

MRS. DELANA S. DRAKE.

advantage wins praise, and often acquires more reputation than real brilliancy.—Roche foucauld.

ANCIENT INDIA,
its Language and Religions. By Prof. H. Oldenberg. Paper, 25 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 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?—we hope to see the camp-meeting of the "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 unfilled.

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ranks of a "would-be fraud weeder," and the management completely ignored him, brush him aside, because they in a science did not see what Mr. Hull says he saw. He "thought" he did, but the cruddle management decided he did not and give him to understand that as a "fraud weeder" he is not a successful person and they will not listen to any such person.

The management have not a word to say of the bogus materialized handker-

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 J.

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...the manifestations recorded
; but I have always felt sure.
ould never have found my share
n the way and manner described
o the truth of which I am
willing to make affidavit.
REUBEN ALBERTSTON
ka, Alaska.

...the Kingship of Self-Control."
George Jordan. It treats of
es of the tongue, the Red Tape
the supreme charity of the work
revelation of reserve power,
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etc. between the deductive and inductive processes of the
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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, DECEMBER 9, 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.

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 their claim; but whether Samuel was written twelve hundred years before the beginning of our era, or a thousand years after, the fact as 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 mantes, 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, who were susceptible to 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 the quanted thought and action; while they, in turn, contribute their share in interpreting and making intelligible many otherwise obscure recent events.

Scholarship Not Wanted.

Prof. Hincley 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 late 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 "unwarranted 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 the primal condition, is based on that portion of the Old Testament literature which Dr. Mitchell repudiates. With

"One link broken the great chain's 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 physiologic 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 churchy 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 bigots.

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 armor" to coerce people into the observance of the lines of life and conduct that coincide with the views of the priestly exponents 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 special 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 heart of certain religious leaders is set. 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 proscriptive 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 Brahmans, 220 millions; and 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 toil, 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.—Ex.

All have listened to accounts of hair-breadth 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 war-time many 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 been as good a protection as the Bible?

An hour's industry will do more to produce cheerfulness; suppress evil humors, and retrieve your affairs, than a month's mourning.—Anon.

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 habit 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: man's necessity for a religion. I 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 religious 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., pen giving us spirit communications from actors and other distinguished personages, through that very superior medium, Justin Hulburd, who, sad 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 the mountain cabin 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 to 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. To 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 singing, 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, and 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 wonderful cures are wrought by spirits—that the human organization has been elongated; that 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 preacher would dare to call in question the 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 can get through the thick skull of the sectarian bigot.

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 candor and moral integrity. He has been for many years an impressionist, inspiring, rational, and witty actor. 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 purpose into 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. PEEBLES, 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 affected 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 to any country on a proselytizing expedition the chance is ten to one, they would meet with experiences similar to the Christian missionaries in China. We well remember the treatment temperance 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.	Matt. viii: 5, 13.
Genesis xviii:1; xxiii:24.	Matt. xli: 10, 13.
Exodus xxiv:10,11.	Luke xli: 2, 4.
Ezekiel xi:9.	Mark iii: 2, 5.
Daniel v:6.	Luke v: 17, 25.
Luke xxiv: 15, 16, 29, 30, 31.	John iv:47, 54.
John xx:19, 30.	Luke ix:11.
Luke xx:30, 31.	
Spirit Writing.	Gifts of Healing.
II. Chronicles xxi:12.	I. Cor. xli: 28.
Daniel v:5.	
Independent Spirit Writing.	Healing by Magnetized Articles.
Exodus xxiv:12.	II. Kings iv: 29.
Exodus xxxi:18.	Acts xli: 11, 12.
Exodus xxxii:16.	
Exodus xxxiv:1.	Independent Spirit Voices.
Deut. v:22.	Deut. ix:12, 13.
Deut. ix:10.	I. Samuel iii:3, 9.
	Ezekiel i:28.
	Matt. xli: 28.
	John xli: 28, 29, 30.
	Acts i: 30, 31.
	Acts ix: 4, 7.
	Acts xi: 7, 8, 9.
	Spirit Levitation.
	I. Kings 18:12.
	Exodus 12:12, 13, 14.
	Ezekiel 8:3.
	Acts 8:39.
	Possibly also Matt. 4:1.
	Spirit Tests.
	Genesis 24:14, 19.
	Exodus 14:14, 19.
	Judges 6:36, 40.
	I. Samuel 1:10, 11, 17, 26, 27.
	I. Samuel 10:2, 6, 9, 10.
	Spirit Communications in Dreams.
	Job 33:15.
	Job 2:28.
	Genesis 28:12.
	Genesis 31:24.
	Genesis 37:5.
	Genesis 41.

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 acknowledgments 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 guilty 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 sitters 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 only those who set themselves out for this particular 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 ancient developing work is to be deplored. There are spirit chemists 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 chemists 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 see 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 chemists to help in their unfoldment whether they sit in a circle or not. When we have such whole-souled thinkers as Prof. Henry Frank, H. Wheeler Wilcox and Prof. Frank G. Waters, "Salvatore," writing about the large percentage of untrustworthy 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 in the mud of selfish commercialism the divine attributes of the human soul, for surely if ye persist in such a course the judgment of the angel world will fall upon you.

The Spiritualist movement requires spiritualizing, and the workers require baptism of that ancient fire which endowed the true workers of old. We are being judged continually by the spirit world—editors, writers, lecturers and all other classes of workers, and according to their judgment, so do we receive. This may not appeal to you as sound philosophy, yet it is not reasonable? Do we not in earth life continually judge each other and according to that judgment so do we receive from each other.

A man's character and fitness for holding any position in life goes towards his securing that position. The spirit world will in time root out the weeds of the movement, as far as possible, and compensate the true workers of old. But the newness of those within the veil and the opening of man's psychic powers in a universal sense will in future years do much to make mankind live pure and clean lives. When the results of evil doing and premeditated fraud, are swift and

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**There Is Room for Diversity of Views
as to Its Meaning.**

WM. HENRY BURR.
—♦♦—
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—

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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. Four must make speed equal to those of the typewriter. 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 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 that 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. E. M. Hull, the well known lecturer, has open dates for the last ten days of December and the first week in January, 1906. If any society of Spiritualists in Kansas, Nebraska, Iowa, or Missouri, will serve them in that capacity if they will guarantee actual expenses. Address her at Marvin, Kansas.

Frank T. Ripley delivers one lecture in Tipton, Ind., and then goes to Decatur, Ill. for the month of December.

Mrs. Julia M. Brown writes from San Francisco, Cal.: "After a short silence of public work for the reinforcement of the majestic powers, Miss May Hume has resumed meetings on 1 O. O. F. building. These meetings are directed and controlled by the highest intelligences of ancient and modern lore and many whose history remains yet to be unearthed. These meetings have passed through the gestating period of tests and personal question department and are thoroughly philosophical and scientific, meeting the demands of the thinking minds. A stenographic copy of these lectures would be a great addition to the literature of the day if some one would be unselfish enough to give it. In that form, as free as it is given from their source."

Erin Mary Chassey writes from Seattle, Wash.: "I am only a new worker and this is my home, but I am now preparing to respond to the call of the spirit and will work in the missionary field as my work unfolds to me. Seattle has been having a spiritual feast this fall and winter. Helen Rice, Flora Heckman, Will C. Hodge have all been working in the field, and have had audiences and sowing good seed. I, also, have a week-day service. We are all working together, no two meetings at the same time, and Mr. Hodge's three months here will be the best three months' work we have ever had in true, honest, practical Spiritualism given to the people without any fee or allowance. We are pretty well puffed up, as it were, to know our delegates to the N. S. A. did their duty and gave the angels a chance to be heard from."

C. W. Perlick writes from Baltimore, Md.: "There is living in this city a true and reliable medium, T. A. Jones. In his leisure hours he has engaged in giving messages to those desiring truth from the spirit world. He feels now that his spirit guides call him to work in a much larger field. He is willing to undergo any reasonable strict test condition. Sometimes he gives names in full, dates, year when incident occurred, etc. I can assure any society that will engage him that he can drive the nail through, then go to the other side and clinch it so it cannot be drawn out again. Any society wishing to engage the brother, can do so by addressing him at No. 1224 Hollins street, Baltimore, Md. He is poor but worthy, and we hope societies will give him a trial."

Mrs. C. H. Hinkley writes: "The New Thought Spiritual Society of Grand Rapids, Mich., have had the honor and inestimable privilege to have with them as lecturer and teacher for the month of November, that inimitable worker, W. J. Colville, who has brought to those who had ears to hear and minds to comprehend his great message of the gospel of truth. It is hoped that his pupils are now that he has gone from them, will endeavor to utilize in daily life what the great masters have voiced through his inspired lips. It was with feelings of deep regret verging on tears that a few of us after a light repast with him at our rooms, gave the farewell handshake and he took the train for Toronto, Canada. We sincerely hope that in the not long distant future under more favorable auspices we may greet him again; and that large and appreciative audiences in Grand Rapids will then realize as they do not now, that some of the most divinely illuminated souls have been down from the heights above to instruct and bless them through his instrumentality. Good be with him."

Mr. and Mrs. A. Norman psychics for spirit photographs and independent static writing, are located at Lake Helen Camp, Florida, for the winter, and all mail addressed to Lily Dale, N. Y., or Lake Helen, Fla., will reach them.

E. R. Filding writes: "Mr. and Mrs. Geo. W. Kates will be with us during the month of December. They are open to engagements after December

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.

30. Their address is 702 H street N.W., Washington, D. C. They are doing very much, and are very popular. Sunday, Nov. 26, Mr. Kates opened the meeting at the Masonic Temple by an address, and Mrs. Kates sang one of Mr. Longley's beautiful songs. The children of the Masonic met at the home of Mrs. Willis and surprised Mrs. M. J. Stephens, their teacher. Refreshments were served, and the children all enjoyed themselves.

R. Mitchell writes: "The spiritual meeting at Van Buren Opera House Sunday evening was well attended. The pastor's subject, 'Thanksgiving.' She was ably assisted by Dr. L. C. Koehler. Sister McIntyre and Brother French gave beautiful spiritual messages which were uplifting."

A trial for heresies has been held in Holland, Rev. Dr. Bahler of the Dutch Reformed Church having been charged with preaching the doctrines of karma and reincarnation. Dr. Bahler argued that these were Christian teachings and the committee of clergymen selected to try the case decided in his favor.

C. Fannie Allen, a prominent lecturer, writes from 3227 Locust avenue, St. Louis, Mo.: "I am very glad to hear that you are so interested in the phenomena and philosophy of Spiritualism. At present I am working with the Church of Spiritual Unity in St. Louis. Last Sunday (Nov. 26) we began again the lyceum. The adult classes proved extra interesting. I organized the last year, but it scattered at the summer. We shall try to regain it. Audiences are good and improving in quality and quantity. There are many meetings here, each one working in its own way, and all accomplishing that most necessary result, viz., stirring up thought, enlarging mental life, moving out of the old paths to the higher light of the New. We want more readers, thinkers and workers. Mere emotion accomplishes so little. I rejoice to see creeds melt away. I hope to see every year new life and activity in the interests of the children. Spiritualists have too long neglected the growth of our young."

Dr. Robertson Nicol, writing of Dr. A. Wallace's autobiography in The British Weekly says: "Much space is devoted to Spiritualism. I cannot say that the subject interests me. Dr. Wallace himself clearly perceives that between Spiritualism and religion, as understood in this country, there is a great gulf fixed. The phenomena of Spiritualism might be proved and nothing to matters to Christianity might be established. It might even be that the phenomena might militate against Christianity. But the old attitude of scientific men towards Spiritualism cannot be maintained in view of the adherence of men like Crookes and Wallace. As a scientific question, it will be thoroughly investigated."

Alice Holbrook writes from Brookton, Mass.: "Our meetings for the season of 1905 have thus far been very successful. Mrs. Ruth A. Swift served our society October 1, 3 and 23. The audiences were large and many beautiful communications were given. Mrs. Pauline Nutting and Mrs. T. Mae Crowell, both local mediums, served us in October. We were proud to have such able speakers from our own city, and I take pleasure in recommending them to other societies. During November, we have had Mrs. Katie M. Ham for four Sundays. We have had her with us for many seasons past and the Brookton people always anticipate her engagement with much pleasure. Last Sunday she spoke to the largest audience ever assembled in our hall. She has given many messages from the spirits in such a sweet and lovable manner, that we feel her month's work with us has not only given us strength, but has shown that hundreds of our spirit friends have like pleasure been made joyous at the good work accomplished. We have purchased a large lot and expect to build our temple in the near future."

Mrs. Kirchner writes: "A glorious time was had at the second anniversary of the Rising Sun Mission, Sunday, Nov. 26. A special array of vocal and instrumental talent and readings were arranged for by the committee to the pleasant satisfaction of the large audience. A short talk was given by our sister, Mrs. Dr. Packard, and the beautiful thoughts along the line of our philosophy which she gave out were well received. Dr. Randall, who is an ardent worker for our cause, also gave some beautiful illustrations of our grand belief. Our choir rendered some beautiful selections appropriate for the occasion. Sister Weaver gave some remarkable messages, all of which were recognized. In the evening our large hall was well filled with an eager, expectant throng who listened attentively and applauded frequently as the solos, quets and recitations were rendered. A fitting climax to the service was the anniversary address by Dr. Geo. B. Wane. It was full of good spiritual sense and admonitions to all Spiritualists to uphold that which is great in our cause and stand for the right. He was heartily applauded at the conclusion of his remarks. Sister Zazelle from the South Side, gave some demonstrations in psychometry. 'Taking all in all our anniversary was a grand success and will be remembered by all who were present. We invite strangers and others to attend our meetings every Sunday afternoon at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. Our speaker for Sunday evening, Dec. 10, will be Brother H. M. French, who always interests us."

W. J. E. writes: "The Spiritual Alliance Society, 36 Vincennes avenue, corner Cottage Grove avenue, has an excellent program for this month. Dr. H. Lindhauer gave the audience some valuable lessons last Sunday. Mrs. J.

SPECIAL ANNOUNCEMENT.—THE CHURCH OF THE SOUL, UNDER THE AUSPICES OF THE BAND OF HARMONY, WILL HOLD ITS ANNUAL BAZAAR, THURSDAY, DEC. 7, FROM 2 TO 10 P. M. IN ROOM 512 MASONIC TEMPLE, LUNCHEON AT 7:25, SUPPER 8:10 TO 9:30. CHOICE OF BOOTHES. PRIZE GIFTS, ETC.

Staner Adams gave some fine messages. Mrs. May Elmo let her little guide Lottie, do the work, and you could not ask for better. Sunday, Dec. 10, Dr. Burgess will be with us. Between the Doctor and Mrs. Elmo there will certainly be some good work done. Services begin promptly at 3 and 8 p. m. Come early. Our Saturday evening socials are largely attended and enjoyed by all."

E. R. Kidd writes from Canton, Ohio: "Mrs. Nina D. Challen, medium and speaker of Toledo, Ohio, has recently returned to Canton. Mrs. Challen expects to be here for a very popular Sunday, during which she will lecture each Sunday in Blanchard's hall, 215 West Fifth street, and in which lectures the philosophy and truths of Spiritualism, together with spirit return and communion, will be taken up. During the week she will demonstrate through the medium of her service, a number of life teachings—the fact of continuity of life through spirit return and communion with friends of earth. These are facts that Christianity has never proven."

Mrs. Wheeler, secretary, writes from Manchester, N. H.: "The Ladies' Aid of the Progressive Spiritualists Association of this place have voted to sit in the silence on their meeting nights for a short time, beginning at 9 o'clock, giving out beneficial thoughts for the benefit of May Pepper in the work which we understand she is undertaking. I have been requested to write the same you, asking you to make it known through your paper that others might also send their best thoughts to aid her for the cause of Spiritualism in general."

Isabella Powderly writes: "The Englewood Spiritual Union meetings are being well attended. On last Sunday the mediums' meeting was well attended. Several mediums were in attendance and good work was done. Sunday, Dec. 10, Miss Herenden will lecture for us. G. A. R. Hall, 6236 Princeton avenue."

Mrs. Graham writes: "Our work at the Church of All Souls is progressing nicely. We do not advertise speakers as others do, but we always make them welcome, and invite them to take part. We find many times the brightest gems are said the least about. Mrs. St. John will have nothing but truth, pure and clean. Strangers are always made welcome. Services Sunday at 2:30 and 7:30 p. m., 220 Western avenue, near Van Buren."

Mrs. Barry writes from Battle Creek, Mich.: "Mrs. Dorothy Newton of Kalamazoo, served the First Spiritualist Church of Battle Creek, three Sundays in November. Her lectures are inspirational and of a very fine quality. They could not be otherwise as she is a beautiful character, with only the purest of thought."

Mrs. L. LeSueur writes from Dallas, Texas: "It seems natural and like old times to be writing to The Progressive Thinker. In a recent number of the paper I found the name of Mrs. St. John, giving her address, stopping at one of the hotels in this city. The friends may be sure I lost no time in calling on her. She is the speaker for the Spiritualist Truth Seekers' Society." It gave me much pleasure to attend the meeting Sunday evening, Nov. 26. The first time I have met any of the Spiritualists since I came here last January. The above society holds its meetings in the Woodmen's lodge hall. I must mention here how much it reminded me of the days gone by when we had our Band of Harmony meetings in Lodge hall on Ada street, in Chicago. The society here has been disbanded for some time, owing to the trouble some fraud mediums gave them. Mrs. Kayner has worked very hard to get the society in working order and her efforts seem to be much appreciated. Mrs. Kayner came here last January. 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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 end. Prospective contributors should be aware, 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 abundant, and the delay is unavoidable. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give every information an able and the ordinary courtesy of answers is expected.

HUDSON TUTTLE.

Geo. W. Goodman: Q. What were the traditions 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 of artists and writers, but around the head of the virgin mother, and of the God-men in general, and the halo or aureole have been explained by supposing 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 crescent was the symbol of the male 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 it. At other times it is reduced to a thin 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. Those 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," "Meet Me in the Morning," "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 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.

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, 1906, after a lingering illness of that dreadful disease diphtheria.

ROYAL A. TOWN.

Montpelier, Ind.

On Wednesday evening, Nov. 15, Mary Schroeder passed to higher life from her home near Martin, Ill. She was a kind and loving mother, an indulgent wife, and a good friend to all humanity. She passed away peacefully and was fully prepared for the change. The funeral services, held at the home, were conducted by Margaret E. Skeels, of Onarga, Ill.

The funeral of Mr. George Broom, who died last Saturday at his home, 300 South Collington 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. Broom, 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 experiences, 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—my 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—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 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 good or worship him, but I would stand alone in the strength of my womanhood and let him devour 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 rats 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 particular faith 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 need

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 got 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 hotly, "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 good 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 me 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 it, so 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 me 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 that 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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