion. After the capitulation of Port Hudson he became a prisoner of war, and remained as such until the close of the war. He was wounded at the siege of Port Hudson by a piece of shell which struck him in the chest. He was esteemed very highly by Major General Frank Gardner, who commanded the troops during the siege of Port Hudson. After the close of the war Colonel de Gournay went to France, and remained there for several years. He then returned to Baltimore and resumed his literary work, which had been interrupted by the war.

Colonel de Gournay, after leaving college, went to Cuba to manage large plantations owned there by his father. He became enthused with the Cuban cause and was appointed private secretary to Lopez, and was one of the three men who followed the career of that patriot to its close.

He was the divine plan too high a stand for that, let that high stand, then, include the humane love of right even toward the unoffending wild creatures—birds and animals, intended to be his companions and friends and he will no longer cause the precious life-blood to go out in the death struggle.

L. B. LYMAN.

PROPHECIES REALIZED.

They Were Made in October, 1905, and Some of Them, We Regret to Announce, Have Proved True.

Abbe Moreau, in a Paris dispatch to The Minneapolis Sunday Journal, Oct. 23, predicted the catastrophe which has overwhelmed San Francisco. Not only this, but he announced that the spring of 1906 would be marked by four principal disturbances, and the occurrences of March and April have fulfilled his prophecy.

Here is Abbe Moreau's specific statement of the disturbances to be expected, and the verification of his forecast:

(a) The west coast of the two Americas.
(b) The line including the volcanic district of eastern Asia.
(c) The South Sea Islands and Australia.
(d) The depression of the Mediterranean.

(Vesuvius in eruption April 5, 1906, and succeeding days.)

Abbe Moreau's prediction was published in The Sunday Journal October 23, 1905, in a Paris dispatch of the New York Herald cable service, exclusively used in the northwest in The Sunday Journal. The dispatch read as follows:

Paris, Oct. 28.—Abbe Moreau, writing on the subject of the recent solar activity, says: "As the solar activity will slowly diminish, it is highly probable that earthquakes will occur in March or April, next."

It will be remembered that Abbe Moreau, in an article which was widely copied, predicted the earthquakes which a few months ago devastated India, and which, he holds, were due to sunspots. He maintained the following in an article published this week:

"There is a connection between solar activity and volcanoes and even earthquakes. The awakening of the internal forces of the globe coincides with a sudden change in the curve of sunspots if it rises or if it falls. The number of sunspots is not alone a decisive factor; there must be sudden augmentations or diminutions."

"Earthquakes, and especially volcanic action, are localized on the lines of fracture of the globe, and particularly at the intersection of these lines; (a) The west coast of the two Americas; (b) the line including the volcanic district of eastern Asia; (c) the South Sea Islands and Australia; and (d) the depression of the Mediterranean, cutting the three first lines of fracture almost at right angles."

"These are facts. Hypotheses less certain have been suggested. The sun acts on the crust of the earth by causing its potential electricity to vary or by modifying the heat sent to the earth. For both there would be a dilation or shrinking of the envelope."

IN THE NEW TEMPLE.

Erected for Spiritualists by Mr. Munger, Now Passed to Spirit Life—Rev. and Mrs. Sprague Begin a Series of Meetings—Noted Missionaries of the Spiritualist Faith Commence a Series of Meetings at the Munger Temple—Readings.

Rev. and Mrs. E. W. Sprague of Jamestown, N. Y., arrived in Macomb, Ill., Saturday night, and on Sunday morning conducted the first of a series of special meetings to be held in the Spiritualist Temple on East Washington street. It had been planned to dedicate the new church Sunday but on account of Mr. and Mrs. Sprague arriving in the city so late and because Mrs. G. Cooley, another prominent worker, failed to reach here Sunday the dedicatory services were postponed to some future date. Announcement of the date of the dedicatory services will be made in The By-Stander as soon as the date is arranged.

There was quite a large crowd of people congregated at the new church Sunday morning to hear the noted Spiritualist missionaries. Rev. Sprague was the first speaker. He is a man with a pleasant personality and is an interesting talker. He told his audience that Spiritualism had come to help educate and help man come to an understanding of the gifts that have been given him. He said that if people wished to investigate Spiritualism the best place to do it was in the ranks. "We wish to see the walls and the barriers between the various dogmas torn down," said Mr. Sprague, "and all come together for good, giving everybody the freedom of speech. Any minister of the gospel is welcome to use our platform. He may abuse us from it if he wishes and all we would ask would be the privilege of making a reply." The phenomena of modern Spiritualism are of the same kind as that upon which every other religion rests. We do not come here to antagonize any other religion." The speaker made quite a lengthy talk and then said that Mrs. Sprague would give a few readings.

Mrs. Sprague, who is a noted medium and also an ordained minister, is a devoted worker. Among other things which she said were:

"I am very glad to see so many here at our meeting today. This is a beautiful structure which Mr. Munger left here. We knew him before, he left the material world and we learned to love him. He always wished to do something to leave as a monument. He has left it in this building and you people should feel very thankful to him. You should honor the memory of Mr. Munger for he was a grand and noble soul. His hope was that he was going to live and be well and strong when this building was dedicated. We regret his absence in the material sense, but he is here in the spirit. I knew he was here when I entered the building this morning. Look how he has arranged everything so conveniently for the benefit of you people. Friends, Brother Munger is at the wheel today and he is not going to let this work stop."

Mrs. Sprague then gave some readings. She pointed towards some ladies sitting in one section of the room and said that she saw two spirits. "One of these spirits is an old lady, I

PREDICTS EARTHQUAKES IN FAR-OFF ORIENT.

Rev. Oscar A. Edgerly, While Under Spirit Control, Tells of Future Disasters.

Claiming to have predicted to a certain extent, while under spirit control, the earthquakes of San Francisco and the eruption of Vesuvius, Rev. Oscar A. Edgerly, of the Spiritual Church, West Franklin street, Baltimore, Md., stated in his lecture, that under similar conditions the next seismic disturbances, in the not distant future, would occur in the Orient, particularly in the southern portion of India and in the region of Japan, and that the disturbances would be far greater than that of Vesuvius and San Francisco.

"In what sense, if any, could the earthquake of California be considered the visitation of God?" was one of the questions asked last night after Rev. Edgerly had placed himself under spirit control. He spoke, it was stated, while under the influence of the spirit of a deceased Presbyterian minister named Campbell, and his answer to the question asked, was, in part, as follows:

"The disturbances are in accordance with the laws of nature and are not the direct visitation upon the people who are the sufferers from such natural disturbances. Had this occurred in a barren desert it would not have aroused the same feeling it does with, because human life would have been almost, if not entirely, exempt from the operation of the destructive forces, and the disturbances are the result of a more general agitation of natural forces than our scientists believe."

The seismic disturbances, or earthquakes, as they are called, are the result of the planet being influenced by the moon, so is the crust of the earth disturbed and caused to break by the attractive forces of other planets operating upon the matter contained within the crust of the earth.

"At the suggestion of the associate spirit that stands by my side, the next seismic disturbance in the not far distant future will occur in the Orient, and particularly in the southern part of India, and in the region of Japan, which will be far greater than the present phenomena in California."

After the question had been fully answered, the question, "Is God's Justice Man's Justice?" was asked, and several others, which the spirit is supposed to have answered through Rev. Edgerly.

Rev. Edgerly stated to a representative of The American that a few days before the eruption of Vesuvius he reported a spirit stated through him that there were certain conditions in process of formation which would soon result in volcanic disturbances on the shores of the Mediterranean, and that conditions were ripe for a volcanic process going on in the interior of the earth, to cause the worst earthquakes on the Pacific Coast and in other parts of the earth, that have ever been recorded in the history of humanity.

Rev. Edgerly stated that while under the influence of spirit control he predicted that Galveston would be overthrown by a tidal wave. The prediction was made on April 29, previous to the month of September, when the terrible disaster occurred in Galveston.—Baltimore American.

can see her there and she has a message for you."

The medium then described the appearance of the spirit and the lady in the audience kept nodding her head that the description was correct. The medium then described the man spirit that was near the lady. "This spirit," he said, "is a man with a white hair, and is pale. He walks with a cane. His hand is palsied." The lady declared that the description was a perfect one of her father and mother who had been dead for many years. The strange part of it is that the lady does not believe in the spiritual doctrine in any respect and had never talked with or seen either Mr. or Mrs. Sprague before.

Mrs. Sprague then directed her attention to another part of the room and pointing down to a man said, "I see spirit forms beside you."

"You were born far away from here."

He nodded yes.

"The country in which you were born was rough. There was a large mountain off to the left. Also a large mountain to the right. The house in which you were born was not large. There was a large grove of trees at the rear of the house. The well from which water was secured was an old-fashioned well-sweep and water clear, cool and pure."

She evidently described his birthplace correctly for he kept nodding at each statement she made. She then described four spirits which were then standing beside him and called them by name. The man acknowledged all her statements were correct.

She gave two more readings and the services were closed.

Sunday Night.

Another meeting was held Sunday night and there was a large audience. Mr. Sprague read many passages from the bible, showing that the Spiritualist doctrine is founded upon the bible. A number of readings were given by Mrs. Sprague which mystified the congregation.

Spiritualism.

Rev. and Mrs. Sprague are boarding at the home of Mrs. Edgerly on East Jefferson street. A representative of The By-Stander called there Monday morning to learn something of the history of Spiritualism. Mr. Sprague very kindly furnished the following information:

"Modern Spiritualism was established through the mediumship of two little girls at Hydesville, N. Y., in 1848. They were daughters of Mr. and Mrs. John D. Fox, well known members of the Methodist church."

IT HAS THE RIGHT RING.

A Letter From the President of the State Spiritualist Association of Missouri.

I wish to pay my tribute of praise to Prof. Lockwood for his article on "Spirit Photography," and Brother J. A. Wertz for his splendid articles on Leggedman. Both articles are giving a line that the Spiritualists are giving the public need education on badly. They should be put in pamphlet form and distributed by the state associations in every society over which they have jurisdiction. Missouri for one will be glad to purchase and distribute same.

To me, the only solution to the problem, "How to get rid of the fake element," is the education of the masses so that they will demand absolute scientific proof of the genuineness of the physical phenomena, given out by sensational coin-grabbing mediums (?), or refuse to attend their circles. When Spiritualists demand test conditions that are test conditions to the intelligent investigator as well as to the medium, and refuse to attend a circle unless the reasonable request is agreed to, the frauds will go out of business for lack of patronage.

I know that "old chestnut" will be rung in, in reply, that if you bring a suspicious condition into a circle, it will spoil the harmony and prevent phenomena; but I deny that asking for reasonable proof of the genuineness of dark room phenomena throws a harmful condition over a circle of genuine truth seekers. If this be the case, how did Crookes, Wallace, Zollner and the many other scientists get their scientific proof of the genuineness of spirit return? And if it was not necessary for them to testify their intelligence, it is not necessary for you and me, and the medium, that demands this of yours truly will wake up to the fact that while I am a Spiritualist I am not (as my wife says) one of the easy kind.

There are many apparently intelligent Spiritualists who attend a materialization seance (?), where from thirty to forty spirit (?) forms come forth three or four times a week, not counting equal afternoons, and in a room so dark as to make it impossible to see, let alone recognize one face and who cry out in holy horror when one expresses a doubt as to the genuineness of phenomena produced in violation of every known natural law.

I know a poor, uneducated woman who is led by every fake medium in town, and who deprives herself and family of the necessities of life, in obedience to the requests of her spirit friends (?) to come again and they will be able to give her some more. Brother Francis, if I could believe that my loved ones who have passed over would enter into a conspiracy with some coin-grabbing medium (?) to catch my hearers' earnings for them to dole out and call it a reward—but why go further? Such a belief is an insult to their memory and my own common sense. In the language of Puck, "What fools we mortals be."

May the grand work that is being done by The Progressive Thinker go on. May its vigorous fight on fraud be continued without fear or favor, and as the X-mis of truth turned on all from the highest to the lowest, wherever a squeal of protest is heard, let the search be long and thorough. "Tis the galled jade that winsces."

PAUL MCARTHUR.

St. Louis, Mo.

thousands of people, congregated to hear our gospel. There are 20,000 medium public afternoons in the United States. There are 250,000 Spiritualists in the organization and it is estimated that there are three and a half million people in this country who believe in Spiritualism.

"It is the popular movement and has encircled the globe. It is taught in every civilized country on earth. We send missionaries to other countries unless we receive a call for them."

"Spiritualism is an organized religion and we have national and state officers. The next national convention will be held in Chicago next October."

"Spiritualism is organized for the purpose of advancing the cause of human progress, and not for the purpose of antagonizing any religion. We are children of one father God and of one mother Nature."

Meetings This Week.

There will be meetings held at the Munger Temple on East Washington street, beginning at 8 o'clock, except on Thursday evening, when a meeting for Spiritualists alone will be held. At this time a society for the investigation and promulgation of the truths of Spiritualism will be organized. Reading circles and development classes will be established and later on a Lyman and Aid Society for carrying on the work here will be organized.—The By-Stander, Macomb, Ill.

A GIRL MIND READER.

She Is the Most Remarkable Now Before the Public.

Miss Myra Maxwell of Minneapolis, Minn., a gifted mind reader, was entertained at Le Sueur at the home of Miss Clara Parker, president of the Monday club. Miss Maxwell gives manifestations of her mystic gift only for friends. In one of her prettiest exhibitions she entered the room swiftly, blindfolded and walking beside, but not touching, her sympathizer, crossed the room without hesitation, turning aside for chairs and tables as though she could see; went to a little girl that was standing in the corner with her face to the wall; led the girl across the room; lifted her up and placed her in the lap of a woman, all exactly as it had been arranged by the spectators that she should do. A closed hunting-case watch was held in the hand of a good subject who knew what time the watch showed. Miss Maxwell could instantly tell the exact hour and minute by reading it from the mind of the subject. She had not used her gift for a full year previous to last evening, but showed all her power, unimpaired by lack of practice.

"The talent of success is nothing more than doing what you do well, and doing whatever you do without a thought of fame."—Anon.

That Terrible Earthquake!

It Is Graphically Portrayed by a Prominent Lawyer and Spiritualist, Who Passed Through the Awful Ordeal.

We have just passed through the most terrific earthquakes that, from all accounts, San Francisco has experienced within historic times. I have survived the destructive shocks of many earthquakes, but none so terrible—none that left such widespread and utter ruin in its wake.

The shock commenced at about 5:15 p. m., April 18. My wife and I were occupying the fourth story of the Gault House at 1208 Market street. We were both awake at the time.

We arose, and upon the side of the bed, and this continued, seemingly, for hours, though the actual time was only from three to five minutes.

Large buildings all around us were swept to the earth, attended by frightful shrieks of the maimed and dying. When the swaying and heaving of the building had ceased, and the structure remained intact, we went to the window and saw that as far as the city of San Francisco was concerned, the earthquake in its maddened work had left. Two blocks from us a large building was shaken down, carrying to their death three hundred souls, killing, maiming and pinning them to the debris for three and a half hours, when flames consumed all the mortal remains of the three hundred.

As the flames were gradually approaching our place, we packed many of our valuables and had them taken down to Golden Gate Avenue at the northern side of the Gault House, where the fire had not started. We then returned to our apartments and watched the progress of the ravages. As the north wind was blowing, we felt that there might be a possibility of escape; but the fire continued gradually to approach Market street, igniting building after building. It finally reached Sterling's large carpet and furniture house nearly opposite the Gault House, when the large building was soon enveloped in flames. The fire then spread to all the buildings on the south side of Market street, enveloping Krogan's large furniture store, directly opposite my building, in flames. We then left the building, leaving everything that was there, sent our goods that had been packed to a warehouse for storage to a place out of danger as we thought, and as all supposed.

We then remained on the streets watching the progress of the consuming flames south of Market street. At 8 o'clock p. m., every building on the south of Market street was utterly destroyed by the fire, and the Gault House remained unharmed, having survived the seismic shock of the fiery calamity. At that hour the military law, complete control under martial law, allowed us to return to our apartments.

We repaired to our deserted rooms, and at the windows on the Market street side, we looked over that part of the desolate city. As far as the eye could reach there was nothing but ruin, but the fallen and ruined walls, and the seething flames in their destructive work.

As Mrs. Lewis and I stood at the windows a terrible scene presented itself. There was one vast ocean of burning. Lived, molten fire! One could but think of Dante's description in the Inferno, of the damned in eternal hell. We were weary and distressed with the terrible scenes and experiences of that fateful day.

We retired, had a refreshing sleep and awoke at two o'clock in the morning.

We then saw the lurid sky on the western side of Market street, and going to the windows we saw that that side was in flames. The fire was within one block of us, and approaching rapidly before a driving gale. We attired ourselves rapidly in such clothing as we could most quickly reach, and gained the street as rapidly as possible, and in our flight left all our money. We shot back with hundreds of others to the corner of Sixth and Mission streets, where everything had been swept by the fire the day before. There we remained in sight of our building and saw it reduced to ashes. The whole district north of Market street was then destroyed by fire. The city is a total wreck, left in ashes and debris. The value of the property stored the day before was all consumed. We lost everything but the scanty raiment with which we were clad. My law library, all my legal papers and documents, and all valuable papers went up in smoke. My miscellaneous library containing many rare and valuable books that can never be replaced, was entirely destroyed. Many valuable manuscripts which cannot be duplicated were lost in the flames.

But what I feel the loss of more than all things else is the scientific and psychic data, historical and literary notes and references that for more than forty years have been collecting and classifying are gone. The record of my experiments in biology made during the last thirty years are also gone.

And what I sorely regret is the destruction of bound volumes of The Progressive Thinker for three or four years, and these I fear cannot, in their entirety, be replaced.

The new City Hall, the Hall of Justice, Old Fellows' Temple, Masonic Temple, the St. Francis Hotel, the Palace and the Grand Hotel, are gone. The newspaper offices—the Call and the Examiner—buildings are destroyed, and the Chronicle building badly injured.

All that is left of many of these buildings is simply the massive iron frames, all the brick and stone having been shaken out by the seismic shock; and all except the United States Mint and the post office has been reduced by the flames. This shattering furnishes a lesson and a warning to architects and builders in the future. With iron blinds to protect the windows such destruction would not happen.

At the outset martial law was declared and the military took charge, and at once compelled the closing of all schools.

There could be no trifling with the military authority. More than two hundred men were shot down in the streets by the soldiers for stealing and for insulting women. Several men were shot for refusing to work when ordered by the military. For four days my wife and I camped upon the streets, with hundreds of thousands of others. Here the rich and the poor met upon a common level, and through it all extreme good nature prevailed.

John D. Spreckles' wife gave birth to an infant upon the desolate streets of San Francisco.

My wife, with me and also hundreds of others found our only shelter under the broad canopy of the heavens for four days.

But yesterday the stench from decaying bodies in the ruins became unbearable, and we managed to get over to Oakland, at No. 305 14th street, corner of Harrison, where we were temporarily housed. How many of the dead, how many of the charred remains of the human race, will never be known.

On the 19th and the 20th I saw lying by the wayside and in the debris the charred bodies of the deceased. On Howard street I saw lying on the sidewalk in front of a demolished hotel what appeared to be the burned and charred body of a beautiful woman. The head and neck and shoulders were only burned and charred, not beyond recognition, but the lower limbs and body were almost entirely consumed.

While I have passed through the fiery furnace, as it were, to Moloch, I have great reason to be thankful, and to rejoice at my extreme good luck—I say extreme good luck—yes, when compared to that of the unnumbered unfortunate victims who went to death through the wreck of buildings and the burning fires.

There is no need, however, of murmuring or complaining. Under the ETERNAL LAWS OF NATURE, IT WAS TO BE; and all who came to San Francisco were born in the doomed city came into the world under the laws of Nature's unerring and eternal law.

The seismic shock, and burning fires have swept the city, to be almost inevitably followed by the dire calamity of pestilence caused by the decaying bodies buried by the debris. No one who has not passed through this terrible experience can form the slightest idea of the dire calamity. No pen, however facile, can describe it. No imagination, however fertile, can portray the dire result. I can never forget these terrible incidents which must ever remain undescribed, and indescribable, for want of human power to perform the task.

G. W. LEWIS, A. M.

CHURCH IS TOO SLOW.

Christians Think They Are Sailing to Heaven in Excursion Boats.

"The Church and Social Ideas" was the subject of a lecture delivered at the Trinity Church, Sixth avenue, Pittsburgh, Pa., by the Rev. Dr. W. A. Stanton, pastor of the Shadyside Baptist Church, in which he uttered the following sharp criticisms:

"The church is slow, exceedingly slow. It took it 300 years to learn who Christ is, 400 to learn the nature of sin, and even now it has not learned the right method of saving souls. The world regards the church not so much as a soul and society saving institution but as a close corporation, a limited partnership, a self-centered aggregation of saints seeking their own personal wealth, and their own solitary post mortem mansions in the skies. If the church does not give us a sociological religion that will teach Christians to mingle with the people of the world and influence them rightly, God will destroy the church and give us something better. Too many of the Pittsburgh churches are simply pleasure excursion boats sailing toward the heavenly shores. The passengers, who must be of just the right social standing, sit quietly on board watching the scenery and enjoying themselves, while there is no room in the boat for drowning sinners or a cargo of good works."

A PROPHETIC DREAM.

No Doubt Induced by a Wise Spirit Who Foresees the Disaster.

Ament the earthquake at San Francisco comes a story which will cause believers in telepathy and kindred sciences to take a firmer hold on their belief. This morning a little Marie, five years old, related to her mother, which she had had during the night and which was to the effect that she had dreamed that she was in a large city and that the place had been

A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter V.—Continued.

Pain was written in his face. I drew away to leave him room, with mingled pity and horror that this poor wretch should be the partner of the only shelter I could find within so short a time of my arrival. I who—It was horrible, shameful, humiliating; and yet the suffering in his wretched face was so evident that I could not but feel a pang of pity too. "I have nowhere to go," I said. "I am a stranger. I have been badly used, and nobody seems to care."

"No," he said, "nobody cares; don't you look for that. Why should they? Why, you look as if you were sorry for me! What a joke!" he murmured to himself—"what a joke! Sorry for some one else! What a fool the fellow must be!"

"You look," I said, "as if you were suffering horribly; and you say you have come here for years."

"Suffering! I should think I was," said the sick man; "but what is that to you? Yes, I've been here for years—oh, years! that means nothing—for longer than can be counted. Suffering is not the word. It's torture; it's agony! But who cares? Take your leg out of my way."

I drew myself out of his way from a sort of habit, though against my will, and asked, from habit too, "Are you never any better than now?"

He looked at me more closely, and an air of astonishment came over his face. "What d'ye want here," he said, "pitying a man? That's something new here. No, I'm not always so bad, if you want to know. I get better, and then I go and do what makes me bad again, and that's how it will go on; and I choose it to be so, and you needn't bring any of your d-d pity here."

"I may ask, at least, why aren't you looked after? Why don't you get into some hospital?" I said.

"Hospital!" cried the sick man, and then he too burst into that furious laugh, the most awful sound I ever had heard. Some of the passers-by stopped to hear what the joke was, and surrounded me with once more a circle of mockers. "Hospitals! perhaps you would like a whole Red Cross Society, with ambulances and all arranged?" cried one. "Or the Misericordia!" shouted another. I sprang up to my feet, crying, "Why not?" with an impulse of rage which gave me strength. Was I never to meet with anything but this fiendish laughter? "There's some authority, I suppose," I cried in my fury. "It is not the rabble that is the only master here, I hope." But nobody took the least trouble to hear what I had to say for myself. The last speaker struck me on the mouth, and called me an accused fool for talking of what I did not understand; and finally they all swept on and passed away.

I had been, as I thought, severely injured when I dragged myself into that corner to save myself from the crowd; but I sprang up now as if nothing had happened to me. My wounds had disappeared; my bruises were gone. I was as I had been when I dropped, giddy and amazed, upon the same pavement, how long—an hour?—before? It might have been a year, I cannot tell. The light was the same as ever, the thunderous atmosphere unchanged. Day, if it was day, had made no progress; night, if it was evening, had come no nearer,—all was the same.

As I went on again presently, with a vexed and angry spirit, regarding on every side around me the endless surging of the crowd, and feeling a loneliness, a sense of total abandonment and solitude, which I cannot describe, there came up to me a man of remarkable appearance. That he was a person of importance, of great knowledge and information, could not be doubted. He was very pale, and of a worn but commanding aspect. The lines of his face were deeply drawn; his eyes were sunk under high arched brows, from which they looked out as from caves, full of a fiery impatient light. His thin lips were never quite without a smile; but it was not a smile in which any pleasure was. He walked slowly, not hurrying, like most of the passers. He had a reflective look, as if pondering many things. He came up to me suddenly, without introduction or preliminary, and took me by the arm. "What object had you in talking of these antiquated institutions?" he said.

And I saw in his mind the gleam of the thought, which seemed to be the first with all, that I was a fool, and that that was the natural thing to wish me harm, just as in the earth above it was the natural thing, professed at least, to wish well,—to say good-morning, good-day, by habit and without thought. In this strange country the stranger was received with a curse, and it took an answer not unlike the hasty "Curse you," then, also! which seemed to come without any will of mine through my mind. But this provoked only a smile from my new friend. He took no notice. He was disposed to examine me, to find some amusement perhaps—how

could I tell?—in what I might say.

"What antiquated things?" "Are you still so slow of understanding? What were they—hospitals? The pretences of a world that can still deceive itself. Did you expect to find them here?"

"I expected to find—how should I know?" I said, bewildered—"some shelter for a poor wretch where he could be cared for, not to be left there to die in the street. Expected! I never thought. I took it for granted."

"To die in the street!" he cried with a smile and shrug of his shoulders. "You'll learn better by and by. And if he did die in the street, what then? What is that to you?" "To me!" I turned and looked at him, amazed; but he had somehow shut his soul, so that I could see nothing but the deep eyes in their caves, and the smile upon the close-shut mouth. "No more to me than to any one. I only spoke for humanity's sake, as a fellow-creature."

My new acquaintance gave way to a silent laugh within himself, which was not so offensive as the loud laugh of the crowd, but yet was more overpowering than words can say. "You think that matters? But it does not hurt you that he should be in pain. It would do you no good if he were to get well. Why should you trouble yourself one way or the other? Let him die—if he can—That makes no difference to you or me."

"I must be dull indeed," I cried,—"slow of understanding, as you say. This is going back to the ideas of times beyond knowledge—before Christianity." As soon as I had said this I felt somehow—I could not tell how—as if my voice jarred, as if something false and unnatural was in what I said. My companion gave me a twist as if with a shock of surprise then laughed in his inward way again.

"We don't think much of that here, nor of your modern pretences in general. The only thing that touches you and me is what hurts or helps ourselves. To be sure, it all comes to the same thing—for I suppose it annoys you to see that wretch writhing; it hurts your more delicate, highly cultivated consciousness."

"It has nothing to do with my consciousness," I cried angrily; it is a shame to let a fellow-creature suffer if we can prevent it."

"Why shouldn't he suffer?" said my companion. We passed as he spoke some other squalid, wretched creatures shuffling among the crowd, whom he kicked with his foot, calling forth a yell of pain and curses. This he regarded with a supreme contemptuous calm which stupefied me. Nor did any of the passers-by show the slightest inclination to take the part of the sufferers. They laughed, or shouted out a gibe, or what was still more unbecoming, went on with a complete unaffected indifference, as if all this was natural. I tried to disengage my arm in horror and dismay, but he held me fast with a pressure that hurt me. "That's the question," he said. "What have we to do with it? Your fictitious consciousness makes it painful to you. To me, on the contrary, it is a pleasurable feeling. It enhances the amount of ease, whatever that may be, which I enjoy. I am in no pain. That brute who is— and he flicked with a stick he carried the uncovered wound of a wretch upon the roadside—"makes me more satisfied with my condition. Ah! you think it is I who am the brute? You will change your mind by and by."

"Never!" I cried, wrenching my arm from his with an effort. "If I should live a hundred years."

"A hundred years—a drop in the bucket!" he said with his silent laugh. "You will live forever, and you will come to my view; and we shall meet in the course of ages, from time to time, to compare notes. I would say good-bye after the old fashion, but you are but newly arrived, and I will not treat you so badly as that." With which he parted from me, waving his hand, with his everlasting horrible smile.

"Good-bye!" I said to myself, "good-bye! why should it be treating me badly to say good-bye?"

I was startled by a buffet on the mouth. "Take that!" cried some one, "to teach you how to wish the worst of tortures to people who have done you no harm."

"What have I said? I meant no harm; I repeated only what is the commonest civility, the merest good manners."

"You wished," said the man who had struck me,—"I won't repeat the words; to me, for it was I only that heard them, the awful company that hurts most, that sets everything before us, both past and to come, and cuts like a sword and burns like fire. I'll say it to yourself, and see how it feels: God be with you! There! it is said, and we all must bear it, thanks, you fool and accursed, to you."

And then there came a pause over all the place, an awful stillness,—

hundreds of men and women standing clutching with desperate movements at their hearts as if to tear them out, moving their heads as if to dash them against the wall, wringing their hands, with a look upon all their convulsed faces which I can never forget. They all turned to me, cursing me with those horrible eyes of anguish. And everything was still; the noise all stopped for a moment, the air all silent, with a silence, that could be felt. And then suddenly out of the crowd there came a great piercing cry; and everything began again exactly as before.

While this pause occurred, and while I stood wondering, bewildered, understanding nothing, there came over me a darkness, a blackness, a sense of misery such as never in all my life—though I have known troubles enough—I had felt before. All that had happened to me through-out my existence seemed to rise pale and terrible in a hundred scenes before me,—all momentary, intense, as if each was present moment. And in each of these scenes I saw what I had never seen before. I saw where I had taken the wrong instead of the right step, in what wantonness, with what self-will it had been done; how God (I shuddered at the name) had spoken and called me, and even entrusted, and I had withstood and refused.

All the evil I had done came back, and spread itself before my eyes; and I loathed it, yet knew that I had chosen it, and that it would be with me forever. I saw it all in the twinkling of an eye, in a moment, while I stood there, and all men with me, in the horror of awful thought. Then it ceased as it had come, instantaneously, and the noise and the laughter, and the quarrels and cries, and all the commotion of this new bewildering place, in a moment began again. I had seen no one while this strange paroxysm lasted. When it disappeared, I came to myself, emerging as from a dream, and looked into the face of the man whose words, not careless like mine, had brought it upon us. Our eyes met, and his were surrounded by curves and lines of anguish which were terrible to see.

"Well," he said, with a short laugh, which was forced and harsh, "how do you like it? That is what happens when— If it came often, who could endure it?" He was not like the rest. There was no sneer upon his face, no gibe at my simplicity. Even now, when all had recovered, he was still quivering with something that looked like a nobler pain. His face was very grave, the lines deeply drawn in it; and he seemed to be seeking no amusement or distraction, nor to take any part in the noise and tumult which was going on around.

"Do you know what that cry meant?" he said. "Did you hear that cry? It was some one who saw—even here, once in a long time, they say, it can be seen—"

"What can be seen?" He shook his head, looking at me with a meaning which I could not interpret. It was beyond the range of my thoughts. I came to know after, or I never could have made this record. But on that subject he said no more. He turned the way I was going, though it mattered nothing what way I went, for all were the same to me. "You are one of the new-comers," he said; "you have not been long here—"

"Tell me," I cried, "what you mean by here. Where are we? How can one tell who has fallen—he knows not whence or where? What is this place? I have never seen anything like it. It seems to me that I hate it already, though I know not what it is."

He shook his head once more. "You will hate it more and more," he said; "but of these dreadful streets you will never be free, unless—"

And here he stopped again. "Unless—what? If it is possible, I will be free from them, and that before long."

He smiled at me faintly, as we smile at children, but not with derision. "How shall you do it? Between this miserable world and all others, there is a great gulf fixed. It is full of all bitterness and tears that come from all the universe. Those drop from them, but stagnate here. We, you perceive, have no tears, not even at moments—Then, 'You will soon be accustomed to all this,' he said. 'You will fall into the way. Perhaps, you will be able to amuse yourself to make it passable. Many do. There are a number of fine things to be seen here. If you are curious come with me and I will show you. Or work—there is even work. There is only one thing that is possible, or if not possible—' And here he paused again and raised his eyes to the dark clouds and lurid sky overhead. "The man who gave that cry! If I could but find him! he must have seen—"

"What could he see?" I asked. But there arose in my mind something like contempt. A visionary! who could not speak plainly, who broke off into mysterious inferences, and appeared to know more than he could say. It seemed foolish to waste time, when evidently there was still so much to see, in the company of such a man; and I began already to feel more at home. There was something in that moment of anguish which had wrought a strange familiarity in me with my surroundings. It was so great a relief to return out of the misery of that sharp and horrible self-realization, to what had come to be, in comparison, easy and well known. I had no desire to go back and grope among the mysteries and anguish so suddenly revealed. I was glad to be free from them, to be left to myself, to get a little pleasure, perhaps, like the others. While these thoughts

passed through my mind, I had gone on without any active impulse of my own, as everybody else did; and my latest companions had disappeared. He said, no doubt, without any need for words, what my feelings were. And I proceeded on my way. I felt better, as I got more accustomed to the place, or perhaps it was the sensation of relief that that moment of indescribable pain. As for the sights in the street, I began to grow used to them. The wretched creatures who strolled, or sat about with signs of sickness or wounds upon them disgusted me only, they no longer called forth my pity. I began to feel ashamed of my silly questions about the hospitals. All the same, it would have been a good thing to have had some receptacle for them, into which they might have been driven out of the way. I felt an inclination to push them aside as I saw other people do, but was a little ashamed of that impulse too; and so I went on. There seemed no quiet streets, so far as I could make out, in the place. Some were smaller, narrower, with a different kind of passers-by, but the same hubbub and unresting movement everywhere. I saw no signs of melancholy or seriousness; active pain, violence, brutality; the continual shock of quarrels and blows, but no pensive faces about, no sorrowfulness, nor the kind of trouble which brings thought. Everybody was fully occupied, pushing on as if in a race, pausing for nothing.

The glitter of the lights, the shouts and sounds of continual going, the endless whirl of passers-by, confused and tired me after a while. I went as far as I could go to what seemed the outskirts of the place, where I could by glimpses perceive a low horizon all lurid and glowing, which seemed to sweep round and round. Against it in the distance stood up the outline, back against the red glow, of other towers and house-tops, so many and great that there was evidently another town between us and the sunset, if sunset it was. I have seen a western sky like it when there were storms about, and all the colors of the sky were heightened and darkened by angry influences. The distant town rose against it, cutting the firmament so that it might have been tongues of flame flickering between the dark solid outlines; and across the waste open country which lay between the two cities, there came a distant hum like the sound of the sea, which in reality was the roar of that other multitude. The country between showed no greenness or beauty; it lay under the dark overarching sky. Here and there seemed a cluster of giant trees scathed as if by lightning, their bare boughs standing up as high as the distant towers, their trunks like black columns, without foliage. Openings here and there, with glimmering lights, looked like the mouths of mines; but of passengers I hardly saw any. A figure here and there flew along as if pursued, imperfectly seen, a shadow, only a little darker than the space about. And in contrast with the sound of the city, here was no sound at all, except the low roar on either side, and a vague cry or two from the openings of the mine, a scene all drawn in darkness, in variations of gloom, deriving scarcely any light at all from the red and gloomy burning of that distant evening sky.

A faint curiosity to go forwards, to see what the mines were, perhaps to get a share in what was brought up from them, crossed my mind. But I was afraid of the dark, of the wild uninhabited savage look of the landscape; though when I thought of it, there seemed no reason why a narrow stretch of country between two great towns should be alarming. But the impression was strong and above reason. I turned back to the street in which I had first alighted, and which seemed to end in a great square full of people. In the middle there was a stage erected, from which some one was delivering an oration of some sort. He stood beside a long table, upon which lay something which I could not clearly distinguish, except that it seemed alive, and moved, or rather writhed with convulsive twitchings, as if trying to get free of the bonds which confined it. Round the stage in front were a number of seats occupied by listeners, many of whom were women, whose interest seemed to be very great, some of them being furnished with note-books; while a great unsteady crowd coming and going, drifted round—many, arrested for a time as they passed, proceeding on their way when the interest flagged, as is usual to such open-air assemblies.

(To be continued.)

California State Convention. The convention of the California State Spiritualists Association on Friday, Saturday and Sunday, April 13, 14, and 15, at Santa Barbara, Cal., was a grand success. Officers of the state board present from San Francisco, President Arthur S. Howe and wife, State Organizer Allen F. Brown and wife, State Treasurer, Mrs. Mollie Vasey, State Secretaries and other local talent, including Mrs. Mary C. Vasey of Los Angeles, awakened great interest in the cause.

The board left for Los Angeles on April 17, and were hospitably entertained by C. Bowman of Los Angeles, and Mrs. Lily Thibault of San Bernardino, director of the state board and their testimony to the work of organization.

A grand meeting of three days promised, and despite the fact that San Francisco is the home of the president and state organizer, Los Angeles rejoices that they and their wives were in Los Angeles at the time of the awful disaster; and the Occidental Mystic will please be patient, as without doubt the entire plant of its editor, A. S. Howe, was destroyed. But an effort will be made to renew its publication as soon as possible.

MRS. M. E. HOWE.

TO WOMEN WHO DREAD MOTHERHOOD Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free. No woman need any longer dread the pains of childbirth, or remain childless. Dr. J. H. Dwyer has devised a new and simple method of giving birth to children, and he will gladly tell you how it can be done. Write to him for a free booklet, and he will send you one. He is now in Los Angeles, Cal., at the Occidental Mystic, and will be glad to see you. Do not delay, but write to-day.

"Materialization." By Mrs. E. d-Exasperance and Rev. B. F. Austin. Excellent. Price 10 cents.

BILLINGS, MONTANA.

A New Lyceum Organized, and Other Good Work.

We now have a Lyceum in Billings, Mont. We have called it the "Sunlight," and it is doing finely. It is a new Lyceum, and it is doing everything possible to make the meetings attractive and interesting to the children and their parents.

We celebrated the fifty-eighth anniversary of Modern Spiritualism with a meeting, in which the children took part. We had an excellent musical program, recitations and addresses by members of our society here, and the affair was a decided success in every way.

Easter Sunday was also observed with a special program for the Lyceum children, and many of the little ones gave recitations and songs, ending with a military drill in which both children and grown-ups took part.

I want especially to mention the excellent work which has been done here by Mrs. Eva McCoy, who has been serving our society since last November. I am sure that few could have filled Mrs. McCoy's place here and given such complete satisfaction as she has, in her last work and in her social relation with those with whom she has come in contact. Mrs. McCoy has made many warm friends here, and has been instrumental in making the cause of Spiritualism respected here.

We are to have a state convention June 2, 3 and 4. We are expecting visitors from the other states of the state, and hope to make the convention a step in the advancement of the work in Montana.

We are planning to have an auditorium of our own some time in the near future, although for the present, Eureka Hall is sufficiently large for our meetings.

We are expecting the Rev. Moses Hull the 9th of June to give us a series of lectures.

We have been having an interesting series of lectures here the past two weeks, the speaker being Dr. Alexander J. McIvor-Tyndall of England. Dr. McIvor-Tyndall is an attractive and capable speaker, and has been very successful here in interesting large audiences of our best known people. He is on his way East from California and stopped over here in response to a personal letter I sent him, asking him to give us a few days.

Although Dr. McIvor-Tyndall is not affiliated with any special society or organization, he evidently believes in and approves of the claims of Spiritualism, as his lecture "Proofs of Immortality," stated. He calls his work psychic science, and his private classes, which I had the pleasure of attending, are more in the line of Psychology and metaphysics, because, he says, he believes that one of the great needs of to-day is to develop the individual soul to a plane where we may readily come in rapport with the higher intelligences of the spirit world.

He has already delivered the following lectures here, and has promised to speak on "The Truth About Spiritualism" before he leaves.

We feel very grateful to Dr. McIvor-Tyndall, because he has interested many people here who were prejudiced against Spiritualism, and the newspapers, which are not given to reporting lectures favorable to our cause have been glad to get full reports of Dr. McIvor-Tyndall's lectures.

I enclose a review taken from the Helena Independent, as it is longer than the one in our home paper, on the subject, "Proofs of Immortality." Other subjects upon which Dr. McIvor-Tyndall has spoken here are: "The Devil's Death, The World Inevitable, The Call of the Century, Mental Shackles, Telepathy, and Dangers in Psychic Research. I feel that it would be difficult to overestimate the good Dr. McIvor-Tyndall is doing in Montana, and possibly he reaches more people, who as he does independently, than if he came under the direct classification of Spiritualist.

MRS. F. D. MCARMICK. Billings, Mont.

Letter From Nellie S. Baade The First Association of Spiritualists of Washington, D. C., are certainly a credit to the cause they so ably represent.

The Ladies' Auxiliary with a membership of about thirty people, several of them resident mediums, meet every Thursday evening at the home of the president, Mr. W. W. Weller, each and all do their best to make it a source of pleasure and instruction concerning the spiritual needs of the hour.

Last evening recitations from two of the Lyceum scholars were a great credit to their instructors. Goldie Evans, a young Miss of eleven years, who is developing wonderful inspirational powers and mediocrity of the highest order, is the grand-daughter of J. H. Nixon, Spring Hill, Kansas. Little Goldie's prospects are favorable for becoming a bright and shining light in the cause of Spiritualism, which has been made possible through her faithful instructors at home and in the Lyceum. Too much praise cannot be given Mrs. M. J. Stephens, the conductor of the Lyceum. Always at her post, faithful in the discharge of her spiritual duties, also a fine test medium.

Last Sunday, being Easter, the children were remembered and enjoyed the occasion. With the eggs typical of life, with songs, recitations and congratulations extended each to the other, and the hall laden with the perfume of lilies and roses, we all felt inspired to press on to the goal of our high calling. Our guides gave lectures suitable to the occasion, followed by spiritual messages.

There have been no transitions from this society during the past year, but at present Mrs. Collins is dangerous, if not at her home. We are all sending out best thought for her speedy return to health and happiness. She is a medium of remarkable ability, and has many friends here as elsewhere. She is an earnest teacher of the Lyceum, and is a power for good.

As the time draws near for my departure, it is with a feeling of sincere regret for I have enjoyed every moment of the time since coming here, and shall be loath to part with the dear people of Washington.

MRS. NELLIE S. BAADÉ.

TO WOMEN WHO DREAD MOTHERHOOD Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of childbirth, or remain childless. Dr. J. H. Dwyer has devised a new and simple method of giving birth to children, and he will gladly tell you how it can be done. Write to him for a free booklet, and he will send you one. He is now in Los Angeles, Cal., at the Occidental Mystic, and will be glad to see you. Do not delay, but write to-day.

"Materialization." By Mrs. E. d-Exasperance and Rev. B. F. Austin. Excellent. Price 10 cents.

JUST JIM.

Such merry laughter I heard one day From some children's voices, of mirth and glee; And spied them down under a walnut tree.

Then with a laugh they scampered away, Along down the path by the brook-side's brim, And each one cried with a whoop! and hey!

"Hello! Now I bet you can't catch me, Jim!" Then, by and by, as they came to rest Near the grapevine swing close by where I stood, A man came down from the hillock's crest.

And a dog sprang gayly from out the wood.

"Come, tell me your name, my little man?"

"It's Basil, please sir!" the elder one said;

"And what is yours? tell me if you can?"

"Why, mine's only Mark," and he hung his head.

"And where is Jim, then? I pray you tell."

"Up there!" and they smilingly beckoned him.

"Why, he is your grandpa! I know him well;

His name is Mark, too; so it can't be Jim!"

"Oh, he is our Jim, sir; don't you see? And every day for the sun goes dim."

He comes to play with us under the tree, He ain't an old grandpa—he's just our Jim!"

"And, oh, we're so happy! Every day We come to the woodland to wait for him—

All the bright days from the first of May, And just 'cause we love him, we call him Jim!"

Oh, happy children! when youth has fled, Will they always keep that pet name for him?

When the grass grows green above his grave, Will they love him still? will they call him Jim?

A time rolls on, 'life's autumn' appears— When their hair is white and their eyes grow dim,

And cares and toils have come with the years— To their children's children, will they be Jim?

Ah, well! with us all may some dear, fond name Live green in our hearts while the suns grow dim!

With the changing years let there still remain Some dear loved form, who is only— Just Jim!

IRENE CLIFTON. Cincinnati, Ohio.

TRIBUTE TO THOMAS PAINE.

The Patriot, the Free Thinker, the Great Man of the Age and Time, and the One Whose Name is Still Honored.

Arbor Day in this city was celebrated by the Philadelphia Spiritual Society by planting an Oriental Plane Tree in Independence Square, by addresses by Samuel Wheeler and Edgar W. Emerson, assisted by the officers and children of the Lyceum.

Mr. Wheeler spoke of the great celebration of the last three days in honor of Benjamin Franklin, the friend of Thomas Paine, whose religion was to do good, and all mankind were his brethren and that of the original trees in the square that had sheltered the signers of the Declaration of Independence, but few remained. Here on this sacred piece of ground many illustrious spirits hovered around. A century and a quarter ago, when the immortal Declaration was read by John Dixon, on July 8th, from yonder window in the Philosophical Society, under the shade of that decaying oak tree, stood Thomas Paine and Robert Morris, Benjamin Franklin and Thomas Jefferson, and some Indians; by yonder stately elm stood Benjamin Rush, and the great Stephen Girard had many a time passed through this square to his country house, and in 1779, Thomas Paine could have been seen hurrying through the square on his way to the coffee house, with his subscription of \$500, to his friend Blair McLaughlin, to help George Washington's starving soldiers at Norristown, and later, in 1787 the man in the faded brown coat, with the model of his iron bridge, could have been seen in this square showing the same to Dr. Benjamin Franklin, and the members of the Philosophical Society, of which he received the degree of A. M. as a tribute for his scientific discoveries.

You children will soon be grown to men and women, and can view with pleasure the work you have done to-day. I take great pleasure in naming this tree, William R. McNeill, late president of the Lyceum, on this his 54th birthday.

Recitation: "Lines to Early Spring"—Wadsworth—Miss Florence C. Clark. Singing by the children of the Lyceum—"Star Spangled Banner."

Mrs. Henry M. Shupe, directress of the Lyceum, made a brief address which was followed by singing by the children.

The Lyceum children were then marched in double file through Independence Hall, and saluted the Liberty Bell, and the marble bust of Thomas Paine, in the main hall.

JAS. B. ELLIOTT, Sec. Paine Memorial Association. Philadelphia, Pa.

"Thou Shalt Not Covet."

There are but four words found in the bible that are of any practical value to the spirit of man, providing man obeys them. These words are found in the Tenth Commandment, and reads, "Thou shalt not covet."

Moses relegated the Commandment to the rear, when he assigned it to the tenth place, feeling, no doubt, that it was of the least importance as a Commandment, when compared with the balance of the commandments.

The duty of the church, then, is to lift the Tenth Commandment from its obscure position to the place now occupied by the First Commandment. As a commandment of real value to man, it should take precedence over every other Commandment, and be strictly obeyed. Murder, adultery, theft, false swearing, dishonoring father and mother cannot be considered as Commandments. They are

Commandments, "Thou shalt not covet." All crime is preceded by covetousness; in its absence the 6th, 6th, 7th, 8th and 9th Commandments are superfluous.

JAMES R. DAVIDSON.

I Cured Myself

I Will Gladly Send Anyone My Discovery FREE TO TRY If You Have Consumption

Catarrh, Bronchitis, Asthma, a Chronic Hack, Cough or Sore Throat, Sore Lungs, or Any Other Deadly Symptom of Consumption.

Send Your Name To-day

I'll send you by return mail my new Ozonized Lung Development, together with my new Rational System of Treatment, which is producing such marvelous results in healing diseased lungs, instantly checks the breaking down process, and develops new cell tissues just as you develop muscles. Creates resting power, circulation, appetite, flesh, health.



J. Lawrence Hill, A. M., M. D.

Try my Developer and Treatment Free. Then if you are satisfied with the benefit received, you can send me my special price, \$2.50. If not, keep your money. You decide after you try my Treatment, and you can see that I couldn't afford to make this offer if my System of Treatment was not a complete success. Write to-day to Dr. J. Lawrence Hill, X05 Hill Laboratories, Jackson, Mich. Send no money—only your name.

A Little Pilgrim.

This is a charming narrative illustrating the beauty and grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter V.—Continued.

Pain was written in his face. I drew away to leave him room, with mingled pity and horror that this poor wretch should be the partner of the only shelter I could find within so short a time of my arrival. I who—It was horrible, shameful, humiliating; and yet the suffering in his wretched face was so evident that I could not but feel a pang of pity too. "I have nowhere to go," I said. "I am a stranger. I have been badly used, and nobody seems to care."

"No," he said, "nobody cares; don't you look for that. Why should they? Why, you look as if you were sorry for me! What a joke!" he murmured to himself—"what a joke! Sorry for some one else! What a fool the fellow must be!"

"You look," I said, "as if you were suffering horribly; and you say you have come here for years."

"Suffering! I should think I was," said the sick man; "but what is that to you? Yes; I've been here for years—oh, years! that means nothing—for longer than can be counted. Suffering is not the word. It's torture; it's agony! But you care? Take your leg out of my way."

I drew myself out of his way from a sort of habit, though against my will, and asked, from habit too, "Are you never any better than now?"

He looked at me more closely, and an air of astonishment came over his face. "What d'ye want here," he said, "pitying a man? That's something new here. No; I'm not always so bad, if you want to know. I get better, and then I go and do what makes me bad again, and that's how it will go on; and I choose it to be so, and you needn't bring any of your d-d pity here."

"I may ask, at least, why aren't you looked after? Why don't you get into some hospital?" I said.

"Hospital!" cried the sick man, and then he too burst into that furious laugh, the most awful sound I ever had heard. Some of the passers-by stopped to hear what the joke was, and surrounded me with once more a circle of mockers. "Hospitals! perhaps you would like a whole Red Cross Society, with ambulances and all arranged?" cried one. "Or the Misericordia!" shouted another. "I sprang up to my feet, crying, 'Why not?' with an impulse of rage which gave me strength. Was I never to meet with anything but this fiendish laughter? 'There's some authority, I suppose,' I cried in my fury. 'It is not the rabble that is the only master here, I hope.' But nobody took the least trouble to hear what I had to say for myself. The last speaker struck me on the mouth, and called me an accursed fool for talking of what I did not understand; and finally they all swept on and passed away."

I had been, as I thought, severely injured when I dragged myself into that corner to save myself from the crowd; but I sprang up now as if nothing had happened to me. My wounds had disappeared; my bruises were gone. I was as I had been when I dropped, giddy and amazed, upon the same pavement, how long—an hour?—before? It might have been a year, I cannot tell. The light was the same as ever, the thunderous atmosphere unchanged. Day, if it was day, had made no progress; night, if it was evening, had come no nearer,—all was the same.

As I went on again presently, with a vexed and angry spirit, regarding on every side around me the endless surging of the crowd, and feeling a loneliness, a sense of total abandonment and solitude, which I cannot describe, there came up to me a man of remarkable appearance. That he was a person of importance, of great knowledge and information, could not be doubted. He was very pale, and of a worn but commanding aspect. The lines of his face were deeply drawn; his eyes were sunk under high arched brows, from which they looked out as from caves, full of a fiery impatient light. His thin lips were never quite without a smile; but it was not a smile in which any pleasure was. He walked slowly, not hurrying, like most of the passers-by. He had a reflective look, as if pondering many things. He came up to me suddenly, without introduction or preliminary, and took me by the arm. "What object had you in talking of these antiquated institutions?" he said.

And I saw in his mind the gleam of the thought, which seemed to be the first with all, that I was a fool, and that it was the natural thing to wish me harm, just as in the earth above it was the natural thing, professed at least, to wish well, to say good-morning, good-day, by habit and without thought. In this strange country the stranger was received with a curse, and it took an answer not unlike the hasty "Curse you, then, also!" which seemed to come without any will of mine through my mind. But this provoked only a smile from my new friend. He took no notice. He was disposed to examine me, to find some amusement perhaps—how

could I tell?—in what I might say.

"What antiquated things?" "Are you still so slow of understanding? What were they—hospitals? The pretences of a world that can still deceive itself. Did you expect to find them here?"

"I expected to find—how should I know?" I said, bewildered—"some shelter for a poor wretch where he could be cared for, not to be left there to die in the street. Expected! I never thought. I took it for granted."

"To die in the street!" he cried with a smile and shrug of his shoulders. "You'll learn better by and by. And if he did die in the street, what then? What is that to you?"

"To me!" I turned and looked at him, amazed; but he had somehow shut his soul, so that I could see nothing but the deep eyes in his caves, and the smile upon the close-shut mouth. "No more to me than to any one. I only spoke for humanity's sake, as—a fellow-creature."

My new acquaintance gave way to a silent laugh within himself, which was not so offensive as the loud laugh of the crowd; but yet was more exasperating than words can say. "You think that matters? But it does not hurt you that he should be in pain. It would do you no good if he were to get well. Why should you trouble yourself one way or the other? Let him die—if he can—That makes no difference to you or me."

"I must be dull indeed," I cried,—"slow of understanding, as you say. This is going back to the ideas of times beyond knowledge—before Christianity—" As soon as I had said this I felt somehow—I could not tell how—as if my voice jarred, as if something false and unnatural was in what I said. My companion gave me a twist as if with a shock of surprise then laughed in his inward way again.

"We don't think much of that here, nor of your modern pretences in general. The only thing that touches you and me is what hurts or helps ourselves. To be sure, it all comes to the same thing,—for I suppose it annoys you to see that wretch writhing; it hurts your more delicate, highly cultivated consciousness."

"If has nothing to do with my consciousness," I cried angrily; "it is a shame to let a fellow-creature suffer if we can prevent it."

"Why shouldn't he suffer?" said my companion. We passed as he spoke some other squalid, wretched creatures shuffling among the crowd, whom he kicked with his foot, calling forth a yell of pain and curses. This he regarded with a supreme contemptuous calm which stupefied me. Nor did any of the passers-by show the slightest inclination to take the part of the sufferers. They laughed, or shouted out a gibe, or what was still more wonderful, went on with a complete unaffected indifference, as if all this was natural. I tried to disengage my arm in horror and dismay, but he held me fast with a pressure that hurt me. "That's the question," he said. "What have we to do with it? Your fictitious consciousness makes it painful to you. To me, on the contrary, who take the same view of nature, it is a pleasurable feeling. It enhances the amount of ease, whatever that may be, which I enjoy. I am in no pain. That brute who is"—and he flicked with a stick he carried the uncovered wound of a wretch upon the roadside—"makes me more satisfied with my condition. Ah! you think it is I who am the brute? You will change your mind by and by."

"Never!" I cried, wrenching my arm from his with an effort, "if I should live a hundred years."

"A hundred years,—a drop in the bucket!" he said with his silent laugh. "You will live forever, and you will come to my view; and we shall meet in the course of ages, from time to time, to compare notes. I would say good-bye after the old fashion, but you are but newly arrived, and I will not treat you so badly as that." With which he parted from me, waving his hand, with his everlasting horrible smile.

"Good-bye!" I said to myself, "good-bye! why should I be treating me badly to say good-bye?"

I was startled by a buffet on the mouth. "Take that!" cried some one, "to teach you how to wish the worst of tortures to people who have done you no harm."

"What have I said? I meant no harm; I repeated only what is the commonest civility, the merest good manners."

"You wished," said the man who had struck me,—"I won't repeat the words; to me, for it was I only that heard them, the awful company that hurls most, that sets everything before us, both past and to come, and cuts like a sword and burns like fire. I'll say it to yourself, and see how it feels. God be with you! There! it is said, and we all must bear it, thanks, you fool and accursed, to you."

And then there came a pause over all the place, an awful stillness,—

hundreds of men and women standing, clutching with desperate movements at their hearts as if to tear them out, moving their heads as if to dash them against the wall, wringing their hands, with a look upon their convulsed faces which I can never forget. They all turned to me, cursing me with those horrible eyes of anguish. And everything was still; the noise all stopped for a moment, the air all silent, with a silence that could be felt. And then suddenly out of the crowd there came a great piercing cry; and everything began again exactly as before.

While this pause occurred, and while I stood wondering, bewildered, understanding nothing, there came over me a darkness, a blackness, a sense of misery such as never in all my life—though I have known troubles enough—I had felt before. All that had happened to me through-out my existence seemed to rise pale and terrible in a hundred scenes before me,—all momentary, intense, as if each was present moment. And in each of these scenes I saw what I had never seen before: I saw where I had taken the wrong instead of the right step, in what wantonness, with what self-will it had been done; how God (I shuddered at the name) had spoken and called me, and even entreated; and I had withstood and refused.

All the evil I had done came back, and spread itself before my eyes; and I loathed it, yet knew that I had chosen it, and that it would be with me forever. I saw it all in the twinkling of an eye, in a moment, while I stood there, and all men with me, in the horror of awful thought. Then it ceased as it had come, instantaneously, and the noise and the laughter, and the quarrels and cries, and all the commotion of this new bewildering place, in a moment began again. I had seen no one while this strange paroxysm lasted. When it disappeared, I came to myself, emerging as from a dream, and looked into the face of the man whose words, not careless like mine, had brought it upon us. Our eyes met, and his were surrounded by curves and lines of anguish which were terrible to see.

"Well," he said, with a short laugh, which was forced and harsh, "how do you like it? That is what happens when—If it came often, who could endure it?" He was not like the rest. There was no sneer upon his face, no gibe at my simplicity. Even now, when all had recovered, he was still quivering with something that looked like a nobler pain. His face was very grave, the lines deeply drawn in it; and he seemed to be seeking no amusement or distraction, nor to take any part in the noise and tumult which was going on around.

"Do you know what that cry meant?" he said. "Did you hear that cry? It was some one who says—ever here once in a long time, they say, it can be seen."

"What can be seen?" He shook his head, looking at me with a meaning which I could not interpret. It was beyond the range of my thoughts. I came to know after, or I never could have made this record. But on that subject he said no more. He turned the way I was going, though it mattered nothing what way I went, for all were the same to me. "You are one of the new-comers," he said; "you have not been long here."

"Tell me," I cried, "what you mean by here. Where are we? How can one tell who has fallen—he knows not whence or where? What is this place? I have never seen anything like it. It seems to me that I hate it already, though I know not what it is."

He shook his head once more. "You will hate it more and more," he said; "but of these dreadful streets you will never be free, unless—And here he stopped again.

"Unless—what? If it is possible, I will be free from them, and that before long."

He smiled at me faintly, as we smile at children, but not with derision.

"How shall you do it? Between this miserable world and all others, there is a great gulf fixed. It is full of all bitterness and tears that come from all the universe. Those drop from them, but stagnate here. We, you perceive, have no tears, not even at moments—Then, 'You will soon be accustomed to all this,' he said. 'You will fall into the way. Perhaps, you will be able to amuse yourself to make it passable. Many do. There are a number of fine things to be seen here. If you are curious come with me and I will show you. Or work—there is even work. There is only one thing that is possible, or if not possible—And here he paused again and raised his eyes to the dark clouds and lurid sky overhead. "The man who gave that cry! If I could but find him! he must have seen—"

"What could he see?" I asked. But there arose in my mind something like contempt. A visionary! who could not speak plainly, who broke off into mysterious inferences, and appeared to know more than he could say. It seemed foolish to waste time, when evidently there was still so much to see, in the company of such a man; and I began already to feel more at home. There was something in that moment of anguish which had wrought a strange familiarity in me with my surroundings. It was so great a relief to return out of the misery of that sharp and horrible self-realization, to what had come to be, in comparison, easy and well known. I had no desire to go back and grope among the mysteries and anguish so suddenly revealed. I was glad to be free from them, to be left to myself, to get a little pleasure, perhaps, like the others. While these thoughts

passed through my mind, I had gone on without any active impulse of my own, as everybody else did; and my latest companion had disappeared. He said, no doubt, without any need for words, what my feelings were. And I proceeded on my way. I felt better, as I got more accustomed to the place, or perhaps it was the sensation of relief after that moment of indescribable pain. As for the sights in the street, I began to grow used to them. The wretched creatures who strolled on at about with signs of sickness or wounds upon them disgusted me only, they no longer called forth my pity. I began to feel ashamed of my silly questions about the hospital. All the same, it would have been a good thing to have had some receptacle for them, into which they might have been driven out of the way. I felt an inclination to push them aside as I saw other people do, but was a little ashamed of that impulse too; and so I went on. There seemed no quiet streets, so far as I could make out, in the place. Some were smaller, narrower, with a different kind of passengers, but the same hubbub and unresting movement everywhere. I saw no signs of melancholy or seriousness; active pain, violence, brutality, the continual shock of quarrels and blows, but no pensive faces about, no sorrowfulness, nor the kind of trouble which brings thought. Everybody was fully occupied, pushing on as if in a race, pausing for nothing.

The glitter of the lights, the shouts and sounds of continual going, the endless whirl of passers-by, confused and tired me after a while. I went as far as I could go to what seemed the outskirts of the place, where I could by glimpses perceive a low horizon all lurid and glowing, which seemed to sweep round and round. Against it in the distance stood up the outline, back against the red glow, of other towers and house-tops, so many and great that there was evidently another town between us and the sunset, if sunset it was. I have seen a western sky like it when there were storms about, and all the colors of the sky were heightened and darkened by angry influences. The distant town rose against it, cutting the firmament so that it might have been tongues of flame flickering between the dark solid outlines; and across the waste open country which lay between the two cities there came a distant hum like the sound of the sea, which was in reality the roar of that other multitude. The country between showed no greenness or beauty; it lay under the dark overhanging sky. Here and there, seemed a cluster of giant trees scathed as if by lightning, their bare boughs standing up as high as the distant towers, their trunks like black columns, without foliage. Openings here and there, with glimmering lights, looked like the mouths of mines, or of passers-by, there were scarcely any; a figure here and there flew along as if pursued, imperfectly seen, a shadow, only a little darker than the spaces about. And in contrast with the sound of the city, here was no sound at all, except the low roar on either side, and a vague cry or two from the openings of the mine,—a scene all drawn in darkness, in variations of gloom, deriving scarcely any light at all from the red and gloomy burning of that distant evening sky.

A faint curiosity to go forwards, to see what the mines were, perhaps to get a share in what was brought up from them, crossed my mind. But I was afraid of the dark, of the wild uninhabited savage look of the landscape; though when I thought of it, there seemed no reason why a narrow stretch of country between two great towns should be alarming. But the impression was strong and above reason. I turned back to the street in which I had first alighted, and which seemed to end in a great square full of people. In the middle there was a stage erected, from which some one was delivering an oration of some sort. He stood beside a long table, upon which lay something which I could not clearly distinguish, except that it seemed alive, and moved, or rather writhed with convulsive twitches, as if trying to get free of the bonds which confined it. Round the stage in front were a number of seats occupied by listeners, many of whom were women, whose interest seemed to be very great, some of them being furnished with note-books; while a great unsettled crowd coming and going, drifted round,—many, arrested for a time as they passed, proceeding on their way when the interest flagged, as is usual to such open-air assemblies.

(To be continued.)

California State Convention.

The convention of the California State Spiritualist Association on Friday, Saturday and Sunday, April 13, 14, and 15, at Santa Barbara, Cal., was a great success. Officers of the state board present from San Francisco, President Arthur S. Howe and wife, State Organizer Allen F. Brown and wife, State Treasurer Mrs. Mollie Phelps. These speakers and other local talent, including Mrs. Mary C. Vasek of Los Angeles, awakened great interest in the cause. The board left for Los Angeles on April 17, and were hospitably entertained. W. C. Bowman of Los Angeles, and Mrs. Lily Thibault of San Bernardino, director of the state board added their testimony to the work of organization.

A grand meeting of three days promised, and despite the fact that San Francisco is the home of the president and state organizer, Los Angeles rejoices that they and their wives were in Los Angeles at the time of the awful disaster.

Subscribers of the Occidental Mystic will please be patient, as without doubt the entire plant of its editor, A. S. Howe, was destroyed. But an effort will be made to renew its publication as soon as possible.

MRS. M. E. HOWE.

BILLINGS, MONTANA.

A New Lyceum Organized, and Other Good Work.

We now have a lyceum in Billings, Mont. We have called it the "Sunlight," and it is doing finely.

Mrs. Carrie Smith has been in charge of it, and is doing everything possible to make the meetings attractive and interesting to the children and their parents.

We celebrated the fifty-eighth anniversary of Modern Spiritualism with a meeting, in which the children took part. We had an excellent musical program, recitations and addresses by members of our society here, and the affair was a decided success in every way.

Easter Sunday was also observed with a special program for the lyceum children, and many of the little ones gave recitations and songs, ending with a military drill in which both children and grown-ups took part.

I want especially to mention the excellent work which has been done here by Mrs. Wya McCoy, who has been serving our society since last November. I am sure that few could have filled Mrs. McCoy's place here and given such complete satisfaction as she has, in her test work and in her social relation with those with whom she has come in contact. Mrs. McCoy has made many warm friends here, and has been instrumental in making the cause of Spiritualism respected here.

We are to have a state convention June 2, 3 and 4. We are expecting visitors from the other cities of the state, and hope to make the convention a step in the advancement of the work in Montana.

We are planning to have an auditorium of our own some time in the near future, although for the present, Eureka Hall is sufficiently large for our meetings.

We are expecting the Rev. Moses Hull on 28th of June to give us a series of lectures.

We have been having an interesting series of lectures here the past two weeks, the speaker being Dr. Alexander J. McIvor-Tyndall of England. Dr. McIvor-Tyndall is an attractive and cultured speaker, and has been very successful here in interesting large numbers of our best known people.

He is on his way East from California and stopped over here in response to a personal letter I sent him, asking him to give us a few days.

Although Dr. McIvor-Tyndall is not affiliated with any special society or organization, he evidently believes in and approves of the claims of Spiritualism, as his lectures are full of spiritualistic statements. He calls his work psychic science, and his private classes, which I had the pleasure of attending, are more in the line of Psychology and metaphysics, because, he says, he believes that one of the great needs of to-day is to develop the individual soul to a plane where we may readily come in rapport with the higher intelligences of the spirit world.

He has already delivered the following lectures here, and has promised to speak on "The Truth About Spiritualism" before he leaves.

We feel very grateful to Dr. McIvor-Tyndall, because he has interested many people here who were prejudiced against Spiritualism, and the newspapers, which are not given to reporting lectures favorable to our cause have been glad to get full reports of Dr. McIvor-Tyndall's lectures.

I enclose a review taken from the Helena Independent, as it is longer than the one in our home paper, on the subject, "Proofs of Immortality."

Other subjects upon which Dr. McIvor-Tyndall has spoken here are: The Devil's Den, The World Invisible, The Call of the Century, Mental Shackles, Telepathy, and Dangers in Psychic Research. I feel that it would be difficult to overestimate the good Dr. McIvor-Tyndall is doing in Montana, and possibly he reaches more people, working as he does independently, than if he came under the direct classification of Spiritualism.

MRS. F. D. MCARMICK.

Billings, Mont.

Letter From Nellie S. Baade.

The First Association of Spiritualists of Washington, D. C., are certainly a credit to the cause they so ably represent.

The Ladies' Auxiliary with a membership of about sixty people, several of them resident mediums, meet every Thursday evening at the home of the president, Mr. Wood, where each and all do their best to make it a source of pleasure and instruction concerning the spiritual nature of the hour.

Last evening recitations from two of the Lyceum scholars were a great credit to their instructors. Goldie Evans, a young Miss of eleven years, who is developing wonderful inspirational powers and mediumship of the highest order, is the grand-daughter of J. H. Nixon, Spring Hill, Kansas.

Little Goldie's prospects are favorable for becoming a bright and shining light in the cause of Spiritualism, which has been made possible through her faithful instructors at home and in the Lyceum. Too much praise cannot be given Mrs. M. J. Stephens, the conductor of the Lyceum. Always at her post, faithful in the discharge of her spiritual duties, also a fine test medium.

Last Sunday, being Easter, the children were remembered and enjoyed the occasion. With the eggs typical of life, with songs, recitations and congratulations extended each to the other, and the hall laden with the perfume of lilies and roses, we all felt inspired to press on to the goal of our high calling. The services gave lectures suitable to the occasion, followed by spiritual messages.

There have been no transitions from this society during the past year, but at present Mrs. Collins lies dangerously ill at her home. We are all sending out best thought for her speedy return to health and happiness. She is a medium of remarkable ability, and has many friends here as elsewhere. She is an earnest teacher of the Lyceum, and is a power for good.

As the time draws near for my departure, it is with a feeling of sincere regret, for I have enjoyed every moment of the time since coming here, and shall be loath to part with the dear people of Washington.

MRS. NELLIE S. BAADE.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth or the dangers of labor. A new method has been discovered by which the mother can be entirely painless, and the child will be born healthy and vigorous. This method is the result of a long and careful study of the subject, and is the only one that is safe and reliable. It is the only one that is based on the laws of nature, and is the only one that is endorsed by the highest authorities. It is the only one that is simple and easy to learn, and is the only one that is suitable for all women. It is the only one that is the result of a long and careful study of the subject, and is the only one that is endorsed by the highest authorities. It is the only one that is simple and easy to learn, and is the only one that is suitable for all women.

Send your name and address to Dr. J. B. Lewis, Box 100, Buffalo, N. Y., and he will send you a free copy of his book, "The New Method of Child-Birth," which will tell you how to give birth to a healthy child, absolutely without pain, and how to cure sterility. Do not delay, but write today.

"Materialization." By Mmes. E. A. Bapst and Rev. F. F. Austin. Excellent. Price 10 cents.

MRS. M. E. HOWE.

JUST JIM.

Such merry laughter I heard one day From some children's voices, of mirth and glee; I stopped to listen along the way, And smiled them down under a walnut tree.

Then with a laugh they scampered away, Along down the path by the brook-side's brim, And each one cried with a whoop! and hey! "Hello! Now I bet you can't catch me, Jim!"

Then, by and by, as they came to rest Near the grapevine swing close by where I stood, A man came down from the hillock's crest, And a dog sprang gayly from out the wood.

"Come, tell me your name, my little man?"

"It's Basil, please sir!" the elder one said; "And what is yours? tell me if you can?"

"Why, mine's only Mark," and he hung his head.

"And where is Jim, then? I pray you tell."

"Up there!" and they smilingly beckoned him.

"Why, he is your grandpa! I know him well; His name is Mark, too; so it can't be Jim!"

"Oh, he is our Jim, sir; don't you see? And every day 'fore the sun goes dim, He comes to play with us under the tree, He ain't an old grandpa—he's just our Jim!"

"And, oh, we're so happy! Every day We come to the woodland to wait for him— All the bright days from the first of May, And just 'cause we love him, we call him Jim!"

Oh, happy children! when youth has fled, Will they always keep that pet name for him?

When the grass grows green above his head, Will they love him still? will they call him Jim?

A time rolls on, life's autumn appears— When their hair is white and their eyes grow dim, And care and toils have come with the years— To their children's children, will they be Jim?

Ah, well! with us all may some dear, fond name Live green in our hearts while the suns grow dim! With the changing years let there still remain Some dear loved form, who is only— Just Jim!

IRENE CLIFTON.

Cincinnati, Ohio.

TRIBUTE TO THOMAS PAINE.

The Patriot, the Free Thinker, the Great Man of the Age and Time, and the One Whose Name is Still Honored.

Arbor Day in this city was celebrated by the Philadelphia Spiritual Society by planting an Oriental Plane Tree in Independence Square, by addresses by Samuel Wheeler and Edgar W. Emerson, assisted by the great cellars and children of the Lyceum.

Mr. Wheeler spoke of the great celebration of the last three days in honor of Benjamin Franklin, the friend of Thomas Paine, whose religion was to do good, and all mankind were his brethren and that of the original trees in the square that had sheltered the signers of the Declaration of Independence, but few remained. Here on this sacred piece of ground many illustrious spirits hovered around. A century and a quarter ago, when the immortal Declaration was read by John Dixon, on July 8th, from yonder window in the Philosophical Society, under the shade of that decaying oak tree, stood Thomas Paine and Robert Morris, Benjamin Franklin and Thomas Jefferson, and some Indians; by yonder stately elm stood Benjamin Ray and the great Stephen Girard had many a time passed through this square to his country house, and in 1779, Thomas Paine could have been seen hurrying through the square on his way to the coffee house, with his subscription of \$500, to his friend Blair McClurgan, to help George Washington's starving soldiers at Norristown, and later, in 1787 the man in the faded brown coat, with the model of his iron bridge, could have been seen in this square showing the same to Dr. Benjamin Franklin, and the members of the Philosophical Society of which he received the degree of A. M. as a tribute for his scientific discoveries.

You children will soon be grown to men and women, and can view with pleasure the work you have done to-day. I take great pleasure in naming this tree, William R. McGlenn, late president of the Lyceum, on this his 54th birthday.

Recitation: "Lines to Early Spring"—Wadsworth—Miss Florence C. Clark. Singing by the children of the Lyceum—"Star Spangled Banner."

Mrs. Henry M. Shupe, directress of the Lyceum, made a brief address which was followed by singing by the children.

The Lyceum children were then marched in double file through Independence Hall, and saluted the Liberty Bell, and the marble bust of Thomas Paine, in the main hall.

JAS. B. ELLIOTT, Sec. Paine Memorial Association. Philadelphia, Pa.

"Thou Shalt Not Covet."

There are but four words found in the bible that are of any practical value to the spirit of man, providing man obeys them. Those words are found in the Tenth Commandment, and reads, "Thou shalt not covet."

Moses relegated the Commandment to the rear, when he assigned it to the tenth place, feeling, no doubt, that it was the least important as a Commandment, when compared with the balance of the commandments.

The duty of the church, then, is to lift the Tenth Commandment from its obscure position to the place now occupied by the First Commandment. As a commandment of real value to man, it should take precedence over every other Commandment, and be strictly obeyed. Murder, adultery, theft, false swearing, dishonoring father and mother cannot be considered as Commandments. They are

Commandments, "Thou shalt not covet." All crime is preceded by covetousness; in its absence the 6th, 6th, 7th, 8th and 9th Commandments are superfluous.

JAMES R. DAVIDSON.

I Cured Myself

I Will Gladly Send Anyone My Discovery FREE TO TRY If You Have

Consumption

Catarrh, Bronchitis, Asthma, a Chronic Hack, Cough or Sore Throat, Sore Lungs, or Any Other Deadly Symptom of Consumption.

Send Your Name To-day

I'll send you by return mail my new Ozonized Lung Development, together with my new Rational System of Treatment, which is producing such marvelous results in healing diseased lungs. Instantly checks the breaking down process, and develops new cell tissues just as you develop muscles. Creates resting power, circulation, appetite, flesh, health.



LEGERDEMAIN INFERNALISM

The articles now running in The Progressive Thinker will open the eyes of Spiritualists as never before. All along the line The Progressive Thinker has awakened a feeling that will not subside until all the charlatans shall have been driven from our ranks, or sent behind the bars as Mr. Maybee was. The exposure of Mr. and Mrs. Amundson of Minneapolis, Minn., illustrates most graphically the condition of our cause. For years little children, old men, old women, Indians, etc., have "materialized" at their seances—every one a fraud—nothing but deception throughout—Infernalism itself instead of unsullied Spiritualism! Oh! Angels of Light, Love and Purity, how long must Spiritualism endure the practice of Legerdemain Infernalism?

There is a great commotion to-day throughout the entire ranks of Spiritualism on account of the deep-seated hold the fakes have on our ranks. Medium after medium is exposed perpetrating their various satanic methods of deception, and thus illustrating the necessity of vigorous action on the part of all friends of honest mediumship and pure Spiritualism. For many years Spiritualism has presented to the scrutinizing public an UGLY ULCER, an ulcer that has NAUSEATED THOUSANDS of Spiritualists themselves, and to-day it is being probed as never before.

That ulcer had for a long time been carefully concealed, and to mention it was criminal, would arouse intense opposition, strife, hatred, and vexatious difficulties too numerous to mention.

Two years ago we resolved to do one of two things—either retire from the management of The Progressive Thinker, or probe this ulcer TO THE VERY CORE. After mature reflections, and AFTER MANY VISIONS, indeed, as we believe, by exalted spirits, we resolved to pursue the latter course, and we have been doing it right along, and shall continue in the same course until that ulcer is healed—a course that every rational Spiritualist will endorse.

The constant accumulation of data

Tom Sawyer's power to get some one else to whitewash a fence by gently convincing his comrades that whitewashing is not work but play of the most alluring species, and to exact from them a premium to revel in the fun of whitewashing, cannot compare with the gentle art of C. Amundson, "phenomenal psychic," who has collected thousands from an unsuspecting public by convincing them that his wife, seances in black and white gowns, in the absence of light is a veritable legion of spirits.

For years Mrs. Amundson, incorporeal, has been worth her weight in gold, but to-day she has lost her incorporeal asset, and the goose that laid the golden egg in the Amundson household has met with a violent death. The incorporeal duties of Mrs. Amundson have been dispensed with, and the shades of "Bob Kelly," which knew her once shall know her no more.

Tom Sawyer's aunt soon convinced her nephew's friends that whitewashing, after all, was work, and an equally powerful agent last week convinced several hundred in St. Paul and Minneapolis that it takes more than black and white gowns and a flimsy veil of white silk to make a spirit out of any man's wife.

There was something pathetic as well as tragic in the unmasking of the two "spirit mediums" in that little home in Southeast Minneapolis. By one fell swoop Amundson's system was swept to the winds. He had paid dearly to acquire the skill which, right after night, held in thrall the educated as well as the ignorant and illiterate.

Exchanges Wife for Power.

Years ago he was attacked by a serious illness which made it necessary for him to seek an easier trade than the one he was following. At that time there came across his path a woman in magic, a creator, as he termed it, of "bogus mediums." He took this man into his home and in return for a series of lectures on how to become a medium, Amundson fed him and housed him.

Not content with pulling off the masks, the exposing party went behind the scenes and in the investigation which followed a mass of information on "fake" Spiritualism was gathered which would fill a work of many volumes as of interesting reading as the "Arabian Nights."

Worked Many Games.

Amundson's reward was not confined to the entry of which he charged, nor the various extras collected for photographs which he made of the spirits as they floated before his gruesome looking cabinet. He exerted an influence over the daily conduct and the destinies of his victims. One old man was induced through message from the spirits, perhaps a message from "Bob Kelly," the master spirit, to go to Canada and dispose of mining interests which the spirits advised him to sell. For this valuable information he was induced to relinquish \$1,000, with a promise of an additional thousand before May 1. This devotee of Amundson's brand of Spiritualism is still away in his spirit errand.

One woman confesses that for months she had done washing at the Amundson residence, and instead of receiving money for her labor she was induced to sit for spirit messages and the materialization of other of the side lines of the convincing Amundson. The spirits apprised her of the fact that it was good for her health to wash and clean and that her labor would meet a rich reward in the spirit land.

Miss the Dog Healer.

Since the exposing of Amundson the neighbors about his home have missed a familiar figure known as "the dog healer." He was once a great healer, but lost his power through the holding of a dog. He had deplored his skill in making so low and was in search of

in regard to the deception being practiced in our ranks, presents a spectacle that is TRULY APPALLING! You who do not have this data before you; you who rest quietly in your own secluded home singing "The Sweet By and By," "Nearer, My God, to Thee," excluding all unpleasant thoughts from your minds, regaling yourself in the sweet nectar of a self-satisfied consciousness, and not wanting to "defile" yourselves by thinking about anything "unclean," have little or no conception of the extent that legerdemain Spiritualism has been fostered and practiced at camp-meetings and among the public generally, and it is YOU who generally oppose this cleaning process, this probing process, this effort to purify the MOST GLORIOUS TRUTH that ever was presented to mortals. It is YOUR lamentable ignorance, ascribing everything to the "spirits" when you can not "understand" how the "phenomena" could be produced otherwise, that has encouraged the fakes.

And now comes the exposure of two most "remarkable" mediums, Mr. and Mrs. C. Amundson, who reside at 1125 Sixth street southeast, Minneapolis, Minn. For years they have been carrying on their appalling deception, their legerdemain Spiritualism, and at any time they could have produced af-

the lost touch when he wandered into one of Amundson's seances. The spirits became especially active over the professor and promised a full restoration of his powers if he would only hold his chair down long enough. Through the assistance of "Bob Kelly," his wonderful healing power was to be brought back. "Bob Kelly," Mrs. Amundson in black tights, told him that to regain his skill he must perform certain duties, such as sawing and splitting wood and the performance of general household duties about the Amundson house, so as to be constantly within range of the spirits. "Bob Kelly" in his messages dubbed Amundson "vice-regent of the spirits on earth plane." He is still in quest of the lost "touch."

So confident was Amundson of his grip upon his followers that he dispensed with the usual precautions when as cabinet guide he sent the spirits forth. They mingled in the most familiar way with the members of the circle, and "Bob Kelly" used to roll about the parlor floor at the very feet of the astonished corporeals.

Classes of Manifestation.

There are five classes of manifestations which were commonly practiced by Amundson, and under these five heads the usual evening seance was given. Some features were done in the light, but most of them in the dark. First of all, materialization of the spirit of "Bob Kelly" must come in order to make the conditions favorable for the entry of the other spirits. In Mr. Amundson's system, "Kelly" was known as the chemist spirit. He is the spirit which paves the way for all the other manifestations. He determines what form the subsequent manifestations shall take, and as chemist he manufactures their clothes. He is the only spirit which is beyond doubt mere thin air.

It was very vital to the success of the expose that "Kelly" should come out of the cabinet that evening. If "Kelly" had not, then all their labors would have been in vain. If "Snow Flake" had been caught or the spirits of the innumerable Indian guides, who were supposed to be tutelary spirits, had been grabbed, Amundson could have extricated himself by saying that the manifestation was impersonation and the spirit had taken possession of his wife as a medium.

But with "Bob Kelly" caught in the flesh, there was no appeal. It was a blow at the foundation of his system. On his own confession, "Bob" was the real spook, the chief spirit. He materialized through his own free will. The suspense of the circle that evening of the expose, caused by fear that "Bob Kelly" would not appear because conditions would be declared unfavorable by Amundson, was intense. For sake that reason everyone in the circle was just as good and unsuspecting as he or she could be.

When Mrs. Amundson first enters the cabinet, which is built across one corner of the room, she is dressed in a black dress and loose blouse. If any one is observant, it can be noted that she is rather bulky and seems to be carrying a load under that quiet and unassuming dress. From the cabinet runs a long rope, regulating a kerosene lamp in one corner of the room, the end of which hangs from one corner of the cabinet. The spirits are supposed to use this to regulate the light, making conditions the best for their entry into the mystic circle before the cabinet. A music box is usually started in order to set in vibration the ether waves upon which the spirits descend at ease. Those in the circle before the cabinet must join hands and cast their best thoughts toward the cabinet in order to make the circuit and create a battery from which the spirits draw strength to make their terrestrial appearance. Fake mediums always operate in pairs, usually a man and wife. The wife, as in Mrs. Amundson's case, us-

duvants from insatiable gullibilities that their spirit manifestations were absolutely genuine. To such an extent was this endorsement of fraudulent mediums been carried on, that the history of Spiritualism WILL HAVE TO BE RE-WRITTEN in a measure, and the questionable spirit manifestations eliminated therefrom.

The deception practiced by Mr. and Mrs. Amundson in Minneapolis for years has been CRUEL, HEARTLESS, SATANIC! It was practiced under the holy name of Spiritualism. Sacred songs were sung to render more secure the tricks performed. Under the guise of angels, satanic orgies took place. Mothers, looking for their dear ones in spirit life, were heartlessly deceived by a woman dressed in tights. And such deception has been going on for years! It has defiled every city. It has injured our camp-meetings! It has disgusted the angel world! It has made, in the estimation of the public, fakes and Spiritualism almost synonymous in meaning!

SPRIT RETRN. IF UNDEFILED BY THE FAKER ELEMENT, WOULD LEAD THE WORLD! IT WOULD ENTER EVERY HOME, AND BECOME THE GREAT PURIFIER OF RELIGION, POLITICS AND BUSINESS.

usually acts as a medium and takes her position within the cabinet, while the husband as cabinet tender sits near the entrance. It is the duty of the cabinet tender to place in a circle all those attending the seance. There is method in this. If he knows anyone to be unfriendly and fears that he or she might be tempted to test the etheric realm of a spirit by attempting to grab it, such a person is given a seat far in the rear and watched closely. The faithful are given a seat near the cabinet so the released spirits may operate without any great fear of being embraced.

Don't Grab the Spirits.

"Don't grab the spirits," is the written law of all such seances. It is explained by the cabinet tender that such an infraction of the rule might cause hemorrhage of the medium and even death. Amundson obviously explained on the evening of the exposing that a person at a recent seance had grabbed a spirit and the medium had a sore arm for weeks.

When the cabinet tender informs those in the circle that they are paying for the medium's time and the rent of the chair upon which they are sitting, and not for the manifestations they may see, the medium makes a bow and disappears within the darkness of the gloomy cabinet. There is a sliding door to the cabinet and also curtains. The sliding door is to be used when a curious person attempts to invade the sanctities of the cabinet after a spirit has retreated within. That gives the medium time to change garments before the door is beaten down.

As the medium cheerily bows to the circle before her, each member smilingly says good-night and she departs to go into her trance and yield up her own self to the approaching spirits. The wooden shutter goes down before the kerosene lamp in the corner of the room. Members of the circle tighten grips in their anticipation of a communion with the spirits.

"Snow Flake" Appears.

The white figure of a child appears before the curtain. It is "Snow Flake," the cabinet guide. Members of the circle picture some child of theirs claimed by the angels of death on the childish face of "Snow Flake" crouching realistically before the cabinet door. Tears come to their eyes and they appeal to "Snow Flake" to guide the spirit of their lost child to them.

Masks off! Who is "Snow Flake?" Nothing but the crouching figure of Mrs. Amundson swaying back and forth on her knees, making a bow and summing childish tones and grinning upon the excited members of the circle. A brown curly wig which she has drawn from a little black bag bound under her dress gives her head the appearance of that of a child. A child's toy chair at her side, together with a number of toys, make the delusion complete. A silk heavy veil thrown over her crouching, swaying form gives the appearance in the imperfect light of the child's white shroud. At a signal from Amundson she departs to make up for another spirit.

Between the two there exists a code of signals indicative of friendly or unfriendly conditions. "Can't you come out," means get back as quick as you can. "Come out dear, yes, that is right, come along," means that the coast is clear, and no enemy lurks in the circle to clasp her in his embrace.

"Bob Kelly" Is Next.

If the seance is to go on "Bob Kelly" must now appear. He is the chemical spirit who paves the way for all the other manifestations. At this point, in order to give Mrs. Amundson time to divest herself of her skirts, the circle is sanctimoniously requested by Mr. Amundson to sing "Nearer, My God, to Thee," while the lightning chain, made by his spouse, is used. Three verses of the hymn, usually given her time enough to make up as "Bob Kelly." The hymn ceases,

hands tighten again, the shutter descends on the lamp and darkness falls over everything. It is impossible even to see a hand before your face. Mysterious knockings are heard, for which the foot of Mr. Amundson is responsible, but those in the circle in their excitement think that the sounds denote the activity of approaching spirits following in their advance. "Kelly" is "Kelly," advances. On his breast is a luminous anchor. He drops to his knees, and is seen either to splice a piece of rope or make a flag, which he afterward delivers to a member of the circle who draws back in terror, but yet is flattered at receiving so much attention from a spirit like "Kelly," who has within all the degrees of the spirit world which has inhabited for 1,500 years and is now its ruler.

Spirits Let Loose.

"Kelly" soon disappears behind the cabinet, and then the spirit world is let loose. Mrs. Amundson has redressed by this time and is back upon the chair within the cabinet and in a trace, again to be taken possession of by the spirits which Kelly's shade has made possible.

At this point Mrs. Amundson puts on the regalia of an Indian chief with feathers illuminated by luminous paint, and commences with the band of feathers is a copper nose piece which fits over her nose, and which makes her look like an Indian. Dressed in this garb, she goes forth as an Indian guide, either as "White Feathers," "Gray Feathers," or an indefinite number of Indian chiefs. Each one in the circle has an Indian guide and Mrs. Amundson hovers over each of them in her Indian disguise, touching and even caressing them, but on pain of killing the medium—Mrs. Amundson within the cabinet—they must not grab the spirit.

The spirits, says the sign over the mantelpiece, want to feel free to come out to their friends. If too effusive a welcome is accorded then they will shrink back in sheer bashfulness. In time the Indian guides return to their ethereal tepees behind the confines of the back cabinet, and while Mrs. Amundson is divesting herself of the Indian regalia, the circle sings by way of inspiration another hymn, accompanied by the music box and the mysterious knockings of Mr. Amundson's No. 11 shoes.

Then in rapid succession come the spirits of the deceased relatives of friends of those sitting in the circle. Repeated visits have enabled the medium to learn volumes concerning the history of her guests, and inquiry on the outside has supplemented what was not voluntarily given. Stored in the little black bags about her person she has the names and addresses of nearly all the departed spirits of some of the relatives and friends of those in the circle. All this is called impersonation.

This grows wearisome in time and the circle calls for another form of manifestation—etherification, it may be, if "Bob Kelly" rules it. This is produced by Mrs. Amundson throwing out a vague white shroud to which are affixed several luminous pictures of departed persons. These pictures are painted in flesh colors and with paint which shines brightly in the dark. The delusion is complete and the pictures have the appearance in the dark of being human beings, although if any member of the circle happens to get a side glance at the device he would be readily discovered that the spirit had a very fat face.

Pictures of dead relatives" are secured by the fakes, and they paint them on these cards and reveal them at opportune times. Hundreds have been deceived into believing they were looking upon the faces of their departed loved ones and friends. By bowing down, another picture can be made to stand up without the medium going into the cabinet. This is termed transfiguration. One picture shown is of a Mr. Wilson and his daughter. Their pictures were made to work overtime in the Amundson establishment.

Flower Materialization.

One of the other forms of deception is flower materialization. This is done in the daylight, and the medium draws flowers with broken stems from under a table, which indicates that the spirits have made a visitation to some place where the flowers grow. Mrs. Amundson does this trick by legerdemain. The flowers in some manner are extricated from the folds of her dress.

Then there is slate-writing, which is done by the medium holding the slate on her knee in one hand and placing the other hand on the table before members of the circle. The slates are done, so that the seance may be made to appear to be a message which is represented was written by the spirits.

Other slates are prepared in advance with paintings of flowers and elaborate messages. When the members first see the slates thus prepared the writing and pictures are concealed by means of false faces of slates. The cabinet tender then places the slates under the table the false plates are quickly removed by the medium and the prepared message is handed back. A charge of 50 cents is made for this. A member complained about the price to Amundson, and off his guard, Amundson said:

"Why that is cheap. It took me two days to make it. I had to raise the price."

Flowers often come between the slates. Those who have lost relatives by drowning often get messages on slates filled with water. Mrs. Amundson has a syringe filled with water from which she pumps water into the slates.

Spirit Photography.

One of the greatest sources of income is derived from spirit photography. Victims are induced to pay large sums of money for what is represented to be a picture of the departed. It is often a puzzle to explain how the medium gets a photograph of the dead person in order to secure the correct likeness from the spirit "photograph." But the fakers rely on the fallibility of human memory, and in most cases little suspicion is aroused as to how the likeness is secured.

The victim is usually induced to bring the picture to the seance, and the "seance" is placed in the covers of the slates, he slips it into the cabinet. The medium seizes it, passes it out by a secret door, where a photograph is made within a very few moments. In other cases women at the seances leave their handbags on the backs of chairs or among their wraps. These are usually secured by the medium, and the information concerning the family history of members of the circle. Pictures are often obtained this way. This reason advanced by the medium for requesting a member of the circle to bring a photograph is that it magnetizes the cabinet.

In case the photograph is not brought to the seance, the medium takes the person who has neglected in obeying her suggestion, ostensibly to visit, but before she leaves she either manages to steal a photograph

or take a snapshot of one by means of a pocket camera.

Pictures Are Uncanny.

Most of the spirit pictures have an uncanny appearance. The faces are usually blurred and very white. This is usually due to the poor snapshots taken of the originals, which must be done at the highest point of speed. Even this tends to strengthen the faith of the victim, for the picture to him looks ethereal.

Any sum of money is extorted for these cheap reproductions which the victim will give. Some have paid as high as \$25 for nothing more than a false reproduction of a photograph of a deceased member of his family. Pictures which are represented to be spirit photographs of the Indian guides also are sold. They are crayon sketches of the ordinary type of Indian heads and bring as high as \$15 apiece. Amundson had them turned out by the hundreds by a Minneapolis artist.

The believer in true Spiritualism does not recognize or sanction any of the forms of manifestation practiced by the fakers. They have a sacred and righteous conviction of the hereafter, and hold in reverence all the accepted tenets relative to it. These so-called spirit mediums usually receive their worst rebuff from the genuine Spiritualists.

Must Collect Data.

Success in the work depends upon the ability of the fakers to collect data concerning their patrons. Every spare minute is spent in running down the minutest details respecting them, and each fact is carefully jotted down in a book. As patrons come to have confidence in a medium they unconsciously confide much of their history to him, especially the circumstances regarding the taking off of their beloved ones. None of this is lost on the medium, but carefully noted to be used at a later date.

The patient may forget in time just what was told the medium, and when from the cabinet they hear repeated the very facts they themselves once told they think it wonderful and become converts to the system. When the raid was made in the hand of Amundson there was a small white card upon which were written the names of the particular spirits which his wife had revealed and incidentally some connection with members of the circle that had gathered that evening. Among the names on the card were the following: Ethel, John, Gladys, Florence, Judge Lemon of Maryland. The latter is called out each evening and appears to be a general utility spirit.

So firmly do persons come to believe in the system that they never notice little things which under ordinary circumstances are ridiculous enough to upset any one's belief. Take the slate messages, for instance. Nearly all of them show evidence that they have been written by illiterate persons. A message supposed to have been sent by Hinawata is signed Hinawata. The simplest words are spelled wrong, the writing is almost illegible and the messages painfully alike and monotonous.

Forgot Mother Tongue.

One person received a message from the spirit of his grandmother, who had never left the shores of Norway. It was written in good English, in fact so good that the grandson had difficulty to make it out. He remarked: "She doing better den me," but he believed on.

Another once asked why he never received a message in German from a person who was not in the habit of writing English. He could not understand why the English should be the accepted language of the spirit world. Still he believed with the Norwegian who was waiting patiently to get a message in his mother tongue.

One of the great sources of revenue is when a patron gets so taken up with the system that he desires to become a medium and summon "Bob Kelly" and the other spirits to the expenditure of 50 cents to have another to do it. He is then taken for sittings. A ribbon is tied onto a certain chair in the circle and he sits on that in order "to develop." He usually develops as long as he has any money left, and then he is told that because of certain conditions he will never make a medium. He is consoled with "many are called, but few are chosen."

By the aid of luminous paint spirits can be made to appear to come up through the floor. The paint is supplied to fake mediums at \$1 an ounce. One of the expositors, in order to induce some of the others to aid in the unmasking of the Amundsons, wrote to certain of the mediums, and his success to educate fake mediums. He received the following letter:

Teach Fake Mediums.

"Dear Friend:—Would you like to learn a business that will bring you a net income of \$100 a month and even more? You should take up the giving of astrological and intuitive readings by mail, same as we are doing, and thus place yourself in a position to be independent of others. We can easily teach you this business and assure you of success from the very start. We write you this letter because we sincerely believe you are a person especially adapted to the business. We make this offer to only about one person in three hundred.

"We will teach you sufficient astrology so that you can give as pleasing, truthful and satisfactory readings as we are doing, so you can answer questions and letters deductively and inspirationally. We will teach you to advertise, where to advertise, how to get up your literature so as to bring you orders. In fact we will carefully instruct you in our business from A. to Z. so that within three weeks' time you will be started in a grand paying occupation, with easy, light work, lots of spare time for yourself, right in your own home. You can even use only your spare time and you will reap a handsome income in money for the same.

Our reputation is a sufficient guarantee that we can and will do as we promise. We are making a grand success from an artistic and financial standpoint, and we can make you equally successful if you will follow our instructions. We have received something like \$50,000 a month and have made about \$5,000 in this business, and there is no reason why you cannot do the same. You can, with little effort, at least earn a handsome monthly income. Your starting in the business will in no way interfere with us, as there are over 80,000,000 people in the United States, and as you have as yet no competitors, you will have pleased patrons in every country of the world, so you see the field is unlimited. Our pupils also have been very successful.

"Our charge for instructing you in this business is only \$25, which is a very insignificant sum when you understand that you receive a knowledge that is worth thousands of dollars and a financial aid, and will place you in a position to become independent and prosperous.

"Remember it is not necessary for

you to use a typewriter. We made a grand success when we first started without the use of a typewriter, but our business has grown so large that it is now necessary to use one. It will most likely prove the same with yourself. Please do not lay this letter aside without giving it serious consideration. Better still, remit us \$25 at once and we will immediately send you the instructions so you can start your business at once and without delay. Trusting to hear from you soon, I am Yours for success."

Such art as Amundson practiced is within the reach of any one for a small outlay of capital. Companies are engaged in doing nothing else and have thousands of students all over the world.—The St. Paul Pioneer-Press, April 22, 1906.

ANOTHER ACCOUNT OF THE EXPOSE.

A sensational exposure of fake Spiritualistic mediums who have collected thousands of dollars from Minneapolis and St. Paul victims was made in a dramatic manner Monday evening at a private seance at the home of Mr. and Mrs. C. Amundson, 1125 Sixth street southeast, when Mr. Amundson, who is a painter and paperhanger, and his wife, both posing as Spiritualists, were revealed as fakers.

The exposure was conducted exclusively by St. Paul people. It was delightfully exciting. Mrs. Amundson was representing the spirit of "Bob Kelly," a sailor, who is supposed to have been in the spirit world more than a thousand years.

The sixteen persons present at the seance sat in breathless silence, when, suddenly, two of the spectators sprang from their seats and seized the supposed spirit, which was in reality the living Mrs. Amundson, clothed in black tights and draperies and veil of white silk.

MR. AMUNDSON, TOO, WAS SEIZED AND IN ALARM, THREATENED TO CALL THE POLICE. CONFESED THEY HAD BEEN DECEIVING THE PUBLIC FOR YEARS, AND IMPLORED MERCY.

Many of the people in the circle, who were unaware of the deception being practiced and of the plot to expose the fakers, added to the excitement made by the struggling captives growling over the revelation and incidentally over the fact that night after night at 50 cents a chair they had sat in the circle while the fakers had pretended to bring their loved ones in the spirit world in communication with them.

INDIGNATION IMMEDIATELY FOLLOWED UPON THE FIRST SURPRISE AND WOMEN IN THE CIRCLE SHRIEKED, "LOOK AT BOB KELLY; WHY, HE'S WEARING TIGHTS!"

Mrs. Amundson cowered from their vituperation and, hiding her head in shame, she moaned, "This is killing me; I always objected to it."

Carefully Planned.

The expose had all been carefully planned for weeks beforehand in St. Paul. They had carefully called for a male spirit, with the view of making the exposure most complete. When Mr. and Mrs. Amundson were at the seance they never let the others know they had never learned Spiritualism nor affiliated with any of the accepted organizations of Spiritualism. They acknowledged having studied their tricks in books.

Last night three of the victims kept a vigil over C. Amundson for fear that he might attempt to leave the city before reimbursing his victims for the money they had paid. He has secured from them through alleged spirit pictures and slate messages. One victim paid \$250 for alleged communications with his departed and for pictures, which purported to have been taken of the spirits while the trance was in progress, while, in fact, Amundson confessed before every one that they were done by a photographer in Minneapolis.

One of those who had been duped secured the bank book of Mr. and Mrs. C. Amundson, which showed that they have on deposit over \$300 in the Savings Bank of Minneapolis. This was placed in charge of one member of the party, and while Amundson is guarded in his own home an attempt will be made to secure the money. Amundson declared after the expose that as far as it is in his power he would return all that had been secured from them.

The Conspirators.

The men who are supposed by Mrs. Amundson to have been the ringleaders in the plan were Dr. William Shiffman and a man by the name of Torkelson, and they, with Mrs. Shiffman and Mrs. Torkelson, gathered together a small group to attend the seance. Among the others were Sydney Harper, W. W. Allen, an attorney; Mrs. Julia Childs and her daughter, Miss Childs.

Two relatives of Mr. Amundson's, a Mr. Willard and Theodore Ryan, were also present, although they did not disclose themselves until after the seance. These two men are the ones on whom Mrs. Amundson places the responsibility for the exposure, as the wife of Mr. Willard is a medium, and she is alleged to have a great prejudice against materialization.

Were Left Destitute.

When asked how she first came to hold the meetings Mrs. Amundson explained that one accident after another and one set of circumstances following upon another had left the family destitute, without money and without means of earning any. Mr. Amundson, in taking care of her and attempting to work at the same time, was in turn stricken with sickness, and Mrs. Amundson determined to take up anything whereby she might make money enough to live.

"We managed to pay our rent," she said, "but we were in debt at the grocery store for more than \$50, and we knew that it would be a long time before we would be able to pay that, let alone get the means to supply our selves with food and clothing. I made up my mind to take up the Spiritualist work, and Mr. Amundson was perfect in familiar with all about the tricks employed by mediums. Years ago he was a Spiritualist, and a medium was living in the same house with him. He discovered that the man was a fake and forced him to tell him the method he used to delude the people. In that way Mr. Amundson learned what was necessary to the presenting of the phenomena, and it made him very easy for us when we started to take it up. We started with little Sunday seances to see how it would work, and then, as we were successful, it gradually became a greater issue in our lives. We have been holding two meetings a week, but it is not true that we coaxed people to come to them.

"The people think now that they know how it was done, but they do not know that we did it the way we did in the first place. There are test conditions that make it IMPOSSIBLE FOR THE TRICKS TO BE SEEN THROUGH, and many mediums practice them. We did not intend to keep it secret, for we never felt right about it, but we did hope to make enough money to live."

Good Place for Spirits.

The rooms where the seance was held was an uncanny-looking place. The cabinet, which the spirits were supposed to emerge from but in one corner of the room and was of plain board painted a dead black with a large opening covered with black curtains.

When the hour for the seance was at hand Mrs. Amundson disappeared behind the dark curtains and Mr. Amundson, who was supposed to be the spirit of "Bob Kelly," came out next and the company to question. WHILE "BOB" WAS BUSY WITH THE FLAG THE CONSPIRATORS FLUSHED OUT AND THE FALSE MESSAGES OF THE AMUNDSONS WERE FULLY EXPOSED.

While the prisoners were securely held a search was made and all kinds of paraphernalia discovered.

Secret Panel.

In a secret panel behind the fireplace were two trumpets, with which trumpet communications are held. Jumbled about were headgears used for the impersonation of Indian guides. Inside was a large chair for the medium and a little child's chair to accommodate Snow Flake. The windows were sealed up with heavy frames covered with building paper, and over this were heavy black curtains. There was no possibility of the least ray of light penetrating the rooms and exposing the deception practiced every afternoon and evening.

The greatest graft was in the sale of spirit photographs at \$15 each. In some instances these were alleged to be spirit pictures of Indian guides. The parlor of one family was adorned with five of these pictures, as many as the wall space would comfortably allow. They represented an investment of \$75. The family had dropped over \$300 in all before they discovered the fake.

Another system of coaxing the dollars was through the slate messages bearing a picture of a flower, a spirit picture and opposite it a message. Two slates were secured from victims which had on them paintings of flowers.

Money Returned.

Mr. Amundson returned the money he had collected at the seance. He then pointed out as his own collection a large sign which hung over the mantel and contained the following rule of the seances:

"We have five forms of manifestations: materialization, transfiguration, impersonation and portrait. All of these manifestations may occur during a seance. If you attend our meeting you do so of your own free will and must comply with our rules and conduct yourself just as you would at any other religious meeting. We charge for our time and the seance. We have no control whatever over the manifestations; they depend on the condition you bring with you. If we have no manifestation your money will be returned, not otherwise.

"You must not handle or touch the forms without their permission; we wish them to feel free to come out to their friends. To grab hold of a form would be liable to result fatally to the medium, producing hemorrhage or even death.

"In case you are called upon to receive a message you are to place your hands in those of the cabinet attendants to form a battery and obey faithfully instructions that they may give you."—Minneapolis Tribune, April 17, 1906.

Researches Into the Phenomena of Modern Spiritualism

By SIR WILLIAM CROOKES, F. R. S., with illustrations. Of unusual interest and value. By one of the greatest scientists of the world. Price, 50 cents.

Success, and How to Win It.

By B. F. Austin, B. A., D. D. A Lecture and Course of Twenty-four Success Lessons. Price 25 cents.

UNCOOKED FOODS

And How to Live on Them—With Recipes for Wholesome Preparation.

Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength and vitality. By Mr. and Mrs. Eugene Christian. Illustrated.

No one can afford to be without this book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the recipes of this book.

It will simplify methods of living—help to settle the servant question and the financial problems as well as point the way for many to perfect health. Price \$1.

Science and a Future Life

Is He Out of Place?

When an Orthodox Minister Officiates at the Funeral of a Spiritualist.

"Who wonders that Col. Ingersoll was an agnostic for 'infidel,' when his father was a Presbyterian preacher, and he was compelled to hear such God-dishonoring, such heart-crushing doctrines preached, which have made more agnostics, more infidels, more scoffing atheists than all the Humes, Paines, Volneys and Voltaires that ever lived or spoke or wrote upon the historic page."

One by one our sensitives, gifted with inspiration and the power to consciously converse with the dwellers in the higher life, are laying down their mortal burdens and passing into the higher realms of immortality—the real realm-life of the spirit.

The above words refer to Mrs. Briggs of Battle Creek, long a resident of this city, a most amiable, excellent, and cultured woman, esteemed by all who knew her, and loved by the many who knew her best, and withal, a sincere and devoted Spiritualist. Not only was she a Spiritualist, but a writing medium, attending our speaking occasionally in the Spiritualist hall when her delicate health would permit. Never did I hear a more beautiful, uplifting prayer dropped from a human lips than I once heard from her at a Spiritualist social at their hall, and when hearing two or three of her inspirational lectures read to me by a gentleman friend of hers, I was wrapt in delight and almost ecstasy at her exalted teachings and beautiful descriptions and occupations of those who had passed the crystal river of death into that "house not made with hands, eternal in the heavens."

It is asked who was the speaker engaged at the funeral service? It was the Rev. Dr. Potter, pastor of the Presbyterian church. He read in the commencement of the services several passages of scriptures, such as, "Man that is born of woman is of few days and full of trouble." The choir sang that familiar hymn, "Nearer, My God, to Thee," composed by a Unitarian, and he closed his well-considered remarks by repeating a part of the poem commencing, "There is no death," composed by a Spiritualist. And so his sermon, sandwiched in between Unitarianism and Spiritualism was pleasant to hear.

It greatly delighted me as far as it went—as far as hope and faith—being definitely noncommittal concerning the condition of the dead.

After speaking brotherly and highly of the family, and especially so of the deceased, he assured us that the Indian in his wild forest home believed in the future life; that the ancient Greeks believed in the beautiful isles of the blessed; that all tribes and nations believe in some form of future life, though unacquainted with the Christian religion. He referred to the appropriateness of death in this spring time of swelling buds and opening flowers. He reminded us also that the birds when they felt the chills of autumn frosts, instinctively turned their flight southward, but now they were returning to these northlands, making our groves and forests ring with their music. He referred to the goodness of God in the revolution of seasons, and the bringing of seed-time and harvest.

All through this discourse Brother Potter showed ardent wisdom and the goodness of his heart by not referring to the belief or the sublime doctrines of the Spiritualists. He did not even indirectly set forth what Presbyterians believed necessary for salvation. Not a word did he breathe about the fall of man, the resurrection of the physical body, the judgment day, the atoning blood, nor the terrible fate of the sinful as held by the Presbyterian denomination.

When a Presbyterian minister has attended a funeral and becomes convinced that he has called to preach, he goes before the presbytery and is asked by this body of ordained preachers, the following questions:

"Do you sincerely receive and adopt the confession of faith of this church," etc?

The preacher answers in the affirmative, and the following are some of the doctrines taught in the confession of faith of this Presbyterian church:

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

"Those of mankind that are predestinated unto life, God before the foundations of the world were laid, hath chosen in Christ unto everlasting glory out of his mere free grace and love, without any foresight or faith or good works, or preference in either them, or any other thing in the creature, as conditions."

Here follow selections from Presbyterian confession of faith:

"God by an eternal and immutable decree hath chosen some men to eternal life, and also, according to His sovereign power, He hath passed by and foreordained the rest to dishonor and wrath."

"The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and the most grievous torments in soul and body, without intermission, in hell-fire forever.

"At the day of judgment the wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever."

"The end of God's appointing this judgment day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, and in the damnation of the reprobate. These reprobates shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord and the glory of His power."

Here, then, we have Presbyterianism straight to that "man by the lost communion with God," and so, "under his wrath and curse," are made liable to all the miseries of this life, to death itself, and to the pains of hell-fire forever—tormented "soul and body in hell-fire forever"—the unspeakable "torments of hell with the devil and his angels" and the "damnation of the reprobate." Now, honestly, do Presbyterian ministers believe these doctrines of reprobation,

REASON IS PARAMOUNT.

We should never surrender our Reason to Spirits or Mortals.

I have been greatly interested in the "Symposium," the great question under discussion being one of vital importance to the cause all over the world. I have not attempted to trespass upon your pages for a long time, but my interest in the movement to root out the frauds from the ranks, causes me to once more take up my pen, as feeble as its power to say a few words in its favor.

And first, let me heartily endorse the article by Will J. Erwood, in No. 853, of your paper. In speaking of the indication to "how down," "worship as absolute the dictum of exalted souls," he has echoed my sentiments to perfection.

Also in "surrendering" our reason to them, or any other power on earth or in heaven, there cannot be too much said in utter protest.

In the fourteen different states I have worked in as a speaker, I have met too much of this kind of thing, both among mediums and followers of the noble cause I love so well.

Many times our loved ones will give us advice when it is needed, and in my own case, have helped me over many hard places, but never did they tell me to "surrender" my reason. They would let me have my strong opinion to bridge the chasm, and at the last extremity, when I could see no way out, they would point the way, and I never found their advice to be wrong. We are not to be paddled through the sea of life as though we were a boat, but we have reason, and that reason is to be used, and it is for our best good to use it under all conditions.

Now, a word about materializing. I know that my sister stood before me in the army tent in Virginia, as tangible to my sight as any human form could be, and spoke to me in just as perfect a voice as I ever heard full from the lips of mortal.

But was she flesh and blood? Not by a long way. I know a beloved friend of mine, that the great act of mine towards her was that I was one of the bearers to place her body in the grave. Yet I know that she came to me in a circle by the Pickeringers, in Rochester, N. Y., as "natural as life itself." Every movement, every look was as perfect as when she was in the flesh. But did she have flesh and blood? I deny it; she had only the "something of the sort." And if I had attempted to make her a present of a new bonnet, or shoes, she would not have taken them to her home beyond the vale.

This miser will have no use for his gold over there, nor will we have any for wearing apparel of the materialistic sort.

Sometimes the materializations have been tested. I will give one that was told me by a Spiritualist who once lived in a "haunted house," moved in to it because it had that name, to test the matter for himself. The house became notorious, and some people would not dare there on account of the constant rappings that went on there. It was a small town in Maine, in or in the immediate vicinity of Springvale. One night two young men came there, as many others had done to see what they could see. The two were strangers to the parties living there, and to themselves as well, coming from different directions. They were given a room to do as they pleased when the family retired. After sitting for some time in the room, and directly a woman, apparently quite old, walked out of the room into the one where the two young men were seated. And to the utter astonishment of one of them, she pulled a revolver from her pocket and fired point blank at the center of the figure before them; they gradually disappeared before their eyes. It frightened the man that did not do the shooting, for he was sure there would be a murder when the other fired. But there was no murder, and no blood to mark the spot, though the bullet struck the partition beyond.

If that spirit had materialized flesh and blood, there would have been some signs of it left in that room. I am heartily with the movement to cleanse our ranks of all fraud, all tawdry, all pretence, and let the world see that we practice what we preach. The Jesuits from the other side, have done more to retard the adoption of religion by the whole world than everything else combined, for it is from their tremendous power that our religious influence by taking materialistic persons and mixing fraud with real genuine manifestations.

Some denounce our mediums for taking pay for their work. I say the "workman is worthy of his hire."

They have to eat as others do, and have to have clothes to wear. The physical body is our best medium, have not got so spiritual that they can live without the necessities. So let us not cry out too much about "Commercialism."

Seattle, Wash. P. C. MILLS.

seated in the room with the lifeless body of this good woman, who found Spiritualism good to live by and good to die by; and looking upon her calm, quiet face in the flower-embowered casquet, I fancied that I saw a smile upon her countenance, caused by the glimpse while dying of her loved ones gone before. This often occurs.

And thinking of the distinguished Robert Dale Owen, once our ambassador to Italy, author and Spiritualist, preaching the sermon over the dead body of his wife—the wife whom he so loved—I said, how good, how appropriate, it would have been to have had one of Mrs. Briggs' magnificent lectures treating of immortality, or the meeting of the loved ones in the beyond, of the scenery over there—too beautiful, too glorious for tongue to tell—O how we should have enjoyed the reading of one of these beautiful lectures of hers, inspired by the angels that do the Father's will!

Upon the whole, it seems as it is appropriate—would you be so good, brother or sister Spiritualist, to have some orthodox preacher conduct your funeral services, preaching the doctrines of his denomination—or not preaching them?

J. M. PEEBLES, M. D.
Battle Creek, Mich.

"Immortality Its Naturalness, Its Possibilities and Proofs," by J. M. Peebles, M. D., Ph. D., is the address referred to by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter, Price 10 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four beautiful volumes published, to which is added a new and complete number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece," Cloth, 75 cents. Boards, 60 cents.

FICTION AND FACT.

Legendary Beliefs Are Not Historical Facts.

With reference to the "Legendary Beliefs Are Not Historical Facts," I wish to make a statement, as Dr. W. Brainard of Grinnell, Iowa, made a criticism in No. 851, to my article in No. 848.

I cannot affirm that the record of Jesus and his disciples, that I quoted from, is true in regard to their fate as martyrs, as it is in regard to their teaching.

Do not the orthodox ministers teach the people to have faith, and not to reason on the subject? There is more fiction in the literature of modern times than truth, and it is claimed by our educators that fiction of a high order does great good to the reading public.

Then why will not legends of a high order, which have the same influence and wholesome effect among the masses?

Millions of human beings have died with the hope of a higher life beyond the borderland, through the so-called legendary teachings of Jesus and his followers.

I was raised an orthodox, yet my parents taught me while a child, about spirit life and the angel world. From them and other sources I learned of the unseen powers that are higher than man. By study, experience and observation I am slowly outgrowing man-made creeds. I love the doctrine of Spiritualism and the mystic, because it teaches the fatherhood of God and the brotherhood of man. I like the science, philosophy or religion that takes in all suffering humanity, and teaches that all souls, whether good or bad, will reach the same future destination, through love of God, and progression.

Accept everything in the bible, or out of it, that leads men and women to a righteous living, thinking and doing, and reject the rest. Wherever the bible teaches slavery, Mormonism, hate, ignorance, superstition, and a God of wrath and vengeance, reject it, for such teachings are born of the evil spirit.

I am resolved to accept the truth, if I know it, whether in the bible or out of it. I read the editorials in The Progressive Thinker, and am learning to understand what is true, and what is false, more and more, as the scales fall from my eyes.

Brother Brainard, you are mistaken if you think I believe the immaculate conception.

I have investigated the subject too much for a priest to deceive me on that subject. I began to weaken on orthodoxy in reading the book of martyrs, the history of the Reformation, and Ingersoll's great lectures on the cruel systems of past history, together with the ignorance, prejudice and superstition that he exposed. He showed intelligent people that belief with its evil attributes, had deluged the world with human gore. Is it not strange that a man of his intelligence could not discern the spiritual side of life?

For many years, I have been seeking after facts in regard to things terrestrial and celestial. A few years ago I bought Wilmore's New Analytical Reference Bible, and all of the verses on each subject are placed together.

On pages 1018 and 1020, under "Comprehensive Bible Helps," are given the following historical references in regard to the manuscripts of the Old and New Testaments:

"All of these books were written within the first century after Christ, but between two and three hundred years before the present. They were finally settled down by the councils of Laodicea (A. D. 360), Hippo Regius (A. D. 393) and Carthage (A. D. 397)."

"The books of the New Testament are written in Hellenistic Greek, as commonly spoken, and generally understood, not only in Asia Minor, but also in Syria, Palestine, Egypt, and everywhere else."

"Manuscripts and editions of the Bible. Before the invention of art of printing in the middle of the fifteenth century, books were produced by re-writing, and existed only as manuscripts."

"The sacred original manuscripts of the Old Testament were lost when Nebuchadnezzar took Jerusalem (B. C. 588), and the original manuscripts of the collection and manuscript arrangement by Ezra and Nehemiah were lost in the destruction of Jerusalem by Titus (A. D. 70)."

"The oldest manuscripts extant date from the tenth century. The manuscripts of the New Testament are both older and more numerous than those of the Old Testament."

"It is a well known fact that the manuscripts of the old Bible are of doubtful authority, when they were destroyed so often, and not written again until the 10th century?"

Belief on such events must be based on tradition.

Is it any wonder that ordinary mortals will believe the legends that come from those old teachers, when classical scholars of Greek, Latin and other languages of modern times accept and teach them as true?

Mr. Brainard, this world has always been a mystery, and all persons should do the best they can, according to their light and knowledge. We all need facts.

Mary and her son Jesus were not the only persons that went to heaven soul and body, as we read from tradition.

Through all the ages there have been two powerful forces at work, the good and the evil, and humanity gets terribly mixed in trying to serve both of them. The conflicts of the human races have been raging through all ages, while combatting error, and more light is dawning through the clouds of despair and doubt.

In this country our forefathers in the revolutionary war, achieved the first grand victory over despotism, and their descendants in the Great Rebellion wiped out black slavery. It now remains for coming generations to abolish slavery and ignorance of all kinds.

Bedford, Iowa. W. H. FRANKLIN.

How Times Change Things. An educated man who would today quote the bible as an authority on any physical subject would be an object of ridicule in the eyes of an educated hearer. Our Bible is but the mold of two thousand years ago into which was poured the fundamental principles of religion. Its facts are not history, but they have been considered for centuries as history. Indeed, there is no history in the Bible.

President J. Gould Schurman, of Cornell University.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters, discourses on religious and theological subjects. Cloth binding, 450 pages. Price \$1.

CELEBRATING, MICHIGAN.

Some Pertinent Remarks to Cowardly Spiritualists.

It was my privilege to be with the earnest, hustling Spiritualist society at Cheesaning, Mich., April 1. This little town sets a pace in things spiritual, of which some of our much larger places might well be proud.

Working not for self-popularity or official position, but banded harmoniously together, with the good of our loved ones standing out prominently before them as they are pushing zealously forward in a manner that is winning the respect of their town's people. Undaunted in their inability to have speakers at all times, they persist in floating their banner on the breeze, and instead of taking the popular route to some of their neighboring churches, sitting in their cushioned pews, supporting an orthodox divine, together with a chosen given as an only and infallible receipt for their salvation, each and every Sunday morning finds them congregated in their pleasant hall, where (no speaker being present) Mr. Hopkins, a silver-haired veteran, an earnest truth-seeker, and an able reader, entertains them by reading some of the best lectures or writings he is able to find.

Then they have a Lyceum of real lively boys and girls, with Miss Mattie Sheriff as their able leader. A question was put to these little people by Miss Sheriff, which I thought the grown up boys and girls would do well to ask themselves occasionally, and I believe if they could all respond with the proper answer, they would touch the keynote to the solution of the harmony and downfall which is altogether too prevalent in our Spiritualist societies.

Do you want to know what that question was, Mr. Spiritualist? And will you apply it to your individual self, and see what the result will be? It was this: "Have you had self-control? Have you held your tongue?"

Here's success to the Spiritualists of Cheesaning, and a hope that their success will be a motion for Spiritualists elsewhere to move forward. Don't be ashamed because the angels have swung open the gates, and our loved ones have come through their shining portals, bringing the "glad tidings" that they live, and that there is no death. Rise up, and greet them with glad hearts, and let them know that your love has not perished. Ashamed of the dear ones whom we loved so when they left us, and who return to us with the angels' glory on their brow? Why, you had better be ashamed of your limited amount of courage. Do not go on darning your trousers by crying, "highest revelation; do not go on darning your soul with a fear that somebody will find out that you have got hold of a truth that points you straight up to heaven, and that some of its glory comes down to you; that you have got in touch with God's telephone, as it were, and that messages of love and joy from the dear ones gone before, come floating over the etheric words that bind your souls together, filling you with a "peace that passeth understanding."

Ah, but this last, this wonderful peace, cannot be possible if you are possessed with a feeling of fear that Mother Grundy, or some of her relatives, will find out your secret. No, peace and fear do not go very well together; they never did, on the same throne. If they should accidentally get housed together, there would certainly be trouble before morning.

Get rid of your fear, brother Spiritualist, put on a new coating of moral courage and see how happy you will feel. Stand up and be counted. Don't try to slide in at the back door. You cannot get to heaven by that route. Heaven and a guilty conscience cannot harmonize. Come in at the front door, by all means, Mr. Spiritualist, and do not wait until after dark. Stand up and let the world know you relish a truth when you find one.

Did I hear someone say they were too proud to let any one know that they were Spiritualists? Go to the rear, my friend; take a back seat; don't let any of the angels' glory into your soul; it might demolish some of that mis-directed pride; you might forget your prestige. Proud indeed! "Why need the spirit of mortals be proud?" Poor overburdened Spiritualist! what a pity that your loved ones returned, wasn't it?

"Too proud to be a Spiritualist!" Well, what have you got to be proud of? Not proud of your truth? Not glad that your loved ones live, and have assured you of the fact? Well, then it must be your hypocrisy you are proud of. If it looks better to you than the truth, then I suppose you are happier with it, and I have no doubt you will win the everlasting friendship of Mother Grundy, and quite likely will be of considerable value to her friends and followers.

Again I say, Stand up, Mr. Spiritualist, and be counted. Let no coward pull it down, Gird you not with coward's fetters, If you'd wear Truth's shining crown.

Grand Rapids, Mich. EMMA GIBBS.

FAILED TO CONVICT.

The Medical Fraternity Lose Out in Oklahoma.

The inability of the medical fraternity to convict Prof. Samuels at New-Ark will enable him to continue to relieve distressed humanity. Why a man who lives only to do good, to cure or to disengage people, to relieve sufferers, should be persecuted because forsooth he cannot obtain a license from a board whose examination is so foreign to him as the German language is to an Englishman, is beyond finding out. It can only be accounted on the ground of a selfish desire of the medical fraternity to compel him to accept their ipse dixit or die. But when the Bible tells us that Jesus healed by the laying on of hands, caused the blind to see and the lame to walk without administering medicine; and he was crucified. Verily we are not far descended in the 2,000 years that have passed since the introduction of the Christian religion. It is not alleged of Prof. Samuels that he was a wicked person; but, having obtained the sanction of a law to protect physicians, they endeavor to create a monopoly in their line.—Fratricide, Medford, Okla.

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

A REVERIE.

Let me live the life that seemeth best to me.

It may not be the even road
The soul hath devious ways of reaching home
And finding God.

Two birds once left the self-same nest
At dawn of day.
One flew to shady forest glades and sang
A roundelay.

It laved its rooded breast within
The mirrored pool.
And drank from silvery running streams
Both clear and cool.

At night, it hovered 'neath the
Gentle mother wing,
And dreamed of newer, sweeter songs
It yet would sing.

O'er sandy fields to dusty, crowded streets
The other flew;
Within its beak a fresh, sweet sprig
Of tender rue.

It saw a crippled child, the gay,
Painted,
Cheek of sin,
It heard a woman's broken cry, above
The noise and din.

At night it sought the mountain and
Found an eagle's nest;
A war of peace and sorrow surged
Within
Its feathered breast.

So you and I may some day stand
Before the throne,
Your soft white hands upon your
breast
To greet unknown.

Temptation passed with royal step,
proud,
Uplifted head,
Self-centered on the pure in life,
To goodness wed.

While my breast shall show a thousand
Scars and wounds,
I have lived, have set myself within
No lines or bounds.

My shield a crumpled leaf, of battles
Lost and won,
My path a crooked path yet winding
Toward the sun.

For I have walked the valley deep,
with
Comrades in despair,
Climbed the rugged hills of life, with
Angels bright and fair.

But who shall say when both are
judged,
All is said,
That you have lived the larger life,
or I
With my sins upon my head.

Let me live the life that seemeth best to me.
It may not be the even road,
The soul hath devious ways of reaching home
And finding God.

MARGUERITE MILLER.
Rochester, Ind.

THE CLINTON CAMP.

Particulars in Reference to this Favorite Place of Resort.

Dear friends, we send you a cordial greeting and say to you that the coming camp is thrilling in interest and full of prophecy of great things. The management has been untiring in efforts to give to the public a program more excellent than in the past, and take pride in saying we think we have succeeded. In fact, our hearts thrill at this great voice of opportunity from a people coming into the light, and we feel sure a "Camp Ideal" is about to blossom into full fruition. "Behold, I have set before thee an open door, and no man can shut it." You will remember the opening date, July 29, and arrange to be present when "Old Glory" unfurls herself to the success of the camp.

The Diamond Jo line of steamers has granted the usual half-fare transportation for the round trip from all points between St. Louis and St. Paul. The Western Passenger Association extends the one and a third fare, on the certificate plan, from all points in Iowa, Wisconsin, Minnesota, Illinois, Missouri, Nebraska and Kansas. This is a larger territory than was granted last year, and with a rate a little more than half-fare for round trip should be eagerly taken advantage of, and bring travel our way. This is a very generous favor from the hands of railroad officials, and we should show our appreciation by persuading our friends that it is cheaper to travel than to stay at home.

Among the intensely interesting features of the camp season will be the children's lyceum under the able direction of Mrs. Emma R. Abbott, of Whitewater, Wis. She will also conduct a school in Physical Culture and Oratory. Mrs. Abbott is a successful teacher, charming in personality, and her natural, as well as acquired manners win for her the love and admiration of all who see and hear her.

A special day has been granted the Central Howard Association, whose object is "To awaken public sentiment in behalf of the worthy ex-prisoner." The day will be under the management of Rev. F. Emory Lyon of Chicago, who has been so worthily termed "The Prisoners' Friend." This is a most excellent institution, and we ask that a full attendance be given Dr. Lyon on August 6.

A Morris Pratt Institute special, August 8, will present a program far superior to all previous ones and a hearty co-operation is invited.

The evening of August 6, Mme. Stuart-Richings will tender a benefit to the M. V. S. A., which promises to be of unusual interest. Madame Stuart-Richings is a Bachelor of Dramatic Art, a lecturer and an author usually writing under the pen-name of "Helen Hawthorne."

Our list for the platform ranges as follows: Dr. B. F. Austin, Mme. Stuart-Richings, W. F. Peck, Mr. and Mrs. E. W. Sprague, Mrs. Alice Barry, Rev. Thomas Grimshaw and Miss Harlow. For the message service Mrs. J. A. Murtha, Georgia Gladys Cooley and Mrs. Henrietta Lichtig will voice the words of love, hope and courage from those gone before.

We have given a synopsis of a part of the work commenced. Finally, for the success of all our aims and plans we ask the earnest co-operation of all interested along this line.

The announcements are in the hands of the Allen Printing Co., Clinton, Iowa, which insures a high grade of work and prompt service. Send in your orders to

MRS. M. B. ANDERSON, Sec'y.
Clarksville, Mo.

"Death, Its Meaning and Results," by J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful physical events in the author's experience. Cloth, 560 pages, illustrated, \$1.25.

"Child Culture, According to the Latest of Physiological Psychology and Mental Suggestions," by Newton N. Riddell. A most excellent work for all who have the care or training of children. Price, 65 cents.

Remarkable Invention.

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument, which the inventors have patented, is called "Actina"—a trademark word.

In the treatment of eye diseases the invention of "Actina" claims there is no need for cutting or dragging the eye for most forms of disease. Cataracts, pterygia, and other ailments of the eye can be removed without the use of the knife. The new and more humane method is a fact and there will be no more blind or near-sighted people.

"Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give absolutely a free trial. They want everyone interested to make their own investigation and a personal test of "Actina." One who has used it writes an article in the "Lancet" which is a complete dictionary of diseases which "Actina" cures, and which others think of it. What marvelous cures it has effected, and all about the responsibility of its own use, will be sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 3478, 639 Walnut Street, Kansas City, Mo.

\$3 a Day Sure Send your card and we will send you a book. It is absolutely sure; we guarantee it. It is a book of 100 pages, and will show you the cause of your eye trouble, and will tell you how to cure it. It is a book of 100 pages, and will show you the cause of your eye trouble, and will tell you how to cure it. It is a book of 100 pages, and will show you the cause of your eye trouble, and will tell you how to cure it.

CANCER CURED WITH SOOTHING BALMY OILS. Cancer, Tumors, Catarrhs, Piles, Hemorrhoids, Eczema and all Skin and Female Diseases, cured by Illustrated Book. Sent free. Address DR. RYAN, 609 9th & Commercial, Kansas City, Mo.

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

A NEW GATECHISM BY M. M. MANGASARIAN.

Fourth Edition—Six Additional Chapters—200 Pages, Bound in Cloth, \$1.00.—Containing Likeness of the Author.

"A New Gatechism" has enjoyed a remarkable sale both in America and England, and George Jacob Holyoake, in his introduction to the English edition of "A New Gatechism," says: "A New Gatechism" is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have neglected round with supernatural terrors, the Gatechism breaks into, cherishing what is fair and showing what is deformed. The notes which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopaedia of theology and reason in a nutshell.

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This book examines the evidence for the historicity of Jesus, and finds it quite insufficient to prove that such a man as Jesus ever lived. It is a most important contribution to Modern Thought. It is prefaced by a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago morning papers, attacking Mr. Mangasarian's position. Send for your orders at once, as the first edition will soon be exhausted.

BOOKS BY—LILIAN WHITING.

THE LIFE RADIANT.—Cloth, \$1.00 net. Descriptive of the life of Lilian Whiting, a woman of great power and faith, who lived and died for the cause of the oppressed.

THE SPIRITUAL SIGNIFICANCE.—Cloth, \$1.00 net. A book of 100 pages, and will show you the cause of your eye trouble, and will tell you how to cure it.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any questions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, but that is no reason why they should be suppressed; yet he should be 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 mind of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly, with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

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

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

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Rising Sun Mission Bazaar commences on the 11th of May, and ends on the 25th, instead of the 4th to the 25th.

Mrs. Hamilton Gill, trance medium, has moved to 891 West Adams street, second flat. The friends will please note that the usual Sunday and Thursday evening meetings have been discontinued until further notice, owing to Mrs. Gill's poor health. Private sitting only by appointment.

Mrs. G. M. Killmer would like to have a Spiritualist missionary do some work in the southern part of Minnesota. One is needed there.

Friends and patrons of Mrs. G. Partidge can reach her by addressing 212 W. First street, Salt Lake City, Utah.

Ferd C. Suhrer writes: "The congregations of the Rising Sun Spiritualist Mission on Sunday, April 22, were warm in their praise of our workers. Sister Martha Price delighted her listeners, and the guides of Brothers Chas. A. Thompson and James gave tests to many who needed them badly."

Geo. B. Warr, a well-known medium, the evening service, and the extra large congregation which greeted him was one of thinking men and women who came to learn more of our beautiful philosophy. Eminent workers from all over the city were there and were loud in their praise of the speaker's knowledge of the occult and his ability as an orator. Sisters Kitchner and Hill received warm congratulations for the comfort and blessings their tests had afforded. Sunday, May 6, Sister Martha Price will again serve us in the afternoon, and the evening will be devoted to the mediums. Dr. L. C. Koehler will also speak on this occasion. Elegant music by a string orchestra will be a prominent feature. See our ad in another column. Sister Martha Andrews, one of our oldest and most ardent workers, passed to the higher life, April 12, after fifty-four long years of unselfish service for the cause of Spiritualism."

Geo. H. Brooks' present address is No. 114 President street, Wheaton, Ill., where he can be addressed for engagements.

Mrs. E. J. Jaquet has returned to the city and is located for an indefinite time with Mrs. W. E. H. Madison street. Mrs. Jaquet and Mrs. Hill will answer calls in or out of the city, and while here will give private readings. Mrs. Jaquet will be pleased to meet all her old friends and patrons.

Mary E. French of Clyde, Ohio, writes: "We closed our lecture season with Mrs. Marian Carpenter, on the evening of April 21 and 22. She was most both nights by a large audience. Her messages were fine. Going to Cuba did not lessen her inspirational powers by any means. The lectures give one courage to battle with the storms of life, which we all must do. We reach the sunlit hills of the beautiful. J. C. Craig, attorney, is another inspirational speaker whom the world will soon know more of. His development has been rapid, and he possesses great psychic power. We also have other mediums here developing various gifts."

Mrs. H. E. Russeque, on April 8, lectured for the First Spiritualist Society of New York, afternoon and evening, on "The Relation that Modern Spiritualism Holds to the Development of the Last Century," and on "Infidelity and Our Faith." Her lectures always attract the closest attention.

Laura L. Crawford writes from Detroit, Mich.: "The Band of Harmony, auxiliary to the First Church of the Soul, celebrated its first birthday, April 5, at the home of the pastor, Mrs. Laura L. Crawford, 198 Fourth street, with a membership of 52. A welcome greeted everyone present. There was a splendid program of music and recitations and encouraging words from visiting pastors and mediums, showing a spirit of harmony and good will toward all. I have just organized a lyceum of the workers on their platform until they have their papers or credentials passed upon by the State Board." A very excellent idea.

AS A GENERAL RULE IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

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

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

Brother Williams writes from Norristown, Pa.: "Though this somewhat benighted town of ours, containing over 25,000 inhabitants, has never made much of a public stir in Spiritualism, yet there are some earnest followers of the cause among us. We have for the last three months or more been having regular lectures and test meetings every Sunday afternoon and evening. Mrs. McDonald of Boston, a gifted medium, a tireless worker, and a fearless exponent of the cause of Spiritualism, has been holding these meetings. On Easter Sunday we had some special services. In the afternoon we had an inspiring lecture and very convincing tests by Mrs. McDonald, and in the evening she was assisted by Mrs. Volk, of Philadelphia, who gave an interesting lecture, and both mediums gave test messages to an appreciative audience."

D. P. Cook writes from Stoneham, Mass.: "If the writers of many articles in The Progressive Thinker on the future, were as close in touch as I am, with my spirit wife, they would express themselves differently."

J. G. Kaplan writes from Minneapolis, Minn.: "Enclosed you will find clippings from the St. Paul Pioneer Press, containing an exposure of those rank tricksters, Mr. and Mrs. Carl Amundson of this city, who posed as materializing mediums, and under that disguise defrauded many citizens of Minneapolis of their hard earnings, as you will see by the clippings enclosed. I think it would be a good plan for you to publish at least part of the exposure for the benefit of the patrons of your valuable paper, valuable to the cause of Spiritualism, because it stands for the HONEST AND TRUE ONLY, and is not afraid to publish an account of fraudulent mediums' work, thereby exposing their tricks to the public."

Mrs. A. Sexsmith writes: "The Easter services of the Golden Rule Spiritualist Society on Sunday afternoon and evening, April 15, were as usual, largely attended. In the afternoon there were short talks and messages by Pastor Mrs. Hill, Sister Jaquet and Sister Hans, which were greatly enjoyed. In the evening we had with us as speaker, Hon. Chas. E. Hughes. He took for his subject, 'Thou Shalt Not Steal.' He received much applause. The christening of two of our members by the pastor was beautiful, one being the baby of the Golden Rule Society, he being not quite two years old. Chas. E. Hughes, a good time is assured. Music by Kirkland's orchestra. Meetings every Sunday afternoon and evening at O'Donnell's College Hall, South Pauline street, between Washington Blvd. and Park avenue. All welcome."

Oscar A. Edgerly writes: "On Sunday, April 29, I shall conclude a very pleasant and most successful engagement with the First Spiritualist Church of Baltimore, Md. Since I have been serving the church, I have found its officers and members very earnest and zealous in co-operating with me in every endeavor to advance its interests and our cause in general. Mr. Charles R. Sherm, the efficient president, is ever alert to safe-guard in every way the interests of our cause in this city. I have been greatly gratified at the large audiences that have greeted me every Sunday. Judging from the many kind words of appreciation from my listeners, I am led to believe that the efforts of my spirit guides have met the approbation of the people. I wish we had more societies in the United States like those in Cleveland, Ohio, Pittsburgh, Pa., Washington, D. C., and Baltimore, Md. My friends throughout the country will see by the list of engagements that I have sent you the 'General Survey' that I am being kept very busy. For this I am thankful to my beloved spirit guides as well as to hundreds of friends in earth life, who seem ever ready to give me a kind word and a cheery 'God speed' in my efforts for our cause. With very best wishes for our greatest missionary, The Progressive Thinker."

My Elmo, Pastor, writes: "The Chicago Spiritual Alliance Society, holding services in Vincennes Hall, 3514 Vincennes avenue, are enjoying good audiences at all services. Mrs. Lillie Bell, a well-known Chicago psychic, is assisting as well as Prof. H. S. Frazer. Our lectures have been highly pleasing and we never fail to receive plenty of excellent tests from our psychic. On the 4th of May we will have with us, Dr. Burgess, president of the Chicago Spiritual League, who will deliver an address entitled, 'To-day.' Our services are open to all who may be seeking spiritual truth. All are cordially welcome."

Mrs. E. L. Nicholson writes: "I returned about a month ago to Seattle, after a three months' stay in San Diego, Cal. The society at that place is blessed with a lovely temple, and have as President, C. A. Muss, who certainly is the right man in the right place. Great harmony prevails in the society and any true, honest worker is made to feel very welcome in their midst. They endeavor to adhere closely to the resolution made at their last State Convention, which was, 'Not to use money in the work upon their platform until they have their papers or credentials passed upon by the State Board.' A very excellent idea."

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TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, May 6, 1906: "Motion, Life, Joy."

Gen of Thought.—"Labor in life, 'tis the still water follows;" "Idleness ever despoilth, bewailth; Keep the watch wound, for the dark dust assaileth, Flowers droop and die in the stillness of noon."

"Work and pure slumber shall wait on thy pillow, Work, thou shalt ride over Care's coming billow." "Be noble and the nobleness that lies In other men sleeping, but never dead, Will rise in majesty to meet thy own; Then wilt thou see it gleam in many eyes."

Then will pure light around thy path be shed, And thou wilt nevermore be sad and lone."

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

and should be followed by other states, and thereby help to estimate the desirable element which is so injurious to our cause. While in that city I had the pleasure of becoming better acquainted with that dear old pilgrim and veteran worker, Dr. J. M. Peebles, whose lectures are filled with light and knowledge. Brother and Sister Hull were also there, and as usual did a very excellent work, not only for the society, but for the Morris Pratt Institute, whose welfare they always so earnestly espouse. I also had the pleasure of meeting our dear friend and brother, Will C. Hodge, who was at that time unable to fill his accustomed niche in the Temple work. He is a grand, good and earnest worker, and we can all afford to have him resting on his oars. The cause needs him, and we hope to hear very soon of his entire recovery. They have much good home talent in San Diego, so never lack workers."

Wm. Hassmann writes: "The hall of the North Star Spiritual Union, 1548 Milwaukee avenue, was well filled with spirit seekers and seers on April 22. Sister Lester Krueger, on account of being ill, has been confined to her home for the past week, her presence being missed by many who loved to hear her. We trust she will be with us again next Sunday evening. Brother J. T. Temple, the speaker for the evening, gave a very instructive lecture, followed by Bro. White, a very able speaker. Spirit messages were given by Bro. Temple and Bro. White, all recognized. After the president had invited the audience to bring their skeptic friends along, he also asked them all to give out their best thoughts toward Sister Lester Krueger for a speedy recovery. The demand for the copies of 'The Progressive Thinker' was larger than could be supplied."

Since the close of the camp season last August, Oscar A. Edgerly has filled the following engagements: September with the First Spiritualist Society of Jackson, Mich.; October with the society of Elkhart, Ind.; November he filled a return engagement at Jackson, Mich.; during December he served the Ladies Spiritualist Temple, First Society of Cleveland, Ohio, during January 1906, he was with the First Spiritual Church of Pittsburgh, Pa.; February he was with the First Association of Spiritualists of Washington, D. C.; March and April with the First Spiritual Church of Baltimore, Md. Mr. Edgerly's engagements so far as made for the season of 1906 and 1907 are as follows: First two Sundays of May 1906 with the society at Worcester, Mass.; last two Sundays of May with the society at Pittsfield, Mass.; first Sunday of June at Providence, R. I.; Sunday, June 17, Lynn, Mass.; July and until August 20, he will act as chairman at Grand Lodge Camp, Mich.; August 22 until August 26, inclusive, he is engaged at City of Light Assembly, Lily Dale, N. Y.; will give lectures and October he is engaged with the society in Newport, Ky., and Cincinnati, Ohio; November and December he is engaged with the Ladies' Spiritualist Temple Fund Society of Cleveland, Ohio; January, 1907, is still open for engagement; February is engaged with the First Spiritual Church of Pittsfield, Pa. March, with the First Association of Spiritualists of Washington, D. C. April, May and June, 1907, still open for engagement. Permanent address, 42 Smith street, Lynn, Mass.

Mrs. G. Williams writes: "The Ladies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio, will give an entertainment Thursday night, May 3, at 8 o'clock. Admission free. Prof. W. F. Peck of St. Louis, Mo., will give lectures from the stereoscope, which will be very entertaining to all. His lecture on phrenology last Thursday evening, proved very enjoyable to all present. The Professor gave quite a few readings to different persons in the audience, and they proved very beneficial. He will lecture on Sunday at 3 and 7:30 p. m."

Maggie Henry writes: "At Spiritual Mission Chapel (Old 77) we had a very large and intellectual audience, judging from the philosophical questions asked. All were pleased with the answers given by our speaker, F. M. Stoller, who certainly is inspired when lecturing. At the close of his lecture he was followed by spirit messages by several visiting mediums, and psychometric readings by our speaker, your correspondent and others. We decided to discontinue the afternoon meetings for the present, hoping those who have attended them will attend the evening services."

Mrs. N. J. Willis, trance medium, has moved to 122 Western avenue, Cambridge, Mass., where she will be pleased to receive her friends.

H. A. Corpse writes from Walla Walla, Wash.: "Mr. Harry J. Moore has just finished a most interesting and instructive course of lectures in this city. He has made a number of fast friends here and all hope to see him back again in a short time. With his assistance the cause here is growing slowly but surely and people are beginning to recognize us for what we are worth."

We are glad to learn that Mrs. Adeline L. Ballou, the known lecturer and artist, passed safely through the San Francisco earthquake, and can now be addressed at No. 408 Thirtieth street.

D. writes from San Pedro, Cal.: "On Sunday morning, April 15, at 5:15 a. m. I saw an uplifted hand with index finger extended to the zenith. Upon asking what it meant, I got the words, 'Up North.' I asked several medium friends, and asked in ballot at meeting Sunday evening, but got no explanation. On Wednesday morning at 5:15

Oceandies is a psychical narrative by Carlyle Petersilea, author of "The Discovers Country." This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Price, paper cover, 50 cts.

MARY ANN CAREW, Wife, Michael Spirit and Angel. By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

Don't Fail to Attend

the **Grand Bazaar**

Held by the **Rising Sun Spiritualist Mission,** In Their Temple, Oakley Boul., Near Jackson, May 11 to May 25, 1906.

Fancy Goods of All Descriptions, Indian Village, Palmist Booths, Refreshments of All Kinds.

Special Entertainment Afternoon and Evening.

Admission 10c. Season Tickets, 50c.

San Francisco, which is north of us was badly shaken by an earthquake and nearly destroyed by fire, as you now know. My daughter and other members of my family reside there, and now I presume it referred to the disaster."

Mr. J. Wisker writes of the National Spiritual Church, Detroit: "We are pleased to report that the interest awakened by our anniversary service was shown on Sunday, April 22, when Mrs. Drew Jenkins, assisted by Rev. J. Boyle, held a service, consisting of two little girls. One was named after the spirit daughter of Mrs. Jenkins. Rose petals, cranin and red, were used as a shower over them. Placing wreaths on their heads, they were baptized into the church of True Spiritualism. Addresses, solos and spirit messages were also given. Many full and complete answers were given, and responded to as correct. Our society is growing. New members are coming in right along."

IT IS ALL ALONG THE LINE.

The Cry is Being Raised, "Drive Out the Parasites That Are Now Sapping the Life Blood of Our Beloved Cause."

Mediumship is a sacred gift, and when wielded FOR GOOD ALONE, has a wonderful work to do. When debased for the sole purpose of money-getting by fraud and deception, it becomes the lowest of the low.

I notice many mediums are crying "Fraud hunters!" Were there no fraud there would never have been a hunter for fraud. If we had had no counterfeits, gold or currency, we would not have had any laws to prohibit the counterfeiting. The parasite life of the San Jose Scale has developed a system of spraying to destroy its effect upon our fruits of all kinds. These little parasites attach themselves to the great fruit tree, whose fruit is most delicious and good for man (it is not forbidden fruit), but they destroy the fruit and then later the tree itself. Just so the Tree of Life demonstrated by the Tree of the media of all ages has been attacked by the parasites. They grow and thrive upon the Tree of Life; then destroy the life that has sustained them for years.

The only knowledge man has of a continued life of individual consciousness has just come through mediumship in all ages. It is really the Tree from which the race has plucked the knowledge of continued life, and like our fruit trees the parasites attack it, seeking to destroy its usefulness by first attaching themselves to Spiritualism, and then sapping the life out of it by trickery and fraud.

The priests of the past and present are the co-laborers with a class of fraud mediums: "Why is this? may be asked, yet simply answered. The priests and fraud mediums are both acting for one and the same purpose—the making of money! The occupation of the priest with the full knowledge of spiritual truth before the world, would be gone; the fake medium would likewise be out of employment. For the purpose of establishing any truth, ERROR MUST BE ELIMINATED. The forces of error, either in the pulpit or in dark seances must be understood and plainly set forth. Like the San Jose Scale, they must be studied, and the chemist goes to work to destroy the influence of these parasites upon the Tree of Life."

The Progressive Thinker is doing and has been for a long time a grand work in its laboratory in its efforts to destroy the steady microbe of priestcraft and fraud mediumship. We can already see a better blessing for the fruit of truth from the Tree of Modern Spiritualism. Long may you live."

"The Moleculer Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis for Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

An Astounding Offer.

Thousands of Books to Be Given Away!

We want to reach Spiritualists everywhere—those not now taking THE PROGRESSIVE THINKER, hence we make a SPECIAL OFFER, the absolute gift of Vol. 3 of THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD. Its contents are indeed rich and varied, and will be read with ALL THE INTEREST that attaches to a novel. THE CHRISTIAN as well as SPIRITUALIST will be deeply interested in its perusal. It is RICH IN FACTS and leads one gradually to a full realization of the spiritual plane of existence. Rev. M. J. Savage, one of the most brilliant of liberal minds now before the public, has four chapters of logical, soul-elevating facts, which will do you good to read. He is followed by other master minds illustrating the NA-

TURE OF DEATH and the grandeur of the SPIRIT REALMS. It will do any one good to read it. Its contents of 350 pages banish the STING OF DEATH and portray the beauty, the loveliness, the fascination of the LAND OF SOULS to which all are tending.

This book is elegantly and substantially bound in cloth, and externally will be an ornament to any center table, while its contents can not fail to benefit any reader, whatever his belief. Send ONE DOLLAR for The Progressive Thinker one year, and ten cents in stamps to pay postage on the book. No attention will be paid to orders for this remarkable book unless accompanied with a year's subscription to the paper. This offer will hold good until May 1.

TRULY PROPHETIC.

Death Comes to Teacher as in Dream—Stricken on the Day Set in Forecast at Prophecy—Life Was Portrayed Accurately and Future Career Was Set Out—Eid Came Suddenly—Psychic Expert Friend of Former Omaha Man, Says Son Sent Message.

Omaha, Neb.—William H. Allen, formerly a well-known and popular educator of Omaha, Kansas City and other Western cities, who recently died of apoplexy at Edgemont, S. D., where he was Superintendent of the Public Schools, had a strange dream one night a year ago in which he was forewarned of the precise time of his death.

In his dream, as Mr. Allen related it later, he saw a map representing a view of 50 years, or all but one year of his life. The map was divided into five sections, each section representing a decade of his life, all the principal events and many of the incidents of which were clearly revealed to him.

He took up the map and examined it section by section, smiling here over some bit of comedy in his life, weeping there over some bit of tragedy and living over again the years ago. When he was done with the fifth section of the map he laid it aside and reached for the sixth. But he found no sixth.

Warned of Fatal Sickness. Again picking up the fifth section he discovered in bright red letters in a corner thereof a command to turn it over and read what was written on the reverse side. He turned it over and there found a map presenting a clear view of the last thirty years of his life, and a forecast of the next, or fifty-second year.

The forecast told him that a sickness would befall him at the end of his fifty-second year and besought him to be careful of his health lest the sickness should end his life, and then a voice whispered in his ear telling him that he would fall ill on his fifty-second birthday and that if he did not die then he would live to be 80 or 90 years of age.

Mr. Allen was amused rather than depressed by the dream and treated it lightly when he related it to his family, and to some of his friends the next day.

"We have all sorts of dreams," he said. "There is no accounting for them, but they are not to be taken seriously, especially as forewarnings." Mr. Allen on his fifty-second birthday arose apparently in excellent health.

"Do you know," said he to his wife at the breakfast table, "that I never thought of that strange dream I had a year ago after I related it to you until I got up this morning? It came into my mind again when I was dressing. I never felt better in my life than I do this morning and I am fearful that that dream is going to disappoint me by failing to fulfill itself."

Stricken on Birthday. Mrs. Allen then told of her worries and urged her husband to be careful about his health.

Mr. Allen went to the school, but in a short time returned to his home and complained of not feeling well.

The family physician came and assured Mr. Allen that he would soon be well again.

A short time later Mr. Allen was sitting in his armchair by a window reading his morning paper. Suddenly the paper fell from his hand and he fell forward upon the floor.

His wife heard the sound made by the falling body and hastened to her husband's side, but he was dead. The dream of the year before had come true.

Physicians who were summoned pronounced the cause of death to have been apoplexy.

Twenty years ago Mr. Allen's infant son died and a psychic expert, a friend of his, to whom the story of the dream was related, said: "It was Mr. Allen's son who whispered to him in his strange dream a year ago. The son was old enough to warn him. He could not tell his father that he would die at the end of the year, for he was earth-bound and was not permitted to do so. But he gave him all the warning he could that when the summons came he might be prepared to die."

A PUZZLED INVESTIGATOR.

She Writes of Her Peculiar Phenomenal Experience.

I have never known much about Spiritualism, until recently, as my parents regarded such manifestations as hallucinations, and discouraged investigation.

I have always had premonitions and intuitions that surprise people, and often have knowledge of things that I can't account for. I read people like an open book, and my first impressions are always correct. If I change my opinion I generally have cause to rue it. Not long ago a religious fanatic (one of that sect that believe we are commanded to pick up serpents) told me I had the gift of "discerning of spirits" and if I did not use it for the glory of God it would be taken away from me.

Travelling clairvoyants have told me I had undeveloped powers, but I did not pay any attention to them, although I have had strange dreams and warnings, and on three or four occasions heard a mysterious voice. This voice always quoted scripture, so I thought it the work of my subconscious mind. (I had been a Bible student.)

Coming home late one night, I saw an illuminated form floating along about a block from me, but I set that down for an illusion of some kind. Soon after, I was awakened one dark night by the sound of music, as though two persons were playing a serenade just outside my room. Suddenly a light shone on the wall and a man and woman came through the wall playing instruments and laughing as though they had played a good joke on me. They were strangers to me and the man advanced, shook hands with me and introduced himself saying, "I am Dr. Burson." (I think that was the name.) His hand was warm. I supposed ghost hands were cold. How about? Several writers for The Progressive Thinker tell of cold hands being placed on them. My visitors vanished, a sort of rigor passed over me, and I lay staring at the wall unable to believe my eyes. I decided it was a very realistic dream.

A few nights after that I was again awakened by a chorus of voices singing and apparently passing by in the air above me. I could not see them distinctly, but they were singing. They were singing about "the home among the angels" and a woman's voice led all the rest. I was wide awake this time, and tried to speak and tell them I heard, but could only smile. A convulsive shudder passed over me and they were gone.

When these visions pass I feel like I had been hypnotized. I am a nervous, sensitive person, with a great power of concentration, and would be a good hypnotic subject, but have refused to go farther than the cataleptic stage because I was afraid of it. I don't care to go into anything that might unsettle my mind. I have always been considered a very keen-witted person, but as I say, a trifle nervous. I have written a great deal for publication and know that several of my poems, at least were inspired, for they came to me almost complete and were not ground out as some of the others were.

I should be glad if some one would interpret these visions to me, as there are no Spiritualists near here that I know of.

PUZZLED INVESTIGATOR.

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struction combined in his in- as it appeared to him. The book contains, and answers to critics. It is as it appeared to him. The book contains a great deal of pleasure, to thousands of Spiritualists and Free-thinkers, who will find entertainment and instruction combined in his in-

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QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be decried. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

J. J. Fly, Q. Is the personality of Jesus recognized by any historian save Josephus. Do you know of any history (reliable) where Jesus was spoken of save the New Testament?

A. The brief mention of Christ made by Tacitus, is now regarded as an interpolation; the letter of Abgarus to Christ is a forgery; Origen, the greatest of the church fathers, after years of labor for Christianity, renounced that faith and returned to the old pagan faith. The passage in Josephus is admitted by the most prejudiced, as a bungling interpolation. In all the histories of that time there is not a line, not a word of mention of this greatest event that ever transpired on the stage of history, the birth and death of the supreme God, his burial and resurrection. Not a line outside the New Testament.

R. M. B., Q. Are there contradictory statements made in the New Testament, and where are they found? Have we facts disproving the New Testament?

A. It would be difficult to crowd into the space given to this department all the contradictions to be found in the New Testament. Perhaps one of the most glaring is made in its genealogy. The common understanding is that Christ was "unbegotten," and hence could have no human ancestry. Matthew sets out to trace him back to Abraham, through the royal line of David, starting with Joseph whom he makes the father of Christ. If he was not, then this pedigree is false and written for the purpose of deception. St. Luke has greater ambition, and starting with Joseph "who was the son of Heli" ends with Adam! David is not in it. Both these evangelists, it is claimed, wrote by inspiration, the absolute truth, yet they are in direct conflict.

T. requires great petting skill to harmonize the statements of the New Testament writers with history. The strongest evidence against the New Testament is that it was written in Latin after that language had been corrupted by contact with barbarians, and not in the Latin of the Augustine age when it is claimed to have been written. It is written in monkish Latin of the Middle Ages, what went before, or if anything did, we do not know.

S. J. S. Reynolds, Q. Why do certain animals see in the dark as clearly as in the light?

A. The explanation given in text books is that the aperture admitting light, is capable of a much greater extension, than in other animals, thus much larger volume is received and condensed on the retina. But this does not fully account for all facts. The eyes of some animals that see in darkness have a much smaller aperture than others that cannot see. There is without doubt a higher degree of sensitiveness in the retina, as indicated by larger optic ganglia, and impossibility to rays of light, unrecognizable to eyes fitted to broad daylight. The eyes of animals seeing in the dark, are so sensitive to light that the aperture contracts in bright light until the pupil is scarcely visible. Animals have other guidance than sight alone. This is possessed in common with those who see in the day. Pigeons when liberated in a room, flew from side to side, avoiding every obstacle placed in their way, as dextrously as though the cruel operation had not been performed. A turtle having its head cut off, will avoid irritation, and move around obstacles. These beings have a sense not yet determined, and the eyes of animals seeing in the dark, are susceptible to light waves, not recognized by others.

W. B. V., Q. I have vibrations along my spine and shoulders and through the solar plexus, at times annoying and painful. I have consulted several mediums, who have told me that these were spirit influences, and they promised to relieve me of them, exacting a goodly fee, but I am no different. One said she would treat me for six months and relieve me of this influence in six months, for \$25. I do hope you can recommend some good occultist who will be able to relieve me.

Here is an instance of the banefulness of the doctrine of obsession which has stained the record of Spiritualism. And this is taken advantage of by harpies to wring money out of the victims. Every nervous indisposition, what once was called hysteria, is the influence of evil spirits. "Mediums" encourage this insidious insanity and then bleed their victims to the last farthing! Promises to drive away evil spirits for twenty-five dollars pay down, and "treatment" after another week for six months! I am not able to recommend "a good occultist," but

I might give the address of several who would demand even more than the rapacious "medium" for absent treatment" by the light of the moon. There are instances of control by undesirable influences, but that does not prove that every disturbance of mind or nerves is the work of spirits. I diagnose the case as one of badly disturbed and exhausted nerves, and I see no spirit interference whatever. The best thing this correspondent can do is to consult an able physician, one who is honest and will tell him the truth. If he will free his mind from the belief that these "influences" are not outside of himself, and take proper precautions to conserve his vital forces, with healthful living, he need not even consult a physician.

These vibrations indicate a serious condition of the nerves in the region most vital, and while he waits for something to be done for him by an occultist, or absent treatment, time will be lost, and it will be too late to do anything. It reminds me of a correspondent in this department who wrote, saying that spirit lights floated before his eyes, whenever it was dark, and wanted directions how to cultivate, and advice. I wrote him that it was not spirit lights at all that he saw, and no indication of clairvoyance, but incipient catalepsy, and to consult an oculist at once, and possibly something might be done to avert the calamity which threatened him. Two years afterward he wrote me that he had become blind from the cause I had assigned.

AFTER DEATH.

The Orthodox Churches Advancing—At the First Presbyterian Church in Kalamazoo, Mich., Rev. H. W. Gelston Gave Expression to Remarks in Harmony With Spiritualism.

By way of introducing his sermon entitled "After Death," on Easter morning, Rev. Henry W. Gelston said: "When Henry D. Thoreau was on his death bed in company with Parker Pillsbury, his intimate friend leaned over, took his hand and said: 'Henry, you are so near the border, can you not see something on the other side?' But Thoreau shook his head and said: 'No, one world as it is, Paris is as a maxim of wisdom; but as for myself, I took issue with both the wisdom and the philosophy of the statement. I do not believe that we can live this life as it should be lived without the consciousness of its relation to the next life.'"

Extracts of his remarks on the main theme of the sermon followed. "I am going to attempt a line of argument, this morning, which some of you may think venturesome and speculative, because it is generally supposed that we cannot know anything about the next world; but if the laws that govern the universe are eternal, then they cannot change, and what is essentially true here must be essentially true there.

"The laws that govern life processes are perpetual as long as life exists, whether in time or eternity, and if we have a knowledge of those laws here and have a knowledge of our relation to them, then we also have a knowledge of them anywhere and everywhere, for we are already in eternity. Time is only a part of the eternal, but a part and cannot be separated from it.

"From this it follows that our life in the other world is governed by the same laws that control development in this world. They are just the same and I want to quote a few verses from a poem that has been most comforting to me:

"I cannot and I will not say that he is dead—
He is just away.
With a cheery smile and a wave of the hand,
He wandered into an unknown land
And left us dreaming how very fair
It needs must be, since he lingers there."

"Oh, you who the wildest yearn
For the old-time step and the glad return
Think of him as faring on
As dear in the love of there as the love of here.

"Think of him as just the same, I say,
He is not dead, he is just away."
"If this be true, then life is life in the next world and is just as natural as it is in this world. People do not change in any such sense as that they become other than themselves.

"We cannot think of heaven as located in some star, because the stars are all composed of matter like our earth, and spirit is therefore of other worlds. But we are justified of thinking of it as the realm of spiritual manifestation, and however much such a realm may transcend the boundaries of this world, we find resident in our own atmosphere and about the earth the manifestation of spiritual forces, which science calls eternal energy and which manifest themselves in the infinite forms of vegetable and animal embodiment in the world as a spiritual reality, belong to the same realm of being that mind belongs to.

Electricity and gravity are forces that belong to the eternal constitution of things; they are therefore indestructible and will be the servants of the mind on the other side just like this, only in a far higher degree. Therefore, whether it exists near by or far off, is the natural home of the spirit of man, and it follows from this line of reasoning that our friends may be and naturally are near us much of the time, though they are not confined to any one locality, but have unlimited freedom and can go where pleasure leads them, in the boundless universe of God."

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MANY CONVINCING TESTS.

Experiences in the Phenomena of Spiritualism.

Having traveled a great deal and having had much experience in Spiritualism and its phenomena, many friends have requested me to write, giving some of my experiences for your paper.

In the past thirty or forty years I have received hundreds of messages, some verbal, some on paper, and some slate-writing, the latter to my mind being the most convincing phase of mediumship, for honest investigators, a dishonest one is just as bad as a dishonest medium. I have no use for either, one is a fraud and the other is an impostor.

While I have had genuine materialization, I should not advise new investigators to try it, for we old-timers might be deceived in some of them.

When we get independent slate-writing as hundreds of us have, in broad daylight, with only one other mortal beside ourselves in the room, and we know as well as we know anything, neither of us did it, and that we had washed and dried the slates, and that it was not on the slates before, and it was impossible for the medium to have known the names signed, let alone the subjects spoken of that answered the many questions that were in a sealed letter.

I will now relate one of the most convincing, that happened on July 9, 1905, with a noted and well known medium of Washington, D. C. He was going to leave the city the next day, and I wanted test of slate-writing before he went. So I wrote some questions to six of my nearest and dearest relatives, and one dear old comrade, seven in all. I got nine messages written on five slates, and all were written between two slates, or one held on top of the one that the writing was on, held by the medium and myself.

I got nine nice letter messages, the writing was much the same I had received from them while they were in earth life, with full name and middle initial signed to each.

I asked them to give me some good messages with some good advice. Each one seemed to be written in their own familiar handwriting, some very coarse and some very fine writing.

I would give this too long, and of no interest to others, so I will merely give the names just as they were signed, together with place of living and passing away, to show that it would be impossible for a strange medium to know.

The names are as follows: My father, Mattie C. Thatcher, passed on at Vernon, Van Buren county, Iowa; my mother, Hannah T. Thatcher, Millville, Shasta county, Cal.; brother, Jonathan Thatcher, Seattle, Wash.; my sister, Almira Thatcher, Mt. Sterling, Iowa; my sister, Rebecca Hilles, Vernon, Iowa; my wife, Virginia M. Thatcher, Mt. Sterling, Iowa; my uncle, S. B. Thomas, Tacoma, Park, District of Columbia; my nephew, Will Thatcher, Shasta county, Cal.; my old comrade, Zack B. Thomas, Washington, D. C. The above said slate-writing was done just as I have stated, and no mortal did it.

I know neither of us did it, and there was no other person in the room. I have often taken questions for relatives and other friends, sealed in envelopes, and no possible way of knowing what the question was, or that he answered them, by mind-reading. Every question was answered just the same, and if any one doubts this statement, and is interested enough to make an investigation, I feel certain that they will get answers to each subject, if not more than six to ten questions are asked, for \$2.

I have had another test, on April 2, 1906, with the same medium. I got very satisfactory answers to questions from some of the same above-named parties, father, mother, brother Jonathan, wife Virginia, and comrade Zack B. Thomas, with all names signed in full.

Now if it be true, that all we know comes through our five senses, we would be perfect idiots if deprived of all five senses. Now, if we believe this slate-writing was fraud, and not genuine, would be to not believe my own senses in that, as I would in other things, and admit that I was an idiot.

Why is it that some people will believe things they never saw, that were claimed to have happened thousands of years ago? In regard to spiritual phenomena a neighbor said to me, "I would not believe it if I saw it," and yet he would believe things that he never saw, that were claimed to have happened before he was born, such as the whale swallowing Jonah, or vice versa. One way is just as good for one as the other. "Consistency, thou art a jewel."

Give me common horse sense in place of bigoted religious prejudice. We are having some very good spiritual work in Washington, D. C., this season. The First Society have had many good speakers and mediums, also many other societies have been doing good work. The Temple League has worked hard and has laid up some money for the purpose of a building for Spiritualists to meet in. I have made my home for more than a year with the president of the Temple League Society, Mrs. W. M. Farrow, 50 M Street Northwest, Washington, D. C. We also held weekly meetings at her home, with good results.

A. H. THATCHER.

Theaters Condemned by the Church.

The doctrine of the church on this subject was clear and decided. The theater was unequivocally condemned, and all professional actors pronounced to be in a condition of mortal sin. That was the sentence of the church upon those whose lives were spent in adding to the sum of human enjoyment, in scattering the clouds of ignorance, and charming away the weariness of a jaded mind. None can tell how many hearts it has wrung with anguish. The man who did more than any other to remove the stigma that rested upon actors was unquestionably Voltaire. There is, indeed, something singularly noble in the undying zeal with which he directed, tried and eloquence, the keenest wit and the choicest reasoning to the defense of those who had so long been friendless and despised.—Lecky.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents. Not to be spent than in buying this little book. Everyone that has the care of children should read it. Price 25 cents.

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God and Religion.

"The religion of Science is the religion of Truth, and embraces the heavens and the earth, and respects facts only. It is a saving religion because it saves from error, puts away the chains of superstition, and thrives in the light of Truth, and with perfect freedom to think and grow—a fearless Progressive Thinker."

Let me go on the pinnacles of thought, Whereso'er it may seem that I ought, To inquire and find out all I can Of the heavens and earth, and of man.

The universe is a living organism. Its primary essentials are Mind and Matter.

Its forces are positive and negative. The Mind of the Universe is its Soul-life.

The universal energy is the power of God manifest in positive and negative forces throughout the cosmos. Earth is a magnet, having positive and negative poles, so atoms also possess polarity. All matter is polarized. All motion comes of attractions and repulsions—causative of endless changes, new combinations, forms, and compounds in endless variety and in varied processes of growth and decay.

The mind or soul-life of the atom is its affinity or power of choice by which a negative mate is selected and a new creation thus effected, and a new substance endowed with new life, and soul possessed with affluence, which may form farther alliances, or having served the wants of the organism, aged or otherwise, effaced, with weakened or exhausted vitality, may disintegrate in obedience to dissolving affinities. Thus life and death go chasing each other, essential in the life and economy of the Universe as the living organism of man.

The earth comes into the family life of the Sun, in its turn, abundantly possessed of the germs of life, which manifesting in due time and unfolding potentials, as we see in plants, animals, make the world at length the home of sentient life and of ultimate intelligence, progress, and civilization, bountifully supported with seedtime and harvest, and with all the resources of earth, neath overhanging skies, and the inviting twinkle of the stars, engaging man's attention and interest, and rewarding him progressively with better understanding and creation.

Man is beyond question the highest expression of mind known or conceivable by us. He is a correlated creative man, and highest ultimate creature in the Universe; and, born of God, and crowned with immortality, which is his birthright as sure as he is the ultimate conception of the Infinite Mind. This, it seems to me, is fairly a dialectic conclusion, and most fully satisfies human reason and hopes, and, coupled with psychic phenomena, subjective mind powers and communications, is doubly assuring of an inheritance commensurate with its source.

I speak of man in a cosmic sense as being truly a child of the Infinite Parent, whose children inhabit millions on millions of worlds, the Suns of which speak up with tongues of fire, and from out the immensity, telling us of kinship and interrelations inspiring and grand, and that make the heavens brighter in our thoughts and contemplations, and give us a nobility.

As no being can come from nothing, and as the Universe is clearly an organism, and man its highest expression, so I claim he is a child of that Organism, as truly as the babe is a child of its parents, and as truly as the Father is Infinite, and we finite, unable to comprehend his existence further than we can the Universe, does not lessen the certainty and logical necessity of such Being, omnipotent, omniscient and omnipresent, living in

and controlling all:—
"To Him there is no low, no great, no small."
He fills, He bounds, connects, and equals all."

I am aware of the difficulties in the way of such conception. Familiar with the anthropomorphic ideas accompanying all ancient religions, and by no means eliminated, altogether from modern theology, in fact a Sunday-school presentation to children of our time, it is more difficult to accept this broader view, but remember we are looking after a sovereignty, which can be the All-in-All.

As of our world, so of all the sister planets. All are born alike as we, with the same inheritance of evolutionary forces. Out of the Solar womb with germinal seeds, all alike have come, and all alike are nourished and fed. All are members of the same family, and one in the inter-related life of inseparable governments of the Supreme Being; for by the use of the telescope and spectroscopy it is learned that the stars are all so many suns, constituted like our own; and that they, too, in all probability, must have families of worlds to feed and clothe; and over and through all there reigns one Universal Mind. And this is the God of science, the God of reason, the God of the Universe, without a devil, a witch or a miracle, which are only fancies of ignorance, and so are dissipated by the light of knowledge.

The God of the Universe is manifest in uniformity of government and dispensations amazingly regular and perfect. The same causes, laws and effects are everywhere alike related, and under like conditions the same action and results are observed, and unity in all throughout is announced. There can, therefore, be but one true religion, and that the religion of Science that recognizes God as the Soul and Life of the Universe, and God of Mars, Jupiter, and of other systems of worlds as well as of our little Earth—best known only because we live here.

The Mosaic version of Creation is unanimously rejected by scientists because it plainly contradicts the facts of God's own handwriting. It is unreasonable, untrue, and withal absurd and ridiculous, and altogether unsuited to the advanced thought and mind of the present age. The moulding of Adam, the rib creation of Eve, the doctrine of original sin and the Devil, in short, the whole fabric of the Jewish religion is little if any in advance of other ancient religions, and like them must pass away and give place to more advanced ideas; for I tell you the world moves, because it is alive, and God is in it; not the Mosaic God of Earth only, finite and changeable, but an all-embracing, eternal God of the Universe, of countless worlds, without a Devil or hell anywhere; save the imagination of unlearned minds.

The religion of Science is the religion of Truth, and embraces the heavens and the earth, and respects facts only. It is a saving religion because it saves from error, puts away the chains of superstition, and thrives in the light of Truth, with perfect freedom to think and grow—a fearless Progressive Thinker.

DR. W. M. J. HILL.

Petoskey, Mich.

MATTERS OF INTEREST.

Trumpet Seances Held in Canton, O.

To the Editor:—I would like, briefly as possible, to make mention of some matters of interest that took place in two interesting trumpet seances I recently attended in Canton, the medium being Mr. D. A. Herriek, trumpet medium and trance speaker, of Akron, Ohio.

The first place on the 6th, and the second on the 13th of March, and both were held in the home of Mr. John Reller, of this city.

During these seances it was not an unusual occurrence to hear three, four and five different conversations being carried on by denizens of the spirit world and their friends of earth, and among those of the spirit spaces was one was a spirit claiming to be our martyred president and former fellow-townsmen, William McKinley, and there is no doubt in my mind and in the minds of others who were there that it was Mr. McKinley who spoke to us. This spirit gave a solemn but very interesting talk, also in a deliberate and forceful manner which was indeed characteristic of Mr. McKinley. In part he said:

"I, William McKinley, am greatly interested in the cause and progress of Spiritualism at large, and especially so in its progress in Canton, my home for many years. I am also still interested in Canton, and the welfare of my numerous friends and former fellow-citizens."

Mr. McKinley also referred to his assassin and the premeditated, unwarranted and uncalculated act that was the cause of his, Mr. McKinley's passing prematurely to the spirit side of life.

These remarks, however, were made in a kindly and sympathetic spirit. Mr. McKinley, when addressing the writer, also said: "Mr. Kidd, I thank you for Judge Munson, for the great kindness you did me in getting my message to my dear wife. I also request of you to remember me kindly to Judge Munson, also extend to me my heartfelt thanks for the great favor and other favors he has done for me."

For the benefit of the readers of your paper and as explanation of the above, I will say Judge A. Munson, of Medina, Ohio, received an important message from Mr. McKinley for his wife who resides in Canton, with instructions to see that it was delivered to her. Judge Munson, knowing that I lived in Canton, wrote me, saying, he had in his possession an important message from Mr. McKinley for his wife, and asked me if I could not suggest some way to get the message to Mrs. McKinley, other than sending it through the U. S. mail, since he feared it might be intercepted.

After receiving from Judge Munson and reading a copy of the message, I saw it was certainly characteristic of Mr. McKinley, therefore through a relative, a sister of Mrs. McKinley, I got the message to her. Now that Mr.

McKinley knew the task had been performed, which was indeed a favor to him, it was natural for him to thank those who performed the task.

Judge J. W. Underhill, a veteran in the cause of Spiritualism, who passed to the spirit side of life from Canton a few months ago, also came, and in speaking to the writer he stated his regrets that the Spiritualists of Canton did not take up and act on his proposition made to them a year before his death.

By way of explanation I will say that Judge Underhill pledged himself to give \$3,000 to the Spiritualists of Canton, with which to build a church, if they bought a lot and put in the foundation. This they failed to do, and as a result they have no place they can call their own and in which to hold meetings.

Too bad, but too late, so far as Judge Underhill's proposition is concerned.

Mr. Herriek expects to return to Canton the first of April to hold more seances and will probably deliver some lectures. E. R. KIDD.

Canton, Ohio.

PASSED TO SPIRIT LIFE.

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

Passed to the higher life, April 18, 1906, Louise Grimes, beloved mother of Rev. Laura M. Jones, pastor of the Advanced Spiritual Society of St. Louis, Mo. CONRAD BOCK.

Passed to the higher life, from her home in Milwaukee, Wis., April 9, Mrs. Eliza A. King, aged 73 years. Mrs. King was one of the most patient, faithful and spiritual persons one could ever meet. Her whole life was a lesson to all that came near her. She was the embodiment of our spiritual philosophy. She leaves one son to mourn her loss, but who is wonderfully sustained in the separation by our glorious knowledge. The funeral was largely attended, the writer officiating, giving the consolation that Spiritualism only gives on such occasions. Her body was cremated, as that was her wish. G. H. BROOKS.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and choicest phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

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This is the authorized translation of the famous book which has been created so wide a stir in scientific and religious circles throughout France, under the title "La Vie Future." It will be received with equal interest here, and will arouse very general discussion, as the subject is one engaging not only scientists but laymen in ever-increasing numbers. The fundamental question of the "Immortality of the Soul" has disturbed the great thinkers of all ages, and for the solution of this eternal enigma humanity still seeks in vain. This volume offers for the first time a complete presentation of all the available evidence hitherto to be found only in the most scattered and inaccessible forms. With great care and exactness M. Elbe has arranged a plain statement of the discoveries, theories, and ideas of the greatest investigators together with his own illuminating views and comments, and a mass of authentic information regarding the beliefs of the primitive races. The book is divided into two parts, the first part being devoted to the ideas of the Survival as considered by the Primitive races, and the second to deductions drawn from the Fundamental sciences. With Portrait of the author. Price \$1.20; postage 10c.

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CARLYLE PETERSILEA.

These books from the pen of the noted musician, medium and author, Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

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A Psychical Novel.—Price Paper, Cover, 50 Cents.

This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spirit experience in the higher realms. The work radiates a good spiritual influence, and is very interesting. It is a spiritual book for Spiritualists, and interesting for everyone.

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LIFE and REMINISCENCES

OF

Col. Robert G. Ingersoll.

By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of our dead, and every sweet selfish act is now a perfumed flower."

ROBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shakespeare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so convincing that he won his case.

He knew many things by learning and more by intuition.

He was an Intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G. Ingersoll, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully recorded. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

This valuable edition has been aptly illustrated with many beautiful half-tone illustrations of the Colonel in different periods of his life. Also portraits of his sisters and brothers, family, father and mother, together with a genealogical chart, also many valuable reminiscences. The work is well written, handsomely bound, and beautifully printed. All admirers of the Colonel will welcome its publication.

PRICE, cloth, \$2.00

THE GREAT EMANCIPATOR.

The King Who Was Dreaded as an Enemy, Now Hailed as a Friend.

There was once a King who was dreaded by all his subjects. It seemed to those living in fear of his despotism that his reign had lasted from the beginning of time and would continue to the end. There was no escaping his searching eye and his out-reaching arm. They might fly to the uttermost part of his domain; bury themselves in the deepest caves, seek a hiding place on the highest mountains or in the thickest forests, they could not escape his summons when it pleased him to send for them. Their whole existence was poisoned by the dread of the time when the terrible eye of the King would fall upon them, and they would have to meet him face to face. The accounts and legends of his aspect were so terrible that all dreaded to look upon him, and would flee to any place, or suffer any privation rather than look upon his awful sovereign. Many tried to drown the fear in the whirl of pleasure, but all in vain; in the midst of every scene of happiness, in the peaceful pursuits of their daily life, as well as in the clash of the battlefield, the summons might come to friend, lover or comrade. All must go; the aged and decrepit, the strong man bearing the burdens of others, or the infant just entering upon life's journey, all were liable to receive the call and to pass through the door of the King's castle and be seen no more; though friends might accompany them to the door and with all the strength of their love seek to hold them back, their doom was sealed. Love, desire or prayer availed naught, the terrible door closed and shut them away from all help and love, and more heart-rending than all else, no one knew what fate had befallen them on the other side.

The King must be cruel and heartless, or he would not snatch the best loved from them; how did they fare? What was the fate that awaited them all? Hearts broke with the anguish of longing to know how it was with their loved ones, but the door was closed; there was no return to tell those left behind of the dire fate that was supposed to be theirs. A few, rendered desperate and despairing by the circumstances of their lives, and knowing that they must some time be called to enter the dreaded castle of the tyrant King, were brave enough to thrust open the door and enter unbidden; all well knew that the door was not fastened on the inner side, but the dread of what might be their fate upon entering deterred all but a few. From making any attempt to approach it, even to follow those who had been called.

All sorts of expedients were tried to placate the dread King; many appealed to God for protection, asking him to go with them when they obeyed the summons; all sorts of sacrifices were offered to God; costly buildings were erected and enormous sums of money spent in the effort to gain the approbation of the Almighty that he might be persuaded to assist them through their inevitable ordeal. If there had been no such King, or if any one could have overcome and dethroned him, that the dread of his power could have been taken from the people, there had not much been paid to any God; it was chiefly the fear of the King and the hope of assistance when the call came, that turned the hearts of the people to God.

At length a rumor arose, that in an obscure corner of the kingdom an angel had appeared; a radiant maiden, bringing to all who would listen, an almost unbelievable story about the dreaded King; she said the old fear that had enslaved them so long was groundless; that the King was no tyrant or revengeful monster, but a kind and loving friend, a deliverer, an emancipator; that his domain on the other side of the door was a beautiful country, of pleasant hills and peaceful valleys, of trees, birds and sweet flowers, far more lovely than their own land; that when their friends passed the portal of the castle door to their troubles, their pains and anxieties dropped from them forevermore; that they received garments of purity and splendor, and were met and welcomed by those who had preceded them; that none were lost or missing; that the infant was taken to the arms of some mother soul, and that the aged were unfettered and cared for by those whom they had supposed were forever gone from their sight. She told them that it was a land of joy, surprises, of happy reunions, of satisfied longings; and that there a pure desire of the soul was gratified, and every right wish found its fulfillment, and better still, she proclaimed that the terrible door so long dreaded was no door at all; only a thin curtain swayed and moved by heavenly breezes, and that those who tried and really wished, could hear the voices of their own, could catch glimpses of radiant, happy faces, and receive messages of love and comfort from the heavenly land.

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JEWS AND CHRISTIANS.

Why Seek to Convert Hebrews to the Christian Religion?

To the Editor:—Although a gentle, I want to thank you for your friendly editorial in defense of the Jews. The New York City Jews, against the assault made upon them by Archdeacon Russell, in his after-dinner speech at the banquet of the Hamilton Club, in Brooklyn, New York, February 19, last, and to whom your editorial reply in last week's Progressive Thinker, was a stinging rebuke.

It was in this same speech this same Archdeacon Russell made the audacious proposition to convert those New York City Jews, from Judaism to Christianity.

Those Hebrews, he claims, for Christian's protection's sake, be converted to Christianity, stating that they would gladly renounce Judaism for Christianity, if, (as he says) "the truths of Christianity were only presented to them."

Now, I cannot see why Christians should want to send missionaries to Jews, when there is so much missionary work needed among Christians, for the criminal classes are not of the Jews, but of the Christians.

The Jews of today are among the most devout and consistent as religiousists, along the lines in which they worship. The Jews, too, as a rule, are sober, industrious, gentle and law-abiding citizens. It would, therefore, be more consistent for the Jews to send missionaries to Christians.

But, Mr. Editor, what are really the "truths—the basic or fundamental truths of Christianity to which the Jewish gentleman refers and with which he proposes to convert the Jews?

Here they are in a nutshell: In the ages of long ago, when the human race was in its childhood state of mental darkness, ignorance and superstition, when the thunderbolt and lightning were to our ancestors the awful signal of Divine displeasure, then it was when certain foxy men, more foxy than the rest, invented the story telling how Adam, the first man, and Eve, the first woman, made their first acquaintance with the Divine.

At any rate, it was upon this alleged first acquaintance was founded by a system of self-appointed priests, despising the people, the circumstances of their lives, and knowing that they must some time be called to enter the dreaded castle of the tyrant King, were brave enough to thrust open the door and enter unbidden; all well knew that the door was not fastened on the inner side, but the dread of what might be their fate upon entering deterred all but a few.

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She told them that it was a land of joy, surprises, of happy reunions, of satisfied longings; and that there a pure desire of the soul was gratified, and every right wish found its fulfillment, and better still, she proclaimed that the terrible door so long dreaded was no door at all; only a thin curtain swayed and moved by heavenly breezes, and that those who tried and really wished, could hear the voices of their own, could catch glimpses of radiant, happy faces, and receive messages of love and comfort from the heavenly land.

But, alas! although a few welcomed the angel and listened to the glad story and hastened to try and get glimpses from their departed ones, and were cheered and comforted, many there were who refused to listen or believe. They preferred to still be held in the old bondage of fear; their fathers had told them that the great King was a tyrant to be dreaded, and that the door of the castle was barred against any return; their holy books had taught them, or so they had understood them, that no messages could be received from those who had passed the terrible door, and they would not believe the message of the heavenly angel, even though they heard the voice of mother, wife or child; even though they might catch glimpses of dear faces long since passed from their presence, they would not believe; the old beliefs and fears were so deeply grounded in their natures that they could not accept the message of truth and freedom; they preferred to believe it a delusion; the angel a falsifier; a tempter to lead them away from the beliefs of their fathers; they turned from the appeals from their own that came from the other side of the curtain, closed their hearts to their cries, and went their own old way; but for those who could believe and accept the message, what a relief; what comfort and peace; no more dread of the

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WHENCE IS THE POWER?

A Serious Question for Spiritualists to Consider.

To the Editor:—With your permission I will occupy a little space in your paper in answer to Brother Kopp and scores of other Spiritualists. Permit me to say there is not probably (as generally understood) a materializing medium in the United States to-day. So think A. J. Davis, Hudson Tuttle, and many of the most brilliant minds of the age. I think the wisest course for Spiritualists to pursue would be to abandon it altogether. I was led to believe by reading The Progressive Thinker, that it was perfectly easy to become convinced of its truth. This grand paper is ablaze with spiritual phenomena. Step forward and know the truth, seems to be the watchword. But, alas, the truth proved hard to find.

Brother Kopp says he has a table he rode around his room, and asks where the power comes from? I have one and a large man and myself rode it round and round until it was actually broken to pieces; am keeping it as a memorial of occult force. Where does the power come from?

No one can tell. The more thoroughly we examine it, the less are we convinced of its spiritual origin. Can any one tell where the power comes from that moves our earth with its vast oceans and continents, with a velocity of a thousand miles an hour and keeps it up for endless ages? We call it the power of the sun, the centrifugal force, but what do we know about it? Absolutely nothing!

Where does the power come from that moves Polaris, and Alcyone, the latter a million times larger than our own sun, with a sweep and destiny incomprehensible to man? In the cosmos there seems to be a vast vortex of power whose center is everywhere. The lines of this power run out in physical and mental directions.

We have a man in our state who does not know the letters of the alphabet, nor one figure from another, yet he is one of the most rapid calculators in the world. The great German mathematician (Euler) spent years in making the prime factors of a certain number. "This man solved it in a moment's time. He will solve the most difficult and intricate problems with a rapidity and certainty that is absolutely astonishing. Calculate an eclipse so rapidly that an astronomer's head would swim. Equally at home in the higher branches of mathematics, geometry, trigonometry, mathematics, he does not know the meaning of such terms.

Problems solved: No. 1.—How many times will a clock strike in two thousand years? Answer given as fast as I could write it down. No. 2.—If the earth was a globe of sand one million grains to each cubic inch, how many grains? Answered in one minute. No. 3.—Two trains start from a depot, one going north thirty miles per hour, the other east forty miles per hour. They run night and day a thousand years. How far apart are they? Answer given in two minutes. You who think you are mathematicians, try to solve it. You will be some time "figuring it out in your head."

The spectroscopic demonstrates the unity of the material cosmos. We now know that every sun that sparkles upon the bosom of infinity, and sweeps in its measureless cycles through endless eons is chemically the same as our own. May not Spiritualism be the key stone to the arch that bridges the visible and the invisible worlds demonstrating the intelligent unity of all power?

Where does the power come from? Every other organ of his brain seems latent but mathematics? Is it probable or possible that some great calculator disembodied, occupies so small a part of his brain? We think not.

Probably your wife talking to you through the trumpet is the reproduction of impressions long since recorded upon the brain. I saw in my office a Graphophone Grand, with many records and some blanks. The cell structure of the brain may be compared to one of the blanks. It is ready to receive a record. Every thought, every word, every musical note, everything that happens to a person through a lifetime, is faithfully recorded upon the cells of the brain. Mark you, there is no record before birth. There may be psychical impressions, but no living records. This living record may be produced at any time, or a part of it. To a person who is clairaudient they are audible, and this fact will explain a very large class of psychical phenomena, both among religionists and Spiritualists.

Brother Spiritualists the world over, let us place our feet upon the foundation of eternal truth. Were I an artist I would paint or build me a home of immortal beauty, would festoon it with flowers, and fill its gardens and walks with fountains of perpetual youth. Its quiet retreats would be like the "Garden of the Gods" where the "Sons of the Ages" could hold their councils.

This home would be occupied with loved ones and kindred spirits in the kingdom of eternal progression. Its furnishings would be good deeds, kind acts, and noble efforts for the uplift of suffering humanity. Its labors would not be confined to a favored few, but would broaden out to the world, or universe wide condition. Music, art, poetry, sculpture, intelligence, knowledge, philosophy, would be its hand-maidens.

Its mornings would be filled with tireless activity, its noonday resplendent with noble effort, its evenings consecrated to a calm and hallowed peace, and its sublime philosophy of Spiritualism would be its "magna charta." Guardian angels with snowy wings would be its ministering servants inviting the weary to repose under its ambrosial bowers. In a rainbow arch over this heavenly home would be clusters, constellations and galaxies of celestial spheres and spirit homes, sparkling diamonds upon the bosom of beauty and extending to infinity. Love would be its atmosphere, its life, its being, and eternal progression its inspiration.

DR. MORRISON.

All the religions of the world are based upon error; humanity is higher than theology; knowledge is far preferable to faith; action is more effective than prayer; and the best worship man can offer is honest work, in order to make one another wiser and happier than heretofore.—Charles Bradlaugh.

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THE HIGHEST WISDOM.

It Consists in Cultivating and Beautifying Our Spiritual Life.

There is only one life you chafe at to the soul of man—one continuous life from the beginning throughout the endless eons of eternity, and which life is being evolved from the less perfect to the more perfect. In accordance with the laws of eternal progression, the elemental properties of the soul have existed since creation had a being, and such properties have become more refined and perfect as the life journey has proceeded. When the soul is born into human life its individualization commences, and the severe struggles which it must make, during its incarnation, are necessary in order that it may reach the life which awaits it beyond the grave! But the life journey is continued upon a higher plane over yonder. Sorrow and pain school the soul for higher and greater achievements. They teach us to sympathize with the afflicted, to mourn with those who weep, to feed the hungry and to help the lowly down-trodden.

All of human life is made up of experiences, and those experiences are all that we take with us when we pass over "Death's cold stream." As we make our records, so they will be, until we change them with other experiences, which greater knowledge and development will enable us to make.

The individual soul at its earthly birth embarks upon an endless voyage which becomes more and more glorious and interesting as it advances. And he who lives the nearest in accord with the great laws of Infinite Power, will make the most rapid progress. He who shall deserve most will receive most. He who labors the most faithfully and persistently will surely receive the greatest reward. The reward which the faithful soul will receive will be the happy consciousness of well doing.

The earthly rewards of wealth and distinctions will be unknown in the after life. And we must remember that we are living for eternity where spiritual excellence and development will alone be worth possession.

Heretofore we have been far too apt to give too much importance to the perishable things of life, and to regard too highly human honors and distinctions, which do not and cannot survive the tomb.

In an earthly sense we bring nothing into the world when we are born, and at our deaths we take nothing out of it. But in the spiritual sense we bring the potentiality of progress into the world at our birth, and take with us, at our earthly dissolution, the character which we have built during our earthly pilgrimage.

It is the part of the highest wisdom to cultivate and beautify our spiritual life, which is immortal, and thus be prepared for the grand possibilities of that higher world which awaits us on the other side of the grave.

In the very nature of things the incarnate soul can know but little of the life beyond death. The boy knows but little of the trials and labors of manhood, and it is well that he does not. He will soon enough learn them. Man, in his incarnate state, cannot understand the great things that are going on in the spiritual world, but the spiritual life which will be his birthright in the "Land of the Dead."

Revelations from the light land of the hereafter will at times reach the incarnate soul. Enough of heavenly light will be shed upon human life, to satisfy mankind that the soul is incapable of annihilation; and that the survival of the spirit after death is a great truth which man admits of no doubt.

With the assurances of the continuity of life, all of the trials and labors of earth become benedictions instead of sorrows.

C. C. POPE.
Black River Falls, Wis.

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A KINDLY INVITATION.

And the Comprehensive Response by Col. R. T. Van Horn. A copy of Both Letters.

Canaan, Mo., April 21, 1906.
Dear Col. Van Horn, Kansas City, Mo.:—Will you prepare a paper upon the subject of Materialization as your contribution to a symposium that is to present the message of Spiritualism to the world in book form under the comprehensive title: "The Latest Word of Spiritualism."

Your long experience in this field of investigation qualifies you to speak with authority, and I know of no one better able to give the philosophical explanation of this wonderful phenomena than yourself.

Trusting you may be able to accede to my request, and hoping that I may hear from you soon, I am, with best wishes,
HARRISON D. BARRETT.

Response by Col. R. T. Van Horn.
Kansas City, Mo., April 30, 1906.
Rev. Harrison D. Barrett:

Dear Sir:—Your letter of the 21st came a few days ago, and would have been answered sooner but for a visit of a grippe, that disarranged the thinking machine.

I accept the compliment implied by your request as too flattering. I have a very peculiar notion—that our material thinking apparatus is not equal to unfolding the philosophy of spirit power—as we note it in phenomena. Conclusions in thinking are always controlled by the premises from which the concept starts.

In regard to "materialization," the trouble is we start with a material concept. A materialized form is not a real thing—but a fac simile. In recent discussions about "fraud," a strange objection by writers of repute has been urged; that spirit power cannot make a flesh body, with bones, blood, lungs and viscera in general. When such ideas come from ex cathedra sources, what is the use of trying to treat materialization for what it really is? Our old nursery adepts were wiser—they called them "ghosts." Your watch is composed of substance the man with the muck-rake collects. It is only manipulated by unseen forces into the wonderful thing that measures time for you. And it is owing to the degree of skill in manipulation that you carry a good or poor time-piece.

Precisely is it so in materialization. The power or force is invisible, the material the emanations from the sitters and medium. The manipulation is to the degree the substance available can be harmoniously blended by the unseen manipulators—or in our vernacular—chemists. Were I to write a volume it would only be an elaboration and possibly a confusion of these conditions.

It might be regarded by some as egotism, or as empiricism by others, but to me, the saddest feature of "ghost" "fraud" is the want of "knowledge on the part of writers, and the utter absence of the real factor in all phenomena—the power or skill of the unseen workers. All phenomena is from or by individual agents or workers on "the other side."

Results as in this life according to the skillful worker and the facility or obscurity of the work of the material and the elements present.

We are too much like children looking at a circus presentation—taking the flesh tights, cupid wings and motley jokers, as the real beings from fairy land, rather than the fac similes they are to the older observers. Despite all our experience we insist on the materiality of miracles and miraculous beings.

What we want and need is less bad blood, less sound-hunting and epileptic, more charity, more study of phenomena, more common sense, and—more mediums.

I am not clear whether an octogenarian ought to make promises involving clear thinking, cogent writing, and all based upon a dispassionate openness to any one. But before deciding at all, I should know the scope or purpose of the proposed symposium. If it is to be a discussion—or a pro and con debate of the "fraud" question, I have no heart for the task. In my personal experience I have found it too much the rule that the more facts of experience you have to offer, and the more unusual and striking the manifestations you have witnessed, the more your reputation as a deluded wonder monger and observer—not to mention fool, is enhanced.

Thanking you again for the courtesy and contents of your letter, this is all I feel at liberty to say at this time.
Very truly yours,
R. T. VAN HORN.

LEGERDEMAIN INFERNALISM

The articles now running in The Progressive Thinker will open the eyes of Spiritualists as never before. All along the line The Progressive Thinker has awakened a feeling that will not subside until all the charlatans shall have been driven from our ranks, or sent behind the bars as Mr. Maybee was. The exposure of Mr. and Mrs. Amundson of Minneapolis, Minn., illustrates most graphically the condition of our cause. For years little children, old men, old women, Indians, etc., have "materialized" at their seances—every one a fraud—nothing but deception throughout—Infernalism itself instead of unsullied Spiritualism! Oh! Angels of Light, Love and Purity, how long must Spiritualism endure the practice of Legerdemain Infernalism?

Gradually Legerdemain Infernalism is being brought to the attention of Spiritualists everywhere, and there is an awakening all along the line as never before. One good lady, however, writes us that Spiritualists should look "exclusively for the good," and "NEVER for the bad!" That "charity should step to the front, as that alone COVERS a multitude of sins."

For years those who have looked for tricks, deception or the practice of legerdemain in our ranks have been met with determined opposition, until our Cause had become badly defiled.

The use of artificial tongs in the dark cabinet HAD BECOME WELL-KNOWN UNIVERSAL.

Bogus Spirit Return had stepped to the front, and with its aid money, jewelry, and valuable bonds have been handed over to the unprincipled actors therein.

One lady in this city, as said before,

INIMICAL LEGISLATION.

Fraudulent Practices Are a Menace to Our Cause.

One of our scientific Spiritualists who is familiar with our cause asserts that Spiritualism has been held back at least twenty-five years because of the fraudulent practices under cover of spiritual gifts. No one familiar with existing conditions in our large cities can doubt that our cause has suffered and is suffering severely from these abuses.

If we are unable to figure out a remedy for these unfortunate conditions, we can hardly expect otherwise than that the ruthless hand of the law will reach out in its crudeness and take the matter in hand.

The city of Buffalo is moving in that direction and is now considering the enactment of an ordinance prohibiting the practice of clairvoyance, fortune-telling, sorcery, magic, and soothsaying except by those licensed by the city authorities so to do and the license fee proposed to \$300 annually.

The president of the state association has appeared before the ordinance committee and endeavored to secure a modification of the conditions of the ordinance, and below is a brief synopsis of some of the arguments presented.

We fully realize that even if our suggestions are carried out, we have only a crude solution of the question, and since other cities may move in the same direction, some Spiritualists may have the time and the inclination to dispose to think out and present a better way to deal with this menace to our cause.

To the Ordinance Committee of the Common Council of the City of Buffalo:—In relation to the proposed ordinance imposing a \$300 license fee for the practice of clairvoyance, fortune-telling, etc., in the city of Buffalo, it is claimed by those favoring the enactment of this ordinance that it is necessary for the protection of the people from impostures and fraudulent practices of dishonest persons who, it is claimed, flock to the cities for a few days or a few weeks, as the case may be, and through glaring advertisements, claiming marvelous powers, either in the schools and depart for new fields for new victims.

That there is much truth in this claim and that fraudulent practices of this character do actually take place, we do not dispute, and no one more deeply regrets these conditions than the Spiritualists themselves; and the organized movement of Spiritualism will welcome any legitimate action by the city authorities that will weed out these practices being carried on under the name of spiritual gifts.

So that in so far as the intent and purpose which it is claimed prompts the movers of this ordinance as introduced, would as it seems to us, reach way beyond the mark at which it is aimed, and would, if enforced, do great injustice to a large body of Spiritualists who are doing honest, conscientious work for the uplift of the human family.

Consequently, as president of the New York State Association of Spiritualists and representing the organized movement of this religion, I ask the privilege of presenting a few thoughts from the standpoint of a Spiritualist.

First—Clairvoyance is the spiritual sense of sight and with persons thus gifted, it is just as natural to see clairvoyantly as to see with the physical eye, and while the spiritual or clairvoyant sight is a natural gift, it is a finer, more attenuated sense of sight, and the person so gifted discerns the more attenuated spiritual body and spiritual things which cannot be seen or discerned with the physical eye.

The nature of clairvoyance in this particular respect is so similar to the physical sense of sight that the one can no more be reached and prevented by legislative enactment than the other, consequently it must be the abuse of this gift or the improper use of the word to cover fraud and dishonesty that has no relation whatever to clairvoyance, that we are to deal with. Consequently the enactment and enforcement of this ordinance as it applies to clairvoyance, without some modifying feature, is hardly a practical thing to do.

Second—Furthermore, the practice of clairvoyance is an important part of the religion of Spiritualism; it furnishes proof of the continued life of

was thus tricked out of \$250 in money and \$1,800 in jewelry. Another lady, lately passed to spirit life, was induced to give up \$2,000 in bonds to one Rogers and could never regain a cent of it.

This lady who suggests that such persons should not be brought to judgment, should not be searched out, should not be molested by fraud-hunters, certainly approaches very near the line of actual criminality, an alder or abettor to crime and criminals.

Ever since we started this crusade against actual crime and criminals in our ranks, we have heard just such statements as this lady makes, BUT NEVER ONCE HAVE THEY EXPRESSED A SINGLE WORD OF SYMPATHY FOR THOSE WHO HAVE BEEN DECEIVED AND SWINDLED BY BOGUS TESTS OR BOGUS MATERIALIZATION.

But the spiritual atmosphere is gradually clearing, in this country and Europe, and the morale of our cause is advancing to a higher plane.

Read carefully what H. W. RICHARDSON, president of the New York State Spiritualist Association, has to say concerning these fraudulent practices—THEY ARE AN ACTUAL MENACE TO OUR CAUSE.

Hon. C. R. Schirm, Josephine B. Scott, N. H. Eddy, Dr. Wilkins and Mr. Wertz have something of special importance to say.

A PRACTICAL QUESTION.

Hon. Charles R. Schirm, an Ex-Congressman, and a Prominent Lawyer and Spiritualist of Baltimore, Md., Occupied the Platform of the First Spiritual Church of That City, the Speaker for the Evening, Mr. Oscar A. Egerly, Being Ill. Mr. Schirm Replicated to a Number of Written Questions, and Among Them to the Following.

Q. Why are mediums who practice fraud allowed to exercise their mediumship?

This is a practical question and I will try to answer it in a practical way. There are frauds in everything. Wherever influence, money or power is the just compensation for sincere and genuine service, there will be found the imitator and the fraud. There are frauds in the church; there are frauds in the courts; there are frauds among doctors; there are frauds among business men; there are frauds among mechanics and there are frauds among common laborers—every field of human activity has its small quota of frauds. Human nature is the same everywhere. Some callings on account of their confidential character offer greater opportunity for imposition and, therefore, are more attractive to those who seek to make a living by their wits.

There are fraud mediums, I regret to say, persons who profess to be mediums, but who are fakirs and tricksters, pure and simple. They have no spiritual power; they have no real connection with Spiritualism or spiritism or anything like them. They are men and women who are preying upon the community for the sake of pelf. They make sport of the tenderest sentiments of the human heart, and laugh up their sleeves at the unsuspecting souls they have duped. To expose this field of humbug and to expel them from the ranks of Spiritualism under whose banner they endeavor to shield their nefarious practices, is one of the most difficult problems with which the National Spiritualists Association has to grapple; and too much cannot be said in praise of the efforts of the spiritual press which is leading its way to that worthy end. This class of frauds is ingenious and insinuating; they affect all THE GRACES OF THE SPIRIT, and succeed often in making friends among honest Spiritualists, and sometimes deceive the "very elect" themselves. This makes the task all the harder, because in all sincerity, many of our good people rush to the defense of the impostors, believing they are aiding to exonerate those who are wrongfully accused.

It may be possible THAT A BAPTISM OF FIRE will yet have to accomplish the CLEANSING AWAY, the burning out of that BAND OF HEARTLESS IMPOSTORS. The time may come when every professed Spiritualist shall be compelled openly to renounce or espouse the truth as we know it, when suffering and sacrifice will be visited upon the heads of the true and the faithful. Then you may expect these so-called mediums, when accused of being Spiritualists, to repudiate the cause and, with cursing and swearing, say: "I know not the man." (Matthew 26:74.)

The fraud is no philanthropist, nor is he a patriot, and when the time comes for the display of moral or physical courage, he will flee from the camp and leave the protection of the WHITE AND GOLD FLAG OF SPIRITUALISM to the heroism of nobler souls.

We have also to deal with a problem that in some respects, is even more difficult than the one to which I have just directed your attention. We have mediums who have genuine gifts, who sometimes give true communications, and at other times false ones. What they give at one time is from the spirit, and what they give at another time is purely from themselves. This is largely due to the fact that we exact of our mediums to be at all times, as it were, "on tap." We seldom consider the time, the place or the conditions, but what we demand is "tests." We regard the medium as a sort of machine, created to serve us at all times. A medium must have no private griefs or sorrows; his or her mind must not be burdened with

care, all the medium has to do is to be an impersonal something and to have even less attention than an actual machine. This demand upon the medium has brought with it a dread of losing prestige and support, and as a result, mediums have resorted to deception.

Again, poverty sometimes induces good mediums to resort to imposition, when they are unable to get anything from the spirit side; and, having once compromised with dishonesty, it is easy to slip into the habit. When the real and the spurious are intermingled, it is extremely difficult to distinguish them. The confidence established through a real and pertinent communication is not easily shaken. It covers a vast amount of stuff before we permit ourselves to suspect, and when we do suspect, even after we are convinced, we are restrained from attempting to expose the fraud by three considerations.

First, the difficulty of convincing others of what we ourselves are convinced; second, the fear of the enmity of the medium and her adherents; and third, the natural shrinking from quarrels and publicity.

Another evil that leads to a species of fraud is the attempt of HALF-DEVELOPED MEDIUMS TO DO PUBLIC WORK. It is a source of great chagrin and embarrassment to intelligent Spiritualists to listen to the twisting, guessing and apologizing of these raw recruits. But nobody likes to say anything, and so the wrong goes on.

There is still another class of people, usually new to Spiritualism, who imagine, as soon as they feel a chill down the back, that they are mediums, ordained to illumine the world. Mediums they may be, but they do not distinguish themselves between a lightning-rod and an arc lamp. But we take comfort in the fact that every human movement, in its early stages, has its crudities, and that everything in the world must be tried before it can be run wild. SPIRITUALISM IS NO EXCEPTION. EDUCATION, DISCIPLINE AND CULTURE WILL EVENTUALLY BRING A MORE PERFECT MEDIUMSHIP, AND A MORE PERFECT MEDIUMSHIP WILL BE THE MOST POTENT FACTOR IN THE EXCLUSION OF ALL FRAUDS.

This lady should exhibit sympathy for those who have been swindled, deceived, and their tender hearts torn to shreds—they are the ones who need it and not the villainous tricksters, that she would not have exposed.

This class never expresses any sympathy whatever for the deceived, but the deceiver—charity in abundance for him or her!

But the spiritual atmosphere is gradually clearing, in this country and Europe, and the morale of our cause is advancing to a higher plane.

Read carefully what H. W. RICHARDSON, president of the New York State Spiritualist Association, has to say concerning these fraudulent practices—THEY ARE AN ACTUAL MENACE TO OUR CAUSE.

Hon. C. R. Schirm, Josephine B. Scott, N. H. Eddy, Dr. Wilkins and Mr. Wertz have something of special importance to say.

LEGERDEMAIN SPIRITUALISM.

It Has Become Prevalent All Over the Country.

Mr. and Mrs. Schinke:—You are cordially invited to be present and bring a friend or two to any of our circles of full form materialization, held Monday, Tuesday, Wednesday and Thursday evenings, at Mrs. Scott's, Erie street, at 8 o'clock sharp. State-writing to circles in daylight, or full gas light. ALL PARTIES must furnish their own slates.

Private state-writing by appointment, parties furnishing their own slates.

MRS. E. B. ROBERTS.

For seven years engaged by Psychological Research Society of New York City. Seats \$1 each.

As references the following well-known people, all of high standing, are submitted and I solicit inquiry from any of them, strong, Attorney-at-Law, Buffalo, N. Y.

Judge Emery, now Ex-Prosecuting Attorney, Buffalo, N. Y.

Meredith Little, President of Spiritualist Society, Glenn Falls, N. Y.

Charles Cox, Attorney-at-Law, Brooklyn, N. Y.

Henry Bradley, (Retired Merchant) 1331 Niagara street, Buffalo, N. Y.

Mr. Henry Newton, President of First Spiritualist Society New York City, White Plains, N. Y.

Mr. Lovell, President Lovell's Library, New York City.

Eugene Seelye, Merchant, Fort George, N. Y.

To the Editor:—W. F. Shaw of Toledo, Ohio, has announced his intention of giving materialization of spirit forms in public through the mediumship of Mrs. E. B. Roberts whom as per card enclosed he advertises as having been in the employ of the Psychological Research Society of New York City for seven years. Before starting on his tour for the season he arranged for a seance at half price (50 cents) for advertising purposes in Maumee, Ohio. For several days he labored to elicit an audience, promising to give full form materialization in the light, figures that were to come from the cabinet across the room to their friends, give their names and converse in ordinary tones and dematerialize in a flash. At the same time he obtained an amount of local history and biography that he deemed sufficient for the purposes. At a late hour 8:30 p. m. (promised at 7 p. m.) Mrs. Roberts and two young men arrived. Mr. Shaw having preceded the party. As he entered the medium did not enter the circle until the cabinet was prepared and everything in readiness, he requested much of the help of Mrs. Roberts in the preparation. Even after she had entered the cabinet (an alcove curtained off from the sitting room) there was more pinning together and arranging of the curtains before "the forces" were satisfied. Then when settled down to business the performance began. All the light was from one window and the light was in a box with a semi-transparent screen, securing the feeble light. The falsetto voice of "dear Rosa" chattered nonsensical directions and explanations, and "the General" said to be the guide, belittled forth some adjustable sentences and the forms began to appear. None of the promises were fulfilled and it was the worst display imaginable. All the figures wore cream-colored cheese-cloth drapery, and resembled the pictures of Lazarus arising from the tomb. The audience was requested to sing (presumably while the medium was changing her togery, but to sing or play softly while the spirit was in view.) There was a ridiculous performance throughout, and all were thoroughly indignant. Some would not pay and others demanded their money back and got it, but the more timid were shamelessly cheated out of their money.

The whole outfit required for costuming the bogus spirits was easily concealed in the blouse waist and beneath the garments of Mrs. Roberts. All of the figures returned to the cabinet to dematerialize and the shadow of the person standing between it and the light concealed the sham sinking through the floor which was done apparently by skillful manipulation of the curtains. But a small part of the audience was given there, but the name and address of the audience are given as far as can be obtained, if any desire further information, and a description of the party follows:—Mr. Shaw is a portly, fine-looking man of about 55 years, with high forehead, dark hair, good features and possessed of a voice and manner of speaking that suggests insincerity.

Mrs. Roberts, who introduced one of the young men as "Mr. Roberts, my

husband," and the other as "his brother, Mr. Roberts," might well be mistaken for the mother of them, and is at least 60 years old in appearance, she has dark complexion, with long, drooping nose, long chin, deep set mouth, and uncertain, shrinking manner. With a muslin band across forehead and hair and wig over both she represented an aged gentleman, but evidently she was unable to obtain a good description of Gen. Hunt, the former owner of the old historic home in which the meeting was held.

The faces of the lady spirits were covered with gauze and were averted whenever one attempted to get a good view as the light would admit of. The following persons were present and can be addressed for information on the deception so insulting to the intelligence of the circle: Mr. and Mrs. Saunders Van Ransselaer, Mrs. Mabel Howard, Mrs. C. Schinke, Mrs. Catharine Phillips, Mrs. Edith Westfall, Mr. and Mrs. N. P. Glann, Mr. and Mrs. Geo. I. Scott, all of Maumee; Mr. Sydney Phillips, Mrs. Jennette Charles and friend, Mrs. Stickle of Perryburg, O. There were others but cannot at present give exact address.

JOSEPHINE B. SCOTT,
Maumee, Ohio.

A WARNING TO THE PUBLIC.

Alleged Mediums Clearly Exposed in Buffalo, N. Y.—How Long, Oh! Angels of Light, Love and Purity, How Long is our Grand Cause to Be Afflicted With "Phenomena" Produced by Legerdemain or Deception?

To the Editor:—During the last two months there has been an advertisement in the Buffalo papers of a woman named Roberts who had been giving materializing seances at No. 90 Tracey street, which, according to reports, has been very well attended.

There are two gentlemen in Buffalo by the names of H. H. Hoyt and Geo. I. Allen who are investigators along the lines of Spiritualism. Thinking this would be a good opportunity to pursue the investigation, they proceeded to No. 90 Tracey street, for the purpose of investigation, and the following account will explain how they succeeded.

Before starting they had made up their minds that the "phenomena" was the result of fake work, pure and simple, and they went prepared to meet it on these grounds.

You are aware that an undertaking of this kind requires a great deal of what is commonly known as "nerve" on the part of anyone who attempts to make a thorough investigation. One never knows what is to run up against. Should the operators be what is commonly known as fakirs, they are, undoubtedly always prepared to meet any and all interference with their methods. I might say that these two men, though not very large in stature, are supplied with an abundance of the aforesaid "nerve."

At a short description of the seance room might interest some of your readers. The room is about sixteen feet square. In one corner was a small curtained cabinet in which the medium took her position, she being a woman of medium size. Directly in the opposite corner, up next to the ceiling was a shelf and a curtain behind which Robert placed a small light lamp. From that curtain running along the ceiling over the cabinet was a string which manipulated a rolling curtain behind the fixed curtain of gauze, by which they controlled the light, making the room light or dark to suit their convenience.

After placing this light on the shelf they proceeded to "Nearer, My God, to Thee," after which a small weak voice was heard in the cabinet purporting to be that of a child four years old, the cabinet control. Then Roberts informed the audience, which contained about twenty-four people, that the forces were about to commence operations. He then proceeded to turn out the light, making the room dark, with the exception of the faint light in the corner, as explained before.

After singing another song, there came from the cabinet a stentorian voice that General So-and-So had arrived. Very soon a large form appeared, which was outlined by phosphorescent lights. He proceeded around the circle, shaking hands with quite a number, and then retired to the cabinet. Roberts informed the audience that this was the spirit that would bring others which would appear later. This General was about 5 feet 10 inches, perhaps 6 feet tall, the medium being an ordinary-sized woman, probably 5 feet 4 inches tall, making a very good impression on the gullible people in the audience who believed in all they saw. Then several other forms appeared.

Hoyt and Allen were located in one corner of the room under the light on the shelf. An Indian chief appeared, and proceeded to shake hands with a few of the audience, and then he helped Roberts lead the spirit around, bringing the spirit directly in front of Hoyt and Allen. Allen being armed with an electric torch, placed it directly in front of the supposed Indian's face, and touched the button. The light did the rest! The Indian turned out to be a man who some claimed—was a medium, another, and others claimed was her son.

Immediately there was a perfect bedlam let loose, everyone springing to their feet and exclaiming, "fake! fake!" and trying to light the gas. Roberts and the so-called Indian used their best efforts to stop them. After a short time, some one opened a door which led to a small room. After Roberts and his assistant both had their paraphernalia all safely stored away, the light was lit. In the meantime, the medium lying on the floor, had Roberts exclaiming, "Do you want to kill this medium? She is now in a dead faint." At the same time, she was yelling at the top of her voice in a faint.

Then, after denouncing Roberts and his pals, Hoyt and Allen demanded that they refund the money taken, which was 50 cents per head. Roberts refunded the money to each and every one present. The landlady of the house made her appearance and informed Hoyt and Allen that they were formed Hoyt and Allen that they were in a private house and that she would have them arrested for a disturbance. They took a different view of it, claiming that it was an advertised affair, and charging admission for some, made it a public affair, and they had a right to be there and a right to their money, and they had proved they had been defrauded.

If Roberts continues this performance in Buffalo, he will have some one besides Hoyt and Allen after him.

Buffalo, N. Y. N. H. EDDY.

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PRECAUTIONARY MEASURES.

Mr. J. A. Wertz Presents Certain Test Conditions Which Will Prevent Trickery or Deception on the Part of the Medium.

Now that a great many mediums are anxious to convince the public that their work is genuine—are willing to sit under strict test conditions in fact, and, moreover, in many instances do give seances under such conditions, the writer has invented an apparatus which promises to meet the requirements of both medium and investigator. We feel assured that it will especially please that class who prefer to give their seances under test conditions. I might mention two or three materializing mediums who always insist upon giving their seances with their feet in a pan filled with flour, their hands filled with bran and tied fast to their chairs.

Now my wire cabinet is vastly superior to the methods just named. The medium is not required to sit for an hour or even longer, in a cramped position as he necessarily would be with his hands in a rigid position in giving a seance in the manner indicated above. On the contrary he sits inside this wire cabinet, with the free use of his hands and feet. The superiority of this wire cabinet over all the test seance apparatuses now in use must be apparent to all. There is no patent on my invention, and all are cordially invited to use it. Its superior merits will no doubt make it popular with the various state and local societies as well as with the mediums themselves. Its use in test seances will supplant all other devices used in the test seance room without doubt.

And this is how my wire cabinet is made: First, secure 18 feet of poultry netting with a width of four feet, then cut off four feet, leaving a strip 12 feet in length. Bring the ends together and fasten them with bits of wire. This makes a cylinder 4 feet wide and 4 feet high. Next trim the 4-foot strip previously mentioned into a disk, fasten this over the top of the cylinder, and the cabinet is ready for use. In giving a test trumpet seance the medium should be seated in the center of the room. The cabinet is then dropped over the medium, and fastened to the floor with staples—or carpet tacks will answer quite as well.

A paper box or some other light article should be placed upon the top of the cabinet. Then place the trumpet on this box. The trumpet itself should be coated with a small quantity of phosphorus, enough to make it distinguishable in the darkened room. Fraud would be out of the question so far as the medium is concerned. The only flaw in the arrangement would be the possibility of trickery upon the part of a confederate. But this danger may be well nigh disposed of by caution exercised in choosing the members to form the circle.

For a test materializing seance the wire cabinet may be used in the same manner as in the trumpet seance. The medium is seated inside the wire cabinet which is to be placed inside of the cabinet proper in the presence of the investigator. From the illustration it will be seen that our cabinet is certainly a great improvement, and since their cost is of no consequence, and that anyone can make one in a few minutes, we hope to see them in general use.

J. A. WERTZ.
Anderson, Ind.

MESSAGES VERIFIED.

Given Through the Mediumship of Mrs. Nellie Davis, Kewanee, Ill.

My Dear Mrs. Davis:—Yours received through The Progressive Thinker, and in reply will say the message is correct in all details.

We have no mediums here that I can have a sitting. You may send this to The Progressive Thinker and I hope it will help you, for it is correct, and I and friends here are well pleased.

MRS. E. BALDWIN.
Streator, Ill.

Mrs. N. Davis:—I want to thank you for the message given through you by my father, John S. Letford. A friend sent me the clipping. What paper did you publish it in? Would like to get a few copies of it.

GEO. A. LETFORD.
Live Oak, Fla.

Mrs. Nellie Davis—Dear Madam:—Your message in No. 556 of The Progressive Thinker from Leonard Wheaton, is to me wonderful. I am free to confess it is beyond my comprehension. L. O. Wheaton was my father, and the message is typical of him and correct in detail. How long have you been developed as a medium? I never should have got anything more from father, please have same published or send direct to me.

CHARLES WHEATON.
Kansas City, Mo.

Mrs. Nellie Davis—Kind Friend:—In The Progressive Thinker of April 21 we saw a message from my father through you. We would like to learn more about it; it said something about things "not best to speak of here." I am the son Llewellyn in Iowa, that he speaks of, and we are very much worried about our boy; he has other trouble besides his eyes, and any information we will be thankful to receive.

Spiritualism is new to us and although we get things at home, we do not understand a great many things and can not be sure of what we get.

LLEWELLYN BALDWIN.
Davenport, Iowa.

Lake Pleasant, Mass.

The New England Spiritualists Camp-meeting Association will commence its thirty-third annual convocation on Sunday, July 29, and will continue it for thirty days. A splendid list of speakers and mediums has been engaged. Lake Pleasant has always been noted for its excellent music, and this year the attention that usual has been given to this department of the services. The best vocal organization in Boston has been engaged to sing at all the services and assist in concerts. This organization is the Beethoven Quartette, of which the noted soloist, Winnie Cadien Butler, is manager, and consists of two male and two female voices. Its repertoire will include solo, duet, trio and quartette selections.

The Lake Pleasant circulars will be ready for distribution May 15. Friends writing for a circular are requested to enclose a stamp.

ALBERT P. BLINN, Sec'y.
8 Grove Place, Norwich, Conn.

"Spirit Echoes," by Mattie E. Ball. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents. Cloth, \$1.

"In the World Celestial," by Dr. T. A. Blinn. Interesting, instructive, and beautiful. Spiritually uplifting. Cloth and paper, price \$1.

"The Attainment of Womanly Beauty of Form and Features." The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. Price \$1.

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Their Effects Upon Humanity for Good or Evil.

"But I have to refer to this hour of dissolution. I remember it so well. Weakened by physical disease, knowing that the hour was approaching, my daughters and my wife standing beside the bed, I was conscious of their grief; I could see the tears falling over their cheeks; I could hear their convulsive sobs, and yet I could not stay the hand of the despoiler—the hour had come."

In fact, I cannot conceive of an absolute evil. I can conceive of an incomprehensible good beyond the limitations of any concept of mind—he-

to individuals that should stimulate humanity out of the passivity of that undesirable stagnation that had come to exist, and so I may presume that a Bruno, a Voltaire, a Spinoza, or per-

ology. I have further to speak of the domestic conditions obtaining in my home in Scotland, where I was born, belonging to the clan Campbell, a family noted for their Calvinistic

Ah, but how little could I realize I was looking through a glass darkly. There were scales upon my eyes. My very comprehension, my very understanding, was qualified by my biased

Then I dared to raise my gaze to that face and there beheld the well-remembered lineaments of him whom I in my blindness had rejected.

new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Be-

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WOMAN. A Lecture Delivered to Ladies

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With letter to Right Reverend
Bishop Anderson, of Chicago. Price,
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the historical existence of Jesus, and finds it quite insufficient to prove that such a man as Jesus ever lived. It is a most important contribution to

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daily living that shall embody the sweetness and exaltation and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful." Leading into still diviner harmonies, "The Life Radiant" is characterized by the same essential qualities that have marked

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Verses of the Life to Come. New edition, with additional poems. \$1.00. Reprinted, cloth, \$1.00.

WOMAN: A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman, physically, mentally, morally and spiritually: The divine law of true harmonial marriage, etc. Price, 10c. A

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work and it is essential that all copy to insure insertion in our 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. Please bear this in mind.

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

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

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Rising Sun Mission Bazaar commences on the 11th of May, and ends on the 25th, instead of the 4th to the 25th.

Friends and patrons of Mrs. G. Partidge can reach her by addressing 212 W. First street, Salt Lake City, Utah.

Wm. Emmette Coleman writes: "In the great fire in San Francisco, Cal., I lost my large library and practically everything else I had in the world. Many of the other Spiritualists have lost their all."

Mrs. Arthur Howe, who was in the San Francisco disaster, writes from Los Angeles, Cal.: "Everything is a complete wreck, and all we own in the world now is a small grip with just enough clothes to take us through a week's convention in Santa Barbara and Los Angeles. We are with Mrs. Dye, and will remain for a while."

Correspondent writes: "The Chicago Spiritual Alliance Society, holding services at 3514 Vincennes avenue, in Vincennes Hall, are favored at all services with large and appreciative audiences. On Sunday, May 7, we had with us Mrs. E. Beel and Prof. H. S. Fraser, test mediums. Plenty of tests at all the services. A cordial invitation is extended to all interested in the manifestation of things spiritual to attend the meetings. Mrs. May Elmo, pastor."

H. D. Morgan writes: "Sunday, April 29, closed the services for the season held by the first Association of Spiritualists of which I am a member. Rev. Nellie S. Baade, who has ministered to the Association during April, held a very pleasing consecration service Sunday evening, which Mrs. Baade will later on report in detail. Mrs. M. J. Stephens gave a benefit service for the San Francisco homeless ones May 1. She was assisted by Mrs. M. T. Longley, Mrs. J. Warnock, and Mrs. M. J. Stephens, which netted with the contribution sent to Mrs. Stephens a goodly sum."

W. H. Mitchell writes from St. Joseph, Mo.: "I cannot close this note without thanking you for the noble work you and The *Progressive Thinker* are doing for the grand philosophy of Spiritualism. Long live you and your noble paper, to stand up for truth against fraud, superstition and ignorance, all of which will ultimately land in hell of their own making. There are a great many Spiritualists in this city, and some good mediums, but not near the harmony I would love to see among Spiritualists."

N. H. Eddy writes from Buffalo, N. Y.: "Sunday, April 29, Mrs. C. Fannie Allyn of Boston, closed a month's engagement with the First Spiritual Church of Buffalo, N. Y. Her lectures and poems have been given from subjects handed up from the audience, and they were very able discourses. Mrs. Allyn is a bright and intellectual woman. She has a very pleasant faculty of inspiring and interesting her audiences. Her labors have been satisfactory, and we await her return in 1907, when she is expected to serve our society for a month or two."

Mrs. H. H. Howe writes: "The Psychic Research Society of Rockford, Ill., are entertaining their audiences with some of the best talent in the spiritual ranks. We have had since the first of the year, Harrison D. Barrett, Dr. G. B. Warner, Georgia Gladys Cooley, Mrs. E. J. Hansen, Ella J. Bloom, Mrs. West, Mrs. Burdette, and others. May 13 we are to have Harrison D. Barrett again for an afternoon and evening. Those wishing to can bring their lunch and join the picnic party in the dining-room adjoining the hall. May 29 we are to have a sociable and dance. Admission twenty-five cents. Collins' Orchestra."

Elizabeth J. Jaquet writes: "It was my privilege again to unite with the Golden Rule Society at Paulina street, both with its afternoon and evening meetings, which are always well attended. In the afternoon, Mrs. Hill, Mrs. Hansen and Mrs. Jaquet gave short talks and messages. Mrs. Soxemith was our musician for the afternoon, as Mrs. Cole was absent, but the evening brought her healing face and her sweet, and we were glad to have her with us. In the evening our good brother Dr. C. A.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, May 13, 1906 "Take Care of the Little Things."

Gen of Thought—
"Little drops of water, little grains of sand,
Little thoughts of courage, little words of love,
Makes a world of beauty, fills with flow's each hand,
Earth is all aglow with the light above."
J. W. R.

For information concerning the *Progressive Lyceum*, authorized Lesson Paper for the National Spiritualists Association, John W. Ring, Spiritualist Temple, Galveston, Texas.

his spirit guides into an eloquent, forcible and convincing speaker, scientific in his arguments and positive in his assertions, deduced from personal experience. Trance mediumship of that kind proves to be a blessing and should be encouraged by all possible means. If mortals would furnish the very best conditions for their mediums, they would receive better results every day. Mediumship is like a tender plant that must not be exposed to the cold, piercing winds of human selfishness, as it will droop, wither and fade away in loneliness, want and despair, the fruits of neglect and wrong treatment. Give mediumship all the sunshine possible; be kind to it, encourage it and treat it with forbearance and patience if you want it to thrive and develop in all its beauty of heavenly inspiration. Mediumship is a gift from heaven; without this world would be a bleak, barren desert without hope and without joy; let us, then, take care of our mediums."

Ferd C. Suhrer writes: "On Sunday afternoon the Rising Sun Mission had for its speaker Sister E. Briggs, who asked for questions and replies, the following: 'How can I best help earth-bound spirits?' and 'Was the destruction of San Francisco an act of Providence?' She answered them satisfactorily as was evidenced by the complimentary remarks. Brothers Thompson and Jones did their share of work in voicing messages from the other world. Dr. J. H. Randall was our speaker for the evening, his lecture being helpful and instructive. It was gratifying to note the presence of such noted out-of-town workers as Mrs. DeWolf-Klier of Des Moines, Ia., Mr. Chas Peterson and mother of Michigan, and several prominent Spiritualists from Aurora. Sister Susie Thompson pleased her friends by giving up to her guides and delivering test after test, the expected ones who felt decidedly better for having attended the Rising Sun Mission. Mrs. E. Briggs will again be with us on Sunday afternoon, May 13, and Dr. J. H. MacFarland will address us in the evening. Our bazaar will attract hundreds of strangers and make them acquainted with Spiritualism and its blessings. Are you not going to the bazaar? Every Spiritualist of Chicago is interested in the success of our bazaar as it means a permanent home for the diffusion of Spiritualism in Chicago. Don't what you can in articles, money, or good, helpful thoughts and help us help others."

Wm. Hassmann writes: "With gratitude to the members as well as the friends of the North Star Spiritual Union at their 1541 Milwaukee avenue, we welcome, Sister Lester Krueger Sunday evening, April 29, after having been confined to her home for a couple of weeks on account of being sick. She is still yet a little under the weather. She bravely faced the storm, and the lecture she gave on 'How Children Can Be Trained to Practice the Golden Rule,' was fully deserving of a well-earned while for every parent to bear in mind. Sister Miller gave some splendid readings from questions. She is a very good and true test medium, and we hope that she will be with us again in the near future. We also invite other mediums to visit us on meeting nights as new forces bring new thoughts. The Progressive Thinker, which is for sale at all our meetings, should find its way into every home."

Arthur S. Howe, president of the California State Spiritualist Association, and editor and publisher of the Occidental Mystic, writes from Los Angeles, Cal.: "Our entire home, personal effects and printing plant of the Occidental Mystic, of 600 N. Hyde street, San Francisco, was destroyed by fire, but was aided by the Spiritualists of California, hope to soon commence its re-publication. Our subscribers will kindly send to us at 1127 W. 18th street, Los Angeles, their names and addresses, and date of expiration, if possible. All renewals, new subscriptions or donations toward the re-publication of the Occidental Mystic will be gratefully acknowledged. Exchanges and friends will assist us greatly by extending this notice by the editors."

Della B. Platt writes: "Mrs. Marian Carpenter, a true worker and fine lecturer, was with us a few Sundays ago. Following her came Dr. J. M. Peebles, that veteran worker in the cause, and we truly feel that we have been very benefited. Mrs. Carpenter was with us that grand worker, Mrs. Anna L. Gillespie, who gives us fine spiritual words of truth and wisdom. The 13th of this month we are to have a christening at the morning service, and a flower memorial in the evening for our loved ones gone before."

Jacob Norvall, the healer, writes from Los Angeles, Cal.: "Jacob W. Norvall, Jr., sold his business in San Francisco for a short time. He met with Prof. Sabig there, a Hindu, and medium, and was told to leave inside of three days or he would meet with injury. He left just the day before the disaster, to join me in this city."

R. Mitchell writes: "The Spiritualist Church of the Students of Nature at 761 W. North avenue, had a treat April 29, when Sister Frava with her beautiful spiritual instructions. Sister Kirchner surprised our society with her convincing tests. Dr. O. E. Miller and sister will be with us May 13."

Mrs. Anna L. Gillespie writes from Battle Creek, Mich.: "The meeting of last Sunday, April 29, was largely attended and a warm welcome tendered the writer. It has been nine years since last lecturing here. Many changes have taken place, but also many familiar faces met me. I am slowly but surely regaining strength and courage, and with the help of the unseen ones feel that I will be able to carry out all plans for the season's work."

W. J. Howes writes: "My wife and I will be going on our vacation the latter part of May, and will be in the vicinity of St. Paul, Minn., and Rush City, Minn., for about three weeks and would be pleased to receive the attention and waiting engagements during that period. Address me at No. 2108 W. Congress street, Chicago, Ill."

OCEANIDES.

Oceanides is a psychological narrative by Carlyle Peterless, author of "The Discovered Country." This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Price, paper cover, 50 cts.

MARY ANN CARREW,
Wife, Mother, Spirit and Angel.
By Carlyle Peterless.

This most beautiful story of the experiences of a young wife and mother, who, after her husband's death, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

Don't Fail to Attend

the
Grand
Bazaar

Held by the
Rising Sun
Spiritualist Mission,
In Their Temple,
Oakley Boul., Near Jackson,
May 11 to May 25, 1906.

Fancy Goods of
All Descriptions,
Indian Village,
Palmist Booths,
Refreshments
of All Kinds.

Special Entertainment
Afternoon and Evening.

Admission 10c. Season Tickets, 50c.

Lizzie A. Whittle writes: "I am nearly eighty-five years' young, but I cannot do without your most valuable paper, The *Progressive Thinker*, as long as I remain on earth."

Mrs. Sarah A. Grossfield serves the Elwood society for May. She will answer calls for funerals. Address her at No. 723 S. Elm street, Muncie, Ind.

Dr. B. E. Warner spent the greater part of last week at Bloomington, Ill., in connection with the James T. Crumbaugh will, which distant relatives are trying to break in the McLean county court. Should the attempt succeed the testator's home town of Leroy will lose a Spiritualist church and a free public library.

E. W. Sprague and wife, the N. S. A. Missionaries, are engaged to serve at the following named camp-meetings at the coming season: Hallett Park, Mich., August 2 to 7 inclusive; Clinton, Iowa, August 9 to 14; Delphos, Kans., August 17 to 26; Winfield, Kans., August 28 to Sept. 3. Last Monday they went to Beardstown, Ill., for three or four days. They organized a society at Macomb, Ill., consisting of 32 members.

F. H. Eggleston, president, writes from Fort Worth, Texas: "We had a delightful time the other evening and I got so enthused it caused me to write these few lines that way out in Texas we can get spiritual manifestations, though we do wear horns sometimes. Thursday evening, April 26, Mrs. Isa Wilson Kayner of Dallas, who is a speaker of that society, came over and gave us a test seance. The house was packed and the most of the people were skeptics. She gave all tests except, which took her about three or four hours on her feet. Her work was grand. She convinced everyone there was something in this truth. She was to return to Dallas that night but the people kept her over here until Saturday. Oh! such a noble character, may she reap a hundred fold for her faithful and good work. She will ever be remembered in the hearts of the people. I was just talking to Mr. and Mrs. Holt, members of the society, who said that they received a letter from an old friend and Spiritualist of this city who moved to San Francisco last year. This letter was received two or three months ago, stating not to write him at San Francisco; that he was going to leave there for the reason that he was to leave the city for it would be destroyed, which he did. Oh! if we had the proper conditions our friends on the other side could communicate with us and save us a world of sorrow."

The Progressive Sunflower Lyceum No. 1 held its eighth meeting Sunday afternoon, April 29, at 523 Belmont avenue, with a membership of 39, showing a gradual increase each Sunday. Each member takes an active part. Mrs. E. W. Howes, the superintendent, thinks before closing time for the summer months she will enroll 50 members; After Lyceum service the Daisy Club met; It is an auxiliary to the lyceum, which the children look forward to with great interest. Mrs. Webb sends her best thoughts to all lyceum workers, wishing them success.

Margie Henry writes: "At Spiritual Mission Chapel (Old 77) we had a very fine meeting. Our speaker, Prof. F. M. Stollig, took his subject from the last part of Human Culture and Curs. Paper cover, 15 cents.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 50 cents.

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

"Discovery of a Lost Trail," by Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

The Great Blessing of Death. Have You Read

Rev. A. P. Fitch's Sermon at Mt. Vernon Church, Boston, Mass.,—Splendor of Faith, Heroism of Devotion All Revealed. When Men's Souls Pass to Great Beyond—Francis Bailey Woodbury Says It is a "Sample of New England Orthodoxy, Printed in the Boston Advertiser, an Old Conservative Paper."

Rev. Albert P. Fitch, pastor of the Mt. Vernon Congregational church, Beacon street, at the morning service at that church yesterday, preached on "The Blessing of Death." Mr. Fitch dwelt on the great good which has been accomplished by death, and the omnipresence of the spirits of the departed.

He took his text from the 15th verse, chapter 12, of the Acts: "And they said unto her, 'Thou art mad, but the consoling affirmed that it was ever so. Then said they, 'It is an angel.'"

Mr. Fitch first dwelt on the persecutions of Herod and the many Christians who met death at his hands, and the great significance of their deaths to the church.

"It was a disheartened church for Herod had stretched for his hand," said the preacher. "To James and Peter all the disciples turned, and now one of them had received baptism and had perished by the headman's hand. But I would have you see that even here the death of James and the imprisonment of Peter had all done their work. So stricken to the heart was the church by James' death that it was a baptism of blood. Then and there before the tribunal declared his faith, and accused and accused went forth to death together."

"Each Christian, so the church believes, is in the care of a spiritual being. There is a higher one that guards our life. I think many of us when we come to our supreme crisis are overwrought with the solemn sense that it is not we, but that spirit who enables us by some beneficence to dominate the storm of passion. Surely the belief of the church in these guardian angels is beautiful."

"I think there is no more touching subject for us as we grow older, and as one by one go those whom we love, than this connection between the spirits that live there and the spirits that live here. Is it the physical presence which makes men dear to us? No, it is the heart to heart that makes men live but the hand into the hand. True comradeship here is invisible. It is invisible."

G. L. Benson writes: "On Sunday evening we attended the meeting of Mrs. Mary B. Hill, known as the Moon Lodge, and there found a house filled. I saw there for the first time a Spiritualist seance. Certainly the ceremony was very beautiful and impressive. It was the baptism of a young man, and the words of hope and encouragement which were given, not only to the young man, but to all who were present, were those which would tend to help each to live better."

S. A. Sherman writes from Stevens Point, Wis.: "I delivered the funeral address of Mr. David R. Rodgers a few days ago in this city. He was a prominent citizen. I have delivered about a dozen funeral addresses of some of the most prominent people in the country."

Frank B. Henderson writes: "I find my time for renewing is drawing near, and you have been pleased to remind me of that fact. I have kept the fact steadily in view. It is unnecessary to remind me on such occasions, for your loss of my subscription can never equal my appreciation of the absolute need of the *Progressive Thinker*. I just can't do without it."

The Wisconsin State Spiritualist Association.

The Wisconsin State Spiritualist Association held its annual convention in Milwaukee, April 22-24, at Lincoln Hall.

Sunday, April 21, the local societies held an afternoon and evening mass meeting at Severance Hall. Both meetings were well attended. Mr. Brooks acted as chairman. All local mediums as well as Mr. W. J. Erwood, Mrs. C. McFarlin and Mrs. Coffman, spoke encouragingly of the advancement of Spiritualism. The lectures given by Mrs. Cora L. V. Richmond during the convention were received with much appreciation.

The work of Mrs. Coffman as test medium, was well received. The following officers were elected for the ensuing year:

Rev. Geo. H. Brooks, president, Wheaton, Ill.; Mrs. Catharine McFarlin, vice-president, LaCrosse; Mrs. Emma J. Owen, second vice-president, Whitewater; Miss Louise G. Loebel, secretary, Milwaukee; Mr. W. E. Bristol, treasurer, Oakfield; trustees, Mrs. Amanda Snyder, Milwaukee; Mr. W. F. Worthing, Oakfield; Dr. F. L. Mehtrens, Milwaukee, and Mrs. Julia Smead, Milwaukee.

The convention was a financial as well as a spiritual success. The president will publish an open letter telling the true standing of the association. LOUISE G. LOEBEL, Secretary W. S. S. A.

"Social Uplifting, Including Co-operative Systems and the Happiness and Embodiment of Humanity," by E. D. Babbitt, D. M. D. This comprises the last part of Human Culture and Curs. Paper cover, 15 cents.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 50 cents.

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

"Discovery of a Lost Trail," by Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

definable, it is a kind of sympathy, a kind of affinity. Do space or time, does the absence of the body here separate the lover from his beloved? And why then should the departing of the body, which is merely an accident of life, change the communion of soul to soul?

"When men's immortal spirits are free from the incubance of the body is there not something which gives to a man a renewed blessedness? Do you think that God has kept his blessings for this world only in the blessedness of life? I say to you there is blessing in that thing which we call death."

"First of all I will have you note this solemn fact: there are some great purposes which cannot be wrought out by life and which must be accomplished by death. Ever and ever all history of mankind shows that to accomplish some consummation as it has been expedient for a man to die. The faith for which men die, by their death conquers the world. Life is always growing out of death. Death is always been the world's greatest blessing."

"There was John Brown, a struggling woolen dealer. He could not do anything for the slaves until he died for them. The day he died emancipation was assured. Has there been any light in the world, any act of heroism, any great revelation that so effects as the death of one? Abraham Lincoln was never the power in these United States before his death that he was after. His death was a power in itself."

"Nor is it simply the rare souls that bless the world when they go over. What is it we find always? To see the splendor of faith, the heroism of devotion, and death is the great enlightener of these things. It rends the veil of prejudice. As a man lies in death you begin to know him, and the essence of his character is revealed to you. And by his death you and the world come to know death. Death makes us a string of high and holy hopes. The dearest blessing in death is the communion of saints. It makes us believe that heaven is not a Hebrew city, but a reality."

"We should take death for what it is and bless God. It is an enlarging of powers. It is the taking of the scales from the eyes. It is adding one more to the cloud of blessed spirits who encompass us about. They are not gone, they are here to help, part of this atmosphere. Then shall we not live in the sight of God and God's saints?"

THIRTY FIVE MAY 5

GOD, MAN AND THE EARTHQUAKE

As Graphically Illustrated by the Truth Seeker Editor—"Nothing Has Been Heard From God Except Another Slight Shock or Two, Just to Remind the People That He Still Lives."

San Francisco is rapidly recovering from the disaster of the earthquake, and the homeless who remain there are being fed and sheltered and otherwise provided for to the best of man's ability. Nothing has been heard from God except another slight shock or two just to remind people that he still lives. No muna, no quails, have been sent from heaven, on the contrary one relief train bearing food and supplies had to be delayed by a towerman to avoid collision with a passenger train—but that was all the work of man: relief train, rails, tower, towerman and all. No creator anywhere around. No still small voice after the fire which came after the earthquake, but the Lord passed by. He said no power to the faint, and to the stricken he gave no strength."

But the people of San Francisco—that great city which in an hour is come to naught—the people helped every one his neighbor, except the thieves who were shot down for plundering the dead; and every one on the brother, he of good cheer, and took another shot at a prowling robber. So the carpenter encouraged the goldsmith, and the blacksmith his helper, and scripture was fulfilled in some way, to the great relief of the plous. But God was never a refuge and strength, never a present help in the trouble, as the people had much fear when the succeeding slight shocks were felt. Even the youths were faint and weary, and the young men utterly failed, the militia in their insanity shooting the rescuers. The promises of the Bible went all awry. The power, the wisdom, the justice, the love of God was never for a moment manifest. General Funston was the omnipotent, Mayor Schmitz the omniscient, with Governor Pardee a good second to both. The whole people of the country were the Great Benevolence. They have contributed directly and indirectly. Men with cash have given big checks, storekeepers have given provisions and clothes, barber shops and bar-rooms have given a day's receipts, concerts, circuses, theatres, all have swelled the fund, even churches and Sunday-schools have forgotten the heathen for a moment and given their pennies to a worthy cause.

But man, born of woman, and that not miraculously, has done it all. God's part was to bring the desolation. He pressed the button, man did the rest. If anyone finds in this any cause to thank God, he is a poor and mean-spirited creature for whom a special earthquake ought to be prepared. The great fish was for Jonah. The thinkers of God for the catastrophe are of the class which believes "the whole story, and of any lower class of mentality it is impossible to conceive."

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 420 pages. Price \$1.

"Discovery of a Lost Trail," by Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 50 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called for such a host of respondents that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, while all things to be said are crowded into a few lines. We are weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I am able to the ordinary courtesy of correspondents is exacted.

HUDSON TUTTLE.

Levi Wood: Q. Was the Leland Stanford University founded by the advice of spirits?

A. I will answer this question by giving in full an editorial on the subject, from the Kalamazoo Telegraph. I do so for the reason that this journal has not been over partial to Spiritualism, and hence its endorsement indicates the wonderful change which recently has been shown by many reputable newspapers and magazines.

Moreover, the article gives a full and fair presentation of the subject, leaving nothing to be asked for. While at Lake Pleasant camp, I met Mr. and Mrs. Stanford. They came on a hasty visit for the purpose of consulting the spirit of their son, through Maud Lord. Mrs. Tuttle and I had the pleasure of sitting in the chairs held for their special benefit. That was before the world had any intimation of the building of the great university. Mr. and Mrs. Stanford desired to converse with their son, in heart to heart communion, but even more they wished to learn his desires and have his advice on the great work which was to be his monument. If it be asked, "What has Spiritualism done for the world?" let the Kalamazoo Telegraph answer:

"Every great undertaking has for its vital principle the concept of a masterful mind. The outward form in which such ideas find expression may be obliterated. But not so with the ideas. They survive everything except the conditions that compelled their birth."

"Leland Stanford, Jr., University at Palo Alto, Cal., was more than the concept of a masterful mind. It was the last grand passion of a strong man who violated custom by having his greatest passion in his old age; it was the brain and heart-child of a woman bowed with grief, and if this man and this woman were right, the university was established and its great end was reached. In obedience to the expressed wish of their only son—a son who died at the threshold of manhood and whispered from the land of spirits his wish that his parents should bequeath their enormous fortune to the creation of a great university."

"Leland Stanford, Jr., University will therefore survive the shock of earthquake, because the idea that gave it existence still lives. It will live even though the man and the woman who expressed the idea are dead, and most of its fifteen buildings are in ruins, with a resultant loss of over \$4,000,000, because the need of a great place of learning for the youth of the land still exists."

"A broken heart will run through many editions," said Oscar Wilde, speaking of books. Leland Stanford, Jr., University stands the greatest strength lies in the fact that it was founded on two broken hearts. The Stanfords had an only child—a son—who bore the name of the father and was the idol of the mother. When this boy was a toddler Stanford was engaged in his great undertaking of building the Central Pacific railway. The work dragged, and Stanford went to take command. Away into the mountains he went, and in 239 days he built 530 miles of railway. In this time he was home but once. And that once was to see this boy who had fallen ill."

"In 1884 the boy was sent east to college. The parting was not without a fresh pang on the part of the doting mother, who disliked to see her boy go far away. But it seemed best that he should go, and she gave him up. Little did she know that she was giving him up for ever. He came back in a baggage car—dead."

That was the real birth of the university whose buildings have just fallen. Always inclined toward Spiritualism, the Stanfords now became devotees to it. Only their feet touched the earth. In thought and in soul they were millions of miles away—away from their son in the land beyond the stars. And one day they came back to the earth with a message.

"It was a message from their son. This son, they told their friends, desired them to build a great university for the sons and daughters of other parents and to bestow upon it all of their fortune."

"That settled it. They never questioned the wisdom or the lack of wisdom of the proceeding. It was enough for them to know that their son wanted them to do this thing. And straightway they proceeded to do it."

"The grant of endowment was made the next year after the boy's death—in 1885. It conveyed to the university about 90,000 acres of land in California. This grant included the Palo Alto ranch of 9,000 acres in Tehama county and the Gridley ranch of 22,000 acres in Butte county. Two and a half millions in cash were also thrown in, making the total endowment \$40,000,000.

The cornerstone was laid in 1887, and the university was opened to students in 1891.

"The university was thus fairly on its feet in 1893, when Senator Stanford died. But the events of the next few years showed that the troubles of the institution had just begun—financial troubles that Stanford never dreamed would appear."

"Possibly it was merely fate trying to show the world the fiber of Mrs. Stanford, but, at any rate, the United States government began suit to recover from the Stanford estate millions upon millions that were claimed to be due the government as interest upon a loan made to aid Stanford to build the Central Pacific. The instant the suit was brought the Stanford estate was tied up. The university was in imminent danger of being compelled to close its door for lack of money to pay current expenses when Mrs. Stanford came to its rescue. Like Queen Isabella of Spain, when Columbus wanted some money, Mrs. Stanford had some jewels. They were rare jewels—jewels such as Isabella had not."

"Mrs. Stanford never said anything about her intentions, but one day she called the trustees of the university together and gave them \$3,000,000. She had sold her gems."

"Then began the good luck of the university that lasted until last Wednesday morning. The government lost its suit against the Stanford estate and the \$3,000,000 originally devoted to the university was released. And when Mrs. Stanford died about a year ago, she gave to the university the last dollar that remained of the Stanford estate—about \$6,000,000, making its total endowment \$36,000,000."

"Inside the quadrangle at Palo Alto are buried the ashes of the man, the woman and the boy whose existence made the university possible. The man and the woman were strong in many ways, but in no way so much as in the strength of their love for their son."

Abbie E. Culver: Q. What is the meaning of "Plerian spring," in the following lines:

"A little learning is a dangerous thing,
Drink deep, or taste not the Plerian spring?"

A. A celebrated fountain near Corinth. It flowed from many fountains of the rock and from early times attracted attention. The flow of water was in the high tide of Greek civilization increased by cutting into the rock, and the torrent was received in a marble basin. It was named after the nymph Pleron, who in the beautiful myth dissolved in tears after the death of her son, slain by Diana. It was here the winged horse Pegasus, was seized by Bellerophon, as it came to drink, before attacking the Chimæra. It was held sacred by the ancient poets, to the muses, and the coming of Pegasus to the spring, is the poetic way of speaking. Later the abundant sparkling stream became a symbol of knowledge, and to acquire learning was to drink of its waters. No other draft so inspired the poet, or sharpened the reason of the sage.

THE EXCELLENT WORKER.
MR. WILE J. ERWOOD.

He Retires Most Gracefully From a Position He Has Honored, and Pays a Well-Merited Compliment to G. H. Brooks, His Successor.

To the Editor:—For the first time in four years the writer knows what it is to be free from the cares of an executive work—a fact to be sure, a good deal of relief to him. Aside from the connection with the Westwood Camp Association, he now has no ties to prevent him from accepting engagements generally. With the close of the recent convention of the Wisconsin State Spiritualist Association, my correspondence has arisen to the position of "high private in the rear rank," as Geo. H. Brooks, the excellent worker from Wheaton, Ill., has stepped into the presidency of that association. In this change much wisdom has been shown, as Bro Brooks is a man of wide experience and versatility. A strong board has been elected to assist him in the work. Among them are Mrs. Catherine McFarlin, of Plainville, Minn., and Miss Louise Loebel, who is the new secretary.

The writer closed, just before the convention, an extensive missionary trip in this state; during this trip Mrs. Coffman of Grand Rapids, Mich., served the association as test medium. She is an excellent clairvoyant and clairaudient, as well as trance medium, and her work was well received by the many to whom she ministered. She was also the test medium at the convention, and did some very touching work there.

As the speaker of the occasion we had the incomparable Cora L. V. Richmond, whose presence acted as a magnet for the people. This lady needs no encomiums from me, but as I believe in giving our flowers while the worthy ones are still in the bud, I wish to say what is already widely known—that Mrs. Richmond's work is incomparable. The writer knew Mrs. Richmond, when he was a little fellow, going to the Catholic church. He was mightily afraid of her, because he had been told that she was "in league with the devil." The only fear he has of her now is that he will not be able to hear her as often as he would like to.

Brother William Richmond was present, and we enjoyed his companionship very greatly.

All in all, our convention was one of the best and most harmonious that the writer has ever attended in the good old state of Wisconsin.

The genial president of the Illinois State Association, Dr. Geo. B. Warner, spent a day with us, and greatly cheered us on our way. The way this excellent worker has grown in the last couple of years is a marvel.

Then we had that dear young man, A. J. Weaver, of the Morris Pratt Institute with us. What a jewel his lecture was, only those who had the privilege of listening thereto can understand.

The school was well represented by Brother Weaver and Secretary Emma J. Owen.

Many other good people were there, but as the State Secretary has undoubtedly written a full report, I need not mention them in detail. I will simply add that it was the strongest hope that the Spiritualists everywhere

in this state, will rally to the support of President Brooks, and aid in carrying out the plans he has outlined for the ensuing year.

Relative to his own work the writer would say that he is contemplating a trip through Indiana, to begin very soon, and would be glad to hear from all the points therein that desire a visit from him while en route; and the latter part of August, and early part of September, he will be in Kansas, and would be glad to hear from societies and localities where there is a desire for a visit from him while in that vicinity.

"Being a sort of 'free lance' now, I will be glad to correspond with any societies wishing a speaker during all or a part of the coming fall and winter season. Address me at Black River Falls, Wis., for the present."

WILL J. ERWOOD.

IMPORTANT NOTICE.

Mass-Meeting at Whitewater, Wis., May 16 and 17.

There is to be a grand mass-meeting at Whitewater, Wis., for two days, following the annual meeting of the Morris Pratt Institute on the 15th. There is to be a good program offered to the friends. Mr. and Mrs. Hull will then be home. Mr. Hull is to assist Mrs. Cora L. V. Richmond and others are expected to be there. The program to be carried out has not yet been arranged in full, but I can assure all who attend a glorious good time.

Thursday evening there is to be a social, one of the kind you read of. The school and friends of Whitewater will do all they can to make it pleasant for all who come.

I forgot to say in the proper place, that Mrs. McFarlin will also be present, also Dr. Mehrrens and wife, Miss Louise Loebel, secretary of the state society, and others.

This is the first mass meeting since the convention in Milwaukee, and it is to be followed by many others through the state.

Your humble servant, the writer of this, wishes the friends everywhere to arouse and let us all work with a will. I shall be present at the mass-meeting, and at all others to be held in the state. I will try and do my best by the friends. One and all who can, should attend the Whitewater meeting and enjoy the feast of things.

I will keep up my meetings in Milwaukee for the month of May, and assist one Sunday in the afternoon at Hodgerson's meetings; one Sunday at Hedgeron at Dr. Fred. Mehrrens', and the last Sunday we are to hold another union meeting at Severance Hall, afternoon and evening, and all the friends are invited. On Saturday evening the 26th, all the societies in Milwaukee are to have a party, for the benefit of the state society, and in the prospect now is that there will be a large attendance; so you see we are to keep the ball rolling.

G. H. BROOKS.

President Wisconsin State Spiritualist Association.

"Spiritism and Mrs. Leonora B. Piper, and Dr. Thomson J. Hudson's Theories in regard to it," by Dr. J. D. Abraham H. Dingley. Demonstrates the inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents. "Death, Its Meaning and Results," by J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychical events in the author's experience. Cloth, 60 pages, illustrated, \$1.25.

VARIOUS PERPLEXING PROBLEMS

Carefully Considered by Mrs. M. Emilie Kratz of Los Angeles, Cal.

The way of the transgressor is hard, if one should judge from the many writers who so openly and fearlessly denounce what is heretofore been accepted as truth by those professing to be seekers of truth, viz., Spiritualists who have for years accepted materialization as given by the many charlatans who have made their pretensions as being materializing mediums.

"The white dress, shoes and doll" have had a two-fold mission. First, some mortal was made the richer by the Mr. and Mrs. Gulliver's generosity. Second, its publicity has aroused not only doubt in the minds of those who are investigating Spiritualism, but it has brought forth sentiments and testimonies from those who by careful and studious investigation are willing to aid in turning the searchlight on these wrong-doers, who have for years been able to deceive even the elect, thus putting on their guard those desirous of only truth.

The question arises, since all true Spiritualists are desirous to have our ranks purified, is the materializing medium the only barometer that weighs our ship of truth? Are there not others, far more destructive in their dealings with human kind?

The materializing mediums are at least as harmless so far as their exhibition goes, they at least develop patience, if not common-sense, for who has not set for three long hours or more in some closed, air-tight room, breathing and rebreathing the foul, contaminated air of a dark seance room, for just this message: "I am glad to greet you—must go now—will have more strength next time. Come again." (One dollar, please.) Whilst in this we miss one dollar, yet the exhibition, and the pleasure of having embraced and kissed some supposed spirit, has made many of us soar skyward, so long as the delusion lasted.

All of the materialized spirits (supposed) as produced from the cabinet, that it was the writer's fortune to greet, at least made no pretensions at solving life's troubles and sorrows, for others, as is the case with many professing clairvoyants, who assume to be able, through their guides, to take the web of an individual life and weave and unweave it at will, in their business readings (also at one dollar per hour).

Then we have the locator of mines, who has caused more financial and mental wreckage, than all materializers combined, if this were a possibility. Many call upon them and their guides to just locate one mine (we will not be choiced—gold, silver or copper) for the sole benefit of our "Moses" and his school (including his faithful wife Mattie) so that their closing days of life's activity might be spent in the splendor of a restful home shelter. Would this be asking too much, of either medium or of the spirit world, whom these two have so faithfully served?

Then we have to contend with the wonderful developing medium, who has been instrumental of more souls being "obsessed," and division wrought in families, with great personal damage to the wonderful mediumship to be developed, through their guides—also at so much per development. Just so long as these conditions exist, must we expect the public and our secular press to brand us as lunatics.

WEIRD EXPERIENCES.

Spiritualism Is Advancing the World Over, and Occult Experiences Are Becoming Common.

Four investigations of spiritualistic phenomena relating their personal experiences to a large audience in the salon of the Royal Society of British artists.

The meeting was under the auspices of the London spiritualistic alliance, and the fragments of autobiography were of a decidedly good character. The narrative of Mr. George Spriggs, however, was, in the opinion of experts, the most remarkable of many extraordinary experiences related.

In December, 1884, said Mr. Spriggs, Mr. H. J. Brown, of Melbourne, lost two sons in a yachting accident. They had sailed away in a boat and not returned. Under control, he (Mr. Spriggs), who had not known the boys or heard of their death, was able to inform their mother of their fate, describing the exact place and time of the accident. One of the boys explained that his body had been eaten by a shark, but said that of his younger brother would be discovered.

Later came confirmation of the news received from the spirit world. On the following Sunday the youngest brother's body was found near the spot described by the medium. On December 27 a large shark was caught in Hobson's bay. It was cut open, and inside were found pieces of the waistcoat worn by the dead boy, his watch and chain and certain coins and other curios in his possession at the time of the accident.

The hands of the watch—an English lever—pointed to 9 o'clock, the very hour mentioned by the medium nine days previously.

In regard to this gruesome narrative even the Psychological Research Society, observed Mr. E. W. Wallis, who presided, could not find a flaw in the evidence.

Mr. Spriggs' control was a spirit known in life as Dr. Jenkins, who preferred, however, to call himself "Light." On one occasion "Light" had materialized himself in Mr. Spriggs' bedroom, and in answer to questions had stated his name.

Admiral Osborne Moore, a more recent convert to Spiritualism, who had been diligently pursuing his investigations in New York and England, declared that he had never known anyone who had served thirty years ago, and who was now in the spirit world, had made himself known to him at least twenty times.

An interesting incident was related by Mrs. W. P. Browne. On the death of her son, Horace, said this lady, she had instituted a memorial prize at a public college. In the year 1891 a book was printed with "The Horace Browne Memorial Prize" and the college arms. Unknown to any one but herself, she took one of these forms, folded twice, to a seance and held the folded sheet tightly in her hand. Twice attempts were made by materialized hands to drag the paper from her fingers. The third time she started up, and handed forward a little book, which she had written in a book were printed with "The Horace Browne Memorial Prize" and the college arms. Unknown to any one but herself, she took one of these forms, folded twice, to a seance and held the folded sheet tightly in her hand. Twice attempts were made by materialized hands to drag the paper from her fingers.

Although careful search was made in the room, the paper, says Mrs. Browne, had never been found. She herself entertained the point whatever but that it was taken away by her son.

THE ORIENTAL PLANE TREE.

The Part It Is to Play in Perpetuating the Memory of Wm. R. McGlenn.

The Lyceum of the Philadelphia Spiritualist Society held unique services in Independence Square, on Saturday afternoon, April 21, 1906, by planting an Oriental Plane Tree in memory of their late arisen leader, Wm. R. McGlenn. This is the first time the privilege of planting a tree in this old historic square has ever been granted any individual, corporation or society.

The privilege to hold exercises was secured by Mr. R. S. Williams, who also presented the tree, the only one of its kind in the square, to the society.

The Lyceum children opened the services of dedication. Each carrying an American flag, the band of about thirty children marched to the tree, where they gave the flag salute, and sang "The Star Spangled Banner."

Mr. S. Wheeler, president of the society, in his opening remarks spoke of Philadelphia's great heritage of patriotism, and referred feelingly to Washington, Franklin, Jefferson and Paine, and the place of Philadelphia in the history of colonial and revolutionary times. He then introduced Mr. Edgar W. Emerson, the speaker for the month, who spoke briefly of the historical association of the surroundings, and the sentiment which prompted the commemoration of the lives of those who have done things. He tried to impress upon the tender minds of the children the great heroes of the past, who made it possible for them to stand there that day and enjoy the privilege of a liberty-loving people.

After Miss Florence Clarke, a bright miss of 9 years, recited Wadsworth's "Lines Written in Early Spring," and the Lyceum sang "Shoulder to Shoulder," Mr. Williams presented Master Henry Shope with a spruce to be planted at the foot of the tree; then Mrs. Henry M. Shope, leader of the Lyceum, dedicated the tree. Sprinkling the trunk with a rose, she said: "I now dedicate this tree to commemorate the memory of Wm. R. McGlenn."

Mrs. Shope is leading all her energies to make the Lyceum a success, for she realizes how much the planting of this living monument means to the children, and how they would look back in after years and live over again under its branches, and will keep in memory with living green, the many kindnesses of their beloved leader, Mr. Wm. R. McGlenn.

Mrs. McGlenn, former assistant of her husband in the Lyceum, was present and assisted in the ceremonies. After the dedication the children of the Lyceum marched through Independence Hall, saluting the Liberty Bell as they entered, and gave the flag salute as they left the building. In showing the children through the Hall, Mrs. Shope particularly pointed out the faces of some of the great men of the past, and especially she spoke of the face of Thomas Paine, whose bust was lately admitted to the State House, and said that in the future she would tell them of his greatness.

M. HENDRICKS.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion," by Newton N. Riddell. A most excellent work for all who have the care or training of children. Price, 65 cents.

A Work of Immense Importance.

FUTURE LIFE

In the Light of Ancient Wisdom and Modern Science.

BY LOUIS ELBE.

This is the authorized translation of the famous book which has been creating so wide a stir in scientific and religious circles throughout France, under the title "La Vie Future." It will be received with equal interest here, and will arouse very general discussion, as the subject is one engaging not only scientists but laymen in ever-increasing numbers.

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The book is divided into two parts, the first part being devoted to the ideas of the Survival as considered by the Primitive races, and the second to Deductions drawn from the Fundamental sciences. With Portrait of the author. Price \$1.20; postage 10c.

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OCEANIDES MARY ANNE GAREW

A Psychical Novel.—Price Paper, Cover, 50 cents. Wife, Mother, Spirit, Angel.—Near Cloth Cover, Price \$1.00.

This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spirit life, and the comfort it brings to the work radiates a good spiritual influence, and is very interesting. It is a spiritual book for Spiritualists, and interesting for everyone.

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LIFE and REMINISCENCES OF Col. Robert G. Ingersoll. By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of our dead, and every sweet unselfish act is now a perfumed flower."

ROBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shakespeare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so convincing that he won his case. He knew many things by learning and more by intuition.

He was an intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G. Ingersoll, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully recorded. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

This valuable edition has been aptly illustrated with many beautiful half-tone illustrations of the Colonel in different periods of his life. Also portraits of his sisters and brothers, family, father and mother, together with a genealogical chart, also many valuable reminiscences. The work is well written, handsomely bound, and beautifully printed. All admirers of the Colonel will welcome its publication.

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Heading the list of articles is one by

Mrs. M. T. Longley, entitled "The Spirit World, Where Is It? Its Conditions and Employment," and in which her guide separates the spirit worlds of the various inhabited planets as the planets themselves are separated, but explains with great precision the spheres or spirit worlds surrounding this particular planet.

These spheres, it is claimed, "are creatable, that one can create his own sphere, and come in touch with others who are in the same rate of vibration, who are in a similar sphere or condition."

In this profound lecture is something highly educative to the spirit, and must be of value after transition. It is full of comfort and information—comfort to those who long to be again with their loved ones gone, and information as to their source of employment when they get there.

Countess Wachtmeister. The second lecture is by Countess Wachtmeister, and gives in a straightforward way the founding of and the purposes of the Theosophical Society. Placing before the reader three distinct objects.

First—To form a nucleus of a universal brotherhood without distinction of race, caste, sex, creed or color.

Second—To study comparative religion, philosophy and science.

Third—To investigate the unexplained laws of nature and the powers that lie latent in man.

This lecture shows the difference physically and psychically between people, especially women of America and those of Europe; teaches how to unfold the psychic powers, and gives reasons why so many mediums in Spiritualism unfold psychically, but so often into unreliable mediums, and how to avoid these dangers, and the dangers of obsession. It treats of crystal-gazing; the power of frenzy, indulged in by the derelicts; ceremonial magic; of unforgiveness through the imagination; the deep breathing process; lastly, giving the methods, to an extent, practiced and taught by Helena Petrovna Blavatsky, in the unforgiveness of the power to enter the astral realm at will. Along the line of "Theosophy" it is interesting and instructive, and will enlighten anyone as to the objects and benefits of its teachings.

Cora L. V. Richmond's lecture on the theme, "The Twentieth Century Fulfillments," is replete with prophecies. It gives a resume of the many prophecies of science that have in regular order been fulfilled; tells how the energies, mentally and physically, are being inclined to the invention of the most destructive munitions of war, and how this will lead to universal peace among nations; how the physical unfoldments will raise the standard of true wisdom and morality, perpetuate the peace and harmony of the future human race. Mrs. Richmond is too well known as an instrument in the hands of highly unfolded spirits, as a lecturer, improvisatory and author to need any laudatory comments.

She also has three other lectures in the book, one upon the subject, "God Is a God of the Living, Not a God of the Dead," "Spiritualism and Christianity," and "Rev. T. DeWitt Talmage."

C. W. Leadbeater.

"Dreams and Their Significance," is the title of the fourth lecture in the book, and was delivered by C. W. Leadbeater, the noted English Theosophical lecturer of London, to a Chicago audience.

This is a very candid, logical and explanatory analysis of the causes and effects of dream impressions or waves, how received by the physical organism, the brain, and how it may be affected by conditions, disturbances internal and external; the etheric part of the brain; the astral brain, etc. This is one of a series of interesting lectures delivered by Mr. Leadbeater in Chicago, others of which are contained in this book. For instance, here are their themes: "Man and His Bodies," "Reincarnation," "The Law of Cause and Effect," "Life After Death—The Heaven World," "Telepathy and Mind Cure," "Invisible Helpers," " clairvoyance—What is it?" All these lectures must be taken as profound, logical and scientific from the Theosophical standard of reasoning, and whether approved in their entirety by the reader or not, something of deep interest, of instructive tendency, of elevating power will be found in them.

Prof. W. M. Lockwood.

"The Relation Science Holds to Natural Philosophy—Its Conflict with Every Phase of Religion," is the title of the fifth lecture in the book, and was delivered by Prof. W. M. Lockwood, of the University of Chicago, to a Chicago audience.

Prof. W. M. Lockwood. The relation of science to natural philosophy, its conflict with every phase of religion, is the title of the fifth lecture in the book, and was delivered by Prof. W. M. Lockwood, of the University of Chicago, to a Chicago audience.

ture, and he recites many instances of the progress of science, and its popularity with the entire thinking, reasoning world, including advanced theologians, and the effect this progress is having upon the previously beclouded and befogged minds of credulous humanity. This production is in his usual deliberate, concise, analytical and instructive style of expression, and must be studied to be understood.

Prof. J. S. Loveland produces a profound criticism of the famous mathematical argument, "As to the Existence of a Soul." He takes a firm stand against mental or intelligent causation, and in favor of material causation; considering the phenomena of life from the vegetable and animal kingdoms. This is indeed, one of the Professor's strongest and most analytical lectures, and will be read with deep interest by everyone.

Mrs. Helen P. Russegue offers a lecture for our book on the subject, "What Has Spiritualism Given to the World?" which was delivered before a Boston audience. The lecture beams with spiritual thought from beginning to end, and states the relative position to this and the after life, of the spiritual teachings.

Rev. Minot J. Savage's lecture is a comparison of Ancient and Modern Ideas from the text, "And Death Shall Be No More." Herein he compares the idea in the Old Testament, that "death ends all," which presents such a gloomy, dismal prospect of any future state, to that of the New Testament, where Paul says, "To die is gain," and to the present day growing belief that it is only "transition." The lecture is one of his most logical upon a matter that will interest every reader.

Prof. Alexander Wilder, M. D., contributes his views, gathered from a careful study of the subject, "Burying Alive a Frequent Peril," and relates many incidents that have come before him in his life experiences, and those related by other people. Some very fascinating reading and precautionary suggestions are given in this essay by Dr. Wilder. It should prove remedial of present-day methods of interment without proper investigations of the deceased form.

Dr. J. M. Peebles.

"Watchman, What of the Night? The Morning Cometh," are the first words of Dr. J. M. Peebles, in his lecture on "Spiritualism, in Its Relation to Life," delivered in London, Eng. He gives an illustrative word-painting of the high moral standard to be attained by and through true soul inspiration, and cites the reader to Jesus as standing upon the "summit of moral science," and cites many other Bible characters who reached almost the same height; also the changing attitudes of science or the sciences. This is a masterly discourse, and will be read with a warm degree of appreciation.

Ella Dare presents an essay on "Our Finer Forces," and in it deals with the action of the unseen upon and in co-relation with the seen; the laws of vibration; psychological functions, etc. She is known to the readers of The Progressive Thinker mostly by her beautiful poems, in which the "finer forces" are involved to their limit. Her essay is a lesson in itself upon the necessity of right thinking and right speaking and how to subdue the turbulent spirit. It is a pleasing and instructive addition to the book.

Baba Bharata.

"Wonderful Spiritual Phenomena," is an article from the New York Herald, and tells of materializing of food; spirits from heaven; praying in the clouds; the most extraordinary phenomena of modern times, etc., by Baba Bharata, a "holy man" who came to New York to make converts to his faith, which is "Love for all men." This is a fascinating production and a welcome bit of reading will it be to all.

Rev. Daniel W. Hull's

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Spiritualist Meetings.

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

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 305 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garrettsman's Hall, corner Ashland avenue and W. 18th street.

The Light of Truth Church will hold services in Hopkins Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting, Thursday 3 p. m. Mrs. Jeffery Burd, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Miller, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritualist services will be held every Sunday evening at 133 E. 10th avenue, corner Burling street, commencing at 8 o'clock sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 363 East 43d street. Conducted by Mrs. Lea Cleveland.

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

Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 401 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue, North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated cars. Mrs. M. C. Schumacher, pastor, assisted by Dr. L. C. Koehler and others.

The Christian Occult Church, United Brotherhood Hall, 6245 State street, every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabasha avenue, near Robey street, will hold meetings every Sunday at 3 and 8 p. m. Lectures and spirit messages given at 3 and 8 p. m. by Mr. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 56th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The entrance is available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 56th street. Entrance to hall, 819 E. 56th street.

The Spiritual Association of Sixty-third street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritus Mission Chapel (Old 77) East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by other Friends and co-workers cordially invited. Residence 616 N. Wells street.

The Englewood Spiritual Union meets every Sunday at 2:30 and 7:30 at the G. A. R. hall, 6236 Princeton avenue. Every Thursday at 2:30, Ladies' Aid.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 7th avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated, meets Sundays at 8 p. m. sharp, at Persia Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Church of All Souls holds services every Sunday at 2:30 and 7:30. Every body made welcome. 220 Western avenue, near Van Buren. Mrs. Squires, minister.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 8:00 Flournoy street. Good speakers and messages.

Progressive Sunflower Lyceum No. 1, holds regular meetings at 523 Belmont avenue, at 2:30 p. m.

"Talmagean Innatities, Incongruities, Inconsistencies and Blasphemies," a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses Hill. Price 10 cents.

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