

SUGGESTION.

We are just beginning to realize the effect of Sug-
gestions, and to understand some of the laws that
govern thought and control the mentality of the indi-
vidual.

Verily we are the product of those
who preceded us; and their peculiar-
ties mental and physical have de-
scended through an unvarying law,
from, no one knows how remote a pe-
riod. My case is not an exceptional
one, for the world is full of people
who reflect their influence of religious
gloom that we all know cursed our an-
cestors, and kept them in a state of

mind best described by that of a lost
soul in hell. The human intellect de-
scended to the lowest point it ever
reached since history was written, un-
der the effect of the Christian religion,
and as we look back through the cen-
turies of gloom and rank superstition
that lie behind us, the wonder rises
that the world has been able in spite
of heredity and environments to rise
as it has risen above such conditions.

A COMPREHENSIVE ANALYSIS

The Effect on the Mind of Religion
Based on the Bible—A Vivid Por-
trayal—The Anatomy of Melan-
choly—The Wonderful Power of
Suggestion.

Never forgetting that religion is a
system of faith and worship based
upon some kind of a mental concep-
tion termed God, we are always pre-
pared to deal with it in a rational,
common-sense manner. In no other
way can we.

What, then, I ask, has been the in-
fluence of religion on the human
mind since the ideas it embodies were
first promulgated and absorbed as
facts; when, as we now know, they
were only fictions, or at best the fan-
cies of thoughts divorced from reason.
To me the fact is plain and undis-
putable that all religious faiths have
been injurious to humanity, for they
have enslaved the mind, and have
their errors, and their limitations to
which they would permit thought to
go, and in saying this I make no refer-
ence to the few good morals for hu-
man conduct which have been sand-
wiched into the products of supersti-
tion and priestcraft everywhere, to
serve as a bait for the unwary, and
give to religion an attraction and val-
ue absolutely necessary to insure
its perpetuity as a force in society.

Without these morals, which define
man's duties to man, no religious sys-
tem would be very successful, for
they divert the mind from such vis-
ionary postulate and carry superficial
thoughts past and over the rankest
kind of superstition.

Moral sentiments are a great aid to
religious not when properly mixed;
but a religion that starts out with the
idea of a cruel and vindictive God, the
total depravity of human nature, and
the doctrine of eternal punishment for
inherited sins, is the worst kind of
ignominious. That is the one we are
living under, and which has left its
cursed influence for long centuries on
suffering humanity.

The Bible, which is the source of
this pernicious doctrine, still pro-
claims these things; and all the hor-
rors that have rested like a nightmare
on the thoughts of untold millions
that have preceded us, are still in the
book; and whether partially ignored
to-day by the clergy because enlight-
ened intelligence rejects them, lose
not sight of this fact.

Hell is still the basis of the Chris-
tian religion and always will be; and
the most flowery rhetoric of the
pulpit who plays upon the great love
of Jesus, must admit the fact when
confronted, or reject the teachings of his
"inspired" and "sacred" book.

Humanity does not need a savior
without something exists to be saved
from, and that something in this case
is found beyond doubt in the word
hell. The question, "Are you saved?"
which is still being asked by every or-
thodox preacher, cannot be asked if
not connected in mind with hell. It
means absolutely nothing in any other
sense; and the orthodox preacher who
dares deny the doctrine of eternal
punishment in his sermons, and who
proclaims a disbelief in it, will find
himself yanked up for heresy, like Dr.
Crane, who has just been convicted.

The man who accepts the Christian
religion and goes forth to preach it in
any form does so with shackles on his
intellect. In accepting a creed he re-
veals his submission to the authority
of some other man—for men make
them all—and his willingness to be a
mental slave to his promises to restrict
within which he goes round and
round, starting with a baseless
assumption and ending with dogmatic
assertions. And these are the men
who claim to be leading the world, but
are, in reality, holding it back.

No church will receive into its
membership any man who states as a
moral basis alone, and the following
question lately directed to the clergy
still waits for an answer:

"If I were to seek admission into
any church, on the ground that I
wanted to obey the sermon on the
mount, and to live the thirteenth
chapter of Corinthians, would I be re-
ceived?"

Not much, for no church has yet
been founded on such a creed; and
there never will be one, for it would
be completely divorced from religion
and the fundamental doctrines of
Christianity—the existence of hell as
a place of eternal punishment, and
salvation therefrom by belief alone in
Jesus Christ. This is the Christian
religion in a nutshell, and all else is
superfluous and redundant of words.

I hate the Christian religion with
every drop of blood in my veins, and
I contemplate its effect and influ-
ence on humanity for nearly two
thousand years; language is powerless
to express what I feel.

It was my fate to be a descendant of
Puritan ancestors, and they were so
fortunate as to be the first generation
the victims of the worst form of
religion the world has ever known—
Presbyterianism—which went so far
as to consign infants to the endless
tortures of hell fire and brimstone.
On such damnable thoughts their
minds were fed, and into their very
souls these horrible doctrines went
and found root. They brooded over
such things until life became nothing
but a gloomy journey to the tomb;
and not a day of their lives passed but
what they read their Bible and prayed
to God in all sincerity for salvation of

their souls, though they believed under
the foreordination doctrine of
John Calvin that the fate of every
soul was decreed from the beginning.
All possibility of knowing who was
lost and who was saved was therefore
out of the question, and that worst of
all tortures to the human mind—un-
certainty, dogged their footsteps from
the cradle to the grave. Into their
lives came no sunshine, and their tem-
peraments became melancholy under
the workings of a natural law; and
this affliction was transmitted under
the law of heredity to their progeny,
and will continue to reach, though in
modified form, generations yet un-
born.

We are just beginning to realize the
effect of suggestions and to under-
stand some of the laws that govern
thought and control the mentality of
the individual; and there is no room
for doubt that that conception of
"Christian civilization," melancholy,
is largely if not entirely due to the
awful conceptions of eternal torments
in another world, which were instilled
into receptive minds brought up to be-
lieve in a crime against God to doubt
such things.

Take the boy in Cotton Mather's
time who did not want to live and was
afraid to die, and we have the correct
result of John Calvin's brand of
Christianity; and melancholy can be
accounted for the time-to-day with
as much certainty as science can fore-
tell an eclipse.

Richard Burton produced a remark-
able book on the anatomy of melan-
choly, and it will be read by thinkers
with great interest as long as melan-
choly afflicts the race; but if he had
sought for the cause of it in centuries
of the damnable doctrines of Chris-
tianity, he would have reached the
heart of the matter.

Melancholy does not afflict savages
and drive them to self-destruction, for
their ancestors never fell victims to
the blighting influence of unadulter-
ated Christianity. No "suggestion"
of hell fire and damnation without
end, has had its effect on them, so
that is one "blessing" of civilization
of these fear-filled and gloomy Puritans,
our family has inherited.

Melancholy taint, and instead of be-
ing born with our happiness ready-
made, as Holmes expresses it, because
of buoyant dispositions and optimistic
tendencies, we have all "carried our
clouds" and "sins" mother was full of
fear and distrust, and her forebodings all her
lifetime, and never a day passed that
needless anxiety and worryment did
not torment her existence until night-
time and sleep changed the current of
her thoughts. She came naturally by
such a disposition, and in the same
way I fear it is in milder form to our
descendants, have been afflicted by the
earliest recollections with the melan-
choly taint, for it runs in the blood,
and goes back to the sixteenth century
in New England—and no doubt fur-
ther.

When religious gloom hung like
a pall over the minds of the Puritans,
and the orthodox preacher who
dared deny the doctrine of eternal
punishment in his sermons, and who
proclaims a disbelief in it, will find
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OF GREAT HISTORICAL VALUE.

The Nature Origin of Theological
Myths—Mythology the Parent
of Theology.

Mythology, we are told, is the parent
of theology. Gerald Massey, poet and
scholar, who hated humbug and virtues
as much as he loved truth and beauty,
accomplished the herculean task of
mastering the facts underlying the
myths. To unearth the facts under-
lying mythology was to chase away the
"snooks" of priestcraft and to lay
bare the literal myths of theology.

In his great work, "Natural Gen-
esis," he shows that the fundamentals
of all religions worthy of the name are
traceable to the phenomena of the
sun, moon and stars, i. e., they are
simply "celestial phenomena made
mundane." The impartial student
who has no salary or living to lose,
and who is not mentally in bondage to
any system, will find a mass of evi-
dence to prove the religious of the
past two thousand years are but
duplicates and copies of more ancient
systems; in fact, are old figures "re-
faced with new masks."

Gerald Massey knew well what he
was saying when he uttered the fol-
lowing words: "The Gospels contain
a confused and confusing record of
early Christian beliefs; 'things most
surely believed' (Luke). (Only be-
lieved!) concerning certain myth-
ical matters which were ignorantly
mistaken for human and historical.
The Jesus of the Gospels is but little
of a human reality, in spite of all at-
tempts to naturalize the Mythical
Christ, and make the story look ra-
tional." So far from being derived
from the "model man," the typical
Christ was made up from the features
of various gods, after a fashion some-
what like those of Mr. Galton, in
which the traits of several persons are
photographed and fused in a portrait
of a dozen different persons merged
into one.

And as for the composite Christ, the
fast as the composite Christ is made
up of pieces, each feature is claimed, each
character is gathered up by the origi-
nal owner.

Another scholar and searcher into
the ancient mysteries lets the light in
with terrific force. He says:
"Neither in early Christian art, nor in
the Gospels, is there any representation
of Jesus; but the resurrection of Lazarus
is there portrayed as an Egyptian
mummy on the early Christian monu-
ments. Moreover, this Egyptian
mummy figure was the Egyptian type
of the resurrection; and, further, its
name was the 'Karsa,' which Gerald
Massey in his 'Natural Genesis' has
shown to be the Egyptian original for
the Greek 'Christ.' This throws some
kindred light on the alleged prophecy:
'Out of Egypt have I called my son';
—esoterically 'Sun,' as will be seen
further on. It took from three to six
centuries of misrepresentation to
evolve the so-called historical
'Christ' out of the pagan data.

Proctor, the astronomer, in an ar-
ticle in Knowledge, January, 1887, en-
titled "Beginnings of Christianity,"
spoke these words: "All the miracles
recorded in the New Testament are of
Solar origin, and date back long be-
fore Christianity had any existence."
The "beginning of the sun brings light
to the blind, and heat to the cold."
The sun is the source of life, and the
blind because of the darkness. Be-
cause the sun's light and heat restores
winter's dead forms to life. In the
spring time, the sun-god, therefore,
raises the dead. Because the sun-
god's light and heat cause sickly vege-
tation to grow strong and vigorous,
therefore, he is said to heal the sick.
Because the sun's light and heat turn
the water into the rich juice of the
grape vine, therefore, the sun-god
restores the water into wine. Because
the sun in the early dawn rises above
the sea horizon, the sun-god is said to
walk upon the waters. Because the
sun reappears after the darkness of
the storm, he is said to still the
tempest.

Like Gerald Massey, whose labors
have cleared away a whole forest of
superstitions, so also have we another
glant of letters whose works and writ-
ings are also a mine of wealth. I re-
fer to William Oxley, to whom we are
indebted for the following: "The
Cross of Christ, a stellar phenomenon
as witnessed from the latitude of
Jerusalem, is formed by the vertical line
between the summer and winter sol-
stitial points, and the horizontal line
between the vernal and equinoctial
points; the divisions between the four
arms form the four seasons of the
year; and at these four points are sta-
tioned the four evangelists who record
the history of the Saviour, astro-
logically called Antares, or the
heavenly Jesus. All ancient civilized
nations had this same cross im-
pressed; for without it no sacred
system could be conceived, and there
was not, and is not, a single so-called
religious ceremonial with its attendant
worship but that is in actual conform-
ity with the apparent path
through the heavens."

The oldest mother-god known to
history is the Egyptian Isis, and the
Kreko-Latin Mary, both (along with
others) are represented by the sign
Virgo (the virgin), and the appear-
ance of this constellation (of stars) in
company with that of Boos (trans-
lated Joseph) at the left arm of the
Cross, at the Vernal Equinox, is the
prophecy of the birth of the Sun-god
in nine months, i. e., nine signs (of the
zodiac), which brings the date to the
winter solstitial point, our December
25th.

The Bible is simply an astro-theo-
logical treatise work composed and
compiled from the stellar phenomena
as witnessed from the latitude of
Egypt. How or when the records
came into the possession of the Rom-
ish church is purely conjectural. In
my view they were known to two or-
ders: One represented the modern
Freemasons, and the other by the
state churches, who use them for the
regimen of their festival, calendar
and exoteric or external worship. This
is the secret conflict between the Rom-
ish hierarchy and Freemasonry which
arose in the early stages of church
history. The ecclesiastical party for
reasons that are well understood never
allowed the laity, or common people,
to be taught other than the literal and
surface meaning of the symbols; while
the mystic brotherhoods were forbid-
den by the rules of their orders to
make public the real meaning that un-
derlay the symbols.

The Bible narratives are founded on
a true basis, but of heretical history,
but of stellar or celestial phenom-
ena, which are of necessity inter-
preted as such; and this, taken with the

THE MUCK RAKE.

Colonel James Hamilton Lewis in an
Address at Kansas City, said: "To
Save the Nation from Muck Rakers
We Must Stop the Muck Makers."
He Presented the Muck Raker as a
Necessary Evil, but as an Agent of
Reform in that He Exposed to
View the Muck that Created a Pestil-
ence Throughout the Land and Be-
came a Stench in the Nostils of the
Nation.

When the wildest of muck-rakers has
appalled us with a tale
Which 'no slanders men of honor that
he ought to rot in jail,'
Comes a government commission, ask-
ing questions, and, behold,
All the wild muck-raker told us
wasn't half he should have told!

Truth is still more strange than fic-
tion, and is this great truth you
doubt,
Read the records the commissions day
by day keep turning out;
Who dares we make any tales of
plunder such as these?
Or can match their dark disclosures
with fictitious villainies?

And you say: "What shall it profit?
Why uncover all the same?
Why arouse the public's anger?
Things have always been the same!"
"Ever since the time of Adam," some
one solemnly declares,
"Agitators have been—screaming,
Why waste time with these at-
tairs?"

Aye, since Adam's day the greedy
have reached after more and
more,
And the fattened oxen have often
been delivered heretofore;
But since Adam's day the people have
demanded, now and then,
Fair accounting from the masters who
have lost the shame of men.

So you say: "What shall it profit?
Why set people's minds aflame?
Why create distrust and anger? Why
not cover up the shame?"
It is time for fair accounting when
the truth provokes distrust;
It is time for new adjustments—we
have started to adjust!

—Chicago Record-Herald.

TOLL TAKEN OF LIFE.

"Twist the Cradle, Man, and the
Grave."
What toll do you take of life, of life
The cradle, the map, and the
grave?
And what is the gain of your toll and
strife?

And Midas this answer gave:
"I gather the fruits of a million's toll,
I revel in seas of gold.
I reap the harvest from leagues of
soil,
But, alas! I am growing old!"

"And when I consider the things I
have won,
The things that I call my own,
I seem to feel that my work's ill done,
For I have alone:
A palace—and shelter for men claim—
Purple and linen and gold.
Fine raiment mine, but no better than
thine,
To guard the body from cold.

"Three meals a day and a friendly
roof,
And garments to wrap me in,
These only mine, by their use's proof,
The rest is the price of sin.
Three meals a day and the clothes I
wear,
And a roof to shelter me,
This is the gain of life's toll and pain,
As all too late I see.

"Though men shall say when I come to
die,
'Such and such he was worth-
y,'
But I read my title, and sadly sigh,
To seven poor feet of earth.
The things I have won for the deeds
I have done—
Shelter, clothing and bread,
Whatever your name or station or
fame
You're no less, no more than the
same.
And the same last narrow bed."

St. Louis Globe-Democrat.

astral interpretation of the creation,
deeds, and history of Israel, the birth
and death of Jesus, sustains the state-
ment of Origin that "the places, cities,
and persons named in the biblical
records are to be found in the starry
heavens and nowhere else." For
people, read stars; for tribes, read
constellations (of stars); and for
leader, read the Sun-god.

And, we may add, for the twelve
tribes of Israel read the twelve signs
of the zodiac, which also stand for the
twelve apostles, as well as for the
twelve signs of the zodiac. Being
one for each tribe, being but twelve
symbols of the sun's disc as he ap-
pears to enter each of the twelve signs
(or houses of Zion) of the zodiac in the
course of the year. This idea of our
Jury of twelve men has probably its
origin in the twelve signs of the zodiac,
also symbolized by the lot cross,
which is made to represent the
real circle or belt of the zodiac. Be-
ing hot means the resurrection of the
Sun-god after his crucifixion, as it
were, between the two thieves of au-
tumn and winter, and when he crosses
the line north of the equator, he is
said to have arisen from the dead, as-
cending into heaven. The lines which
cross the sun at right angles, i. e.,
from north to south and east to west,
may be said to represent the boyhood
of the Sun-god (Spring), the man-
hood of the Sun-god (Summer), his
old age (Autumn), and his death,
and resurrection, and thus the Sun-
Savior was the ever-coming one, or the
Messiah, who never could himself be
made flesh, but was the light and life
of all flesh. But behind the phenom-
ena of sun, moon, and stars there is
the joyful reality—a spirit world,
where the spirits of men shall find an
abode, a resting-place, a home, and to
know this is to enter into sweet free-
dom, while the spirits of just men
in varying degrees of spiritual progress
here and now—spirits who have dis-
carded the tattered garments of mor-
tality, and which do not oppress us
about as a great cloud—L. H. in
The Two Worlds, Manchester, Eng.

We often have to pay the penalty, in
our own persons, of what we call oth-
ers to account for—A. A.

A CURIOUS CASE.

In a Trance, She Sees Strange Visions
—What I Saw, It Was More Like
the Lord God Himself Than Any-
thing Else—Evidently in a Trance,
and Visited the Spirit Realm, Yet
Rejects Spiritualism.

Emaciated and wan, and with a look
of terror in her eyes at mention of the
spirit world, Mrs. Buelah Hawkins
awoke at the county hospital yesterday
morning at 11 o'clock after a sleep of
seventy-seven days.

What she saw during the cataleptic
trance in which she lay so long she
will not yet disclose for fear that the
very thought of what she claims was
shown to her will send her back to
sleep again.

She does not believe in Spiritualism
and never has, and yet she believes
her trance was superinduced by some
one whose name she will not now dis-
close.

Ever that she will again be put
back into the sleep that seems sleep to
the casual observer, but is a waking
vision to the person under its influ-
ence, seals the woman's lips until she
again regains her strength.

Mrs. Hawkins, a well-educated, cul-
tured, elderly woman, went to sleep at
home at 123 North Olive street, on
February 15. She was several short
waking spells when she was herself
again, but she was taken to the county
hospital on April 4.

Since her arrival at the hospital she
has been a puzzle to doctors and men
of science.

"I've been asleep seventy-seven
days," the woman said yesterday, as
she sat in her rocking chair, awake
only three hours.

"Do you remember anything that
happened while you were here
asleep?" she was asked.

Weakness was graven in every line
of the slender woman's face and form,
and few questions could be reasonably
put to her. She was clad in a hospital
dress of blue gingham, and her gray-
brown hair was braided down her
back in two long braids.

The eyes showed that the sleeper
was awake, but there was a reserve
about her which indicated that some
of her experiences during her long
sleep were too deeply graven on her
memory to tell just yet.

"I knew all the time what was go-
ing on around me," the slender woman
answered courteously. "That is,
I remember it partly. I felt that I
couldn't move or speak. I felt that
something was holding me in that
state."

"It felt as if there was something
talking to me all the time, talking to
me—talking to me—talking to me—
talking to me," she added with a shudder.
"But I believe that this time I am
away from it all and will not go back
again. Don't you think so?" And
she looked at the questioner with her
eyes in her eyes.

"It's only a peculiar disease, that's
all," spoke up a burly nurse in reassur-
ance. "You'll be all right."
"But, tell me," asked the "Exam-
iner" reporter. "This is a strange
case. What did you see or know dur-
ing this sleep that has kept you here
so long?"

"I knew people that came to my
bed if they spoke, and I knew their
names," she answered quickly. "I
could not open my eyes and see them.
I could not move. But I heard what
the voices that I knew told to me. I
knew my husband when he came. I could
not speak to him."

Behind the words of Mrs. Hawkins
there was a suggestion that her men-
tal experience during the long trance
had given her an insight into the
world beyond.

"Did you see spirits in your sleep?"
she was asked.

"No, not just that," was the answer,
as a frightened expression came into
her large eyes. "I never did believe
in spirits. But I am too weak now to
talk about it. I never even told
my husband what I saw."

Alive in the

Translated from the German by Emily R. Kuch.

"A dreadful pause ensued. Such terrible torture
as I then suffered no human breast can ever have en-
dured. Alive in the coffin! To hear yourself bewailed
by a loving mother, befallen of a horrible destiny, and
not be able to give a sign of life of yourself!"

It was on a cold November even-
ing in 1871. In the comfortably
warmed restaurant rooms of the
house of fine arts in Vienna, they were
having quite a lively time. Guests
came, and guests departed; rattling of
dishes, tinkling of glasses, joyful
laughter and talking throughout.

Apart from this bee-like humming
and bustling, in a quiet corner, the ar-
tistic captain Z and I were sitting at
a game of chess. Just now the cir-
cumspicacious skillful marksman shot a
perceptible breath in his fortification,
when our associate, Dr. R., appeared.

"Ah! good evening, gentlemen; natu-
rally as ever at the unavoidable game!"
Thus Dr. R. remarked, and tried to
smile. Though I feigned to be cheer-
ful, he could not succeed in his ef-
fort.

"What is the matter with you, dear
Doctor? You appear to be out of hu-
mor."

"I had a quarrel with one of my
colleagues, and he has spoiled my
good humor for a long time perhaps."

"Yes, I just think, gentlemen,
since three days the corpse of a girl of
15 years lies in the dead chamber.
Her cheeks bloom in death like two
young roses; of Hippocratic face.
Positively no offensive putrid odor.
My colleague wanted to bury the girl,
but I protested with energy against it.
In this case as many symptoms
show, lies the probability of a
trance."

"And was the girl buried?" ex-
claimed the captain, terribly agitated,
his whole body trembling.

"Thank God, not yet!" replied the
doctor.

"But what is the matter with you,
captain? You are as pale as a corpse
and shivering like a reed."

"Nothing! Only a recollection, al-
though a fearful recollection, which
pales my limbs to this very day, and
chills my heart's blood. Oh, it is hor-
rible to be in a trance, and lie in the
coffin, and hear with full conscious-
ness how the preparations for the
funeral ceremonies are made, to hear
the loved ones weep, to see the lid of
the coffin closed over you—how the
last nail is driven in the narrow board
house!" It is horrible to hear all this,
without being capable of giving the
least sign of life."

Like being lost in dreams the cap-
tain spoke these words. Now he
stared in vacuity while big drops of
perspiration stood on his forehead.
For a few seconds we, too, were not
capable of uttering a word. A pain-
ful pause ensued. Now the captain
drew his handkerchief, and with a
deep sigh he wiped his forehead. "It
is all over," he began; "but now I
owe the gentlemen an account of my
singular behavior. Hear, then, I, too,
once was in a trance, and have re-
alized the fearful moments of such a
sad condition. At an early age I lost
my father who had been a military of-
ficer. Not twelve years old, I was
placed in the military school at
Heinburg."

"I was a very delicate child. Soon
after my admission I was taken seri-
ously ill. For several months I lingered
between life and death. It was im-
possible for my dear mother, who
lived in poor circumstances, to make
the long journey from Bohemia to
visit me; but the more frequent I re-
ceived her tender loving letters, my
only comfort in my desolation among
strangers far from home, I became
weaker and weaker; thus I languished
away. One day as I woke from a
swoon-like slumber, I perceived that
my limbs were rigid and stiff, like
that of the dead. How long I had
lain thus, I am not able to tell.
Whether night or day, this, too, I
could not discern, for my eyelids also
spasmodically closed. My tongue
was like lead behind the tightly closed
teeth. I felt neither cold nor warmth.
The circulation of the blood appeared
benumbed."

"All my senses were extinguished—
only the faculty of thinking and hear-
ing had not forsaken me; the latter
appeared stronger than before. All
around me was silent—silent as the
grave! There! all at once I heard a
rustling. The door opened and sev-
eral persons entered, among them was
the physician under whose treatment
I was. I had recognized him by his
soft gliding step."

"I approached my bed, and ap-
peared to be bending over me, touch-
ing me, as I imagined, although I
could not feel his touch. His manipu-
lation lasted a good while—for me an
eternity. 'A needle, Doctor!' I heard
him demand of the chief physician. A
slight rustling in the requisition box
struck my ear; then again a solemn
silence. After a long space of time
the whispering voice of the examining
physician could again be heard, 'Stu-
gular, singular! Does it not appear
to you, Doctor, as though the boy is
alive?' These fresh cheeks

As a feather

Every one

I ran through

And settled

the question

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father's house, or the eternal heavens, can one think that I would do less? No! I am delightedly preparing a place for my wife, that where I am there she may be also.

"And if I go to prepare a place for you, I will come again and receive you into myself; that where I am there ye may be also." If I go I will come again. Can anything be more explicit?

Now I am a spirit here in the spirit world, and I find these old sayings are strictly true; they not only were true in the case of the man Jesus, but they apply to each and every spirit within the spirit world, or the father's house. Each and all go, that they may prepare a place for some loved one, that they may come again and receive that loved one to the mansion which they have prepared.

I wrote some time ago how my own father came and received my spirit; how he prepared places for me in my work and new-born state; how he guided and sustained my trembling soul, and how he remained with me to guide and instruct me until I should be able to take care of myself. He had gone that he might prepare a place for his loved ones, I being one of the children that he so dearly loved.

How lonely and miserable I should have felt if there had been no dearly loved one to receive me when nature said I must go. Love is stronger than death and survives it. Love binds the universe together. But for the cohesion and attraction of love all things would fall apart.

And what is love? You all feel it but yet do not fully understand it. Attraction and cohesion. Attraction is magnetism, for by magnetic attraction all things are held together. And what is magnetism? It is pure spirit, and nothing else. As we have written many times before, the heart of every atom is a point of pure magnetic flame; in other words it loves matter, and by the great law of this love or attraction, it holds matter firmly to itself.

Magnetism or spirit is invisible to material eyes, but matter is visible. You want to know why people love each other? For the very same reason that atoms love each other—because of spiritual attraction. A soul or entity is a magnified unit. It cannot be divided. It covers itself with spirit or magnetic flame, this again covers itself with matter, but matter has no power of attraction or cohesion unless spirit dwells within it; and it is the attraction of one spirit for another that you call love; and it is this spiritual attractive force that holds all peoples together.

Love belongs entirely to the soul and the spirit, and not to the material body. But spirit cannot remain long unclad, for by the great law of its attractive power it must cover itself with matter.

We will say a soul has developed up through spirit and matter. At death, or that which is called death, the soul and spirit separate themselves from matter that they can no longer use, for the matter is either worn out by age or disease and there must be a separation, and by a natural law the spirit, together with the soul, rises to a more exalted clime or sphere; but here again the great law holds good; for, by the power of attractive force, this spirit and soul must again cover themselves with matter; but the matter in this finer clime is more refined and sublimated yet it is matter just the same for all that.

Mrs. Petersilea, my wife, has been very ill with appendicitis and is hardly able to write for us now, yet we are very anxious to go on with our work. The night she was taken sick, in the evening at dusk, she at that time feeling very well, took her pencil and called upon me to come and write through her. But I told her no; not this evening. She could not understand why not, and thought it very strange that no spirit would write through her, as she was willing to give her time for that purpose. But we could see what she could not, that very shortly she would be taken violently ill; we also knew that she could not furnish the requisite strength. This ought to be another test that it is not Mrs. Petersilea who does the writing, but a power beyond hers.

Abby Judson wants to take the control and write another letter to her old friends on the earthly plane. There are a great many renowned men and women who would like to write through my wife, but she is not strong enough. Abby's influence is calm and soothing and as she is very practical she falls in with Mrs. Petersilea's character in an extremely sisterly manner.

CARLYLE PETERSILEA.

(To be continued.)

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. B. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Leatherette, 40 cents.

"Death Defeated, or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.00.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

Angel's Wings.

AN ANGELIC QUESTION.

How Big Would an Angel's Wing Have to Be?—Prof. Trowbridge, of Columbia University, Figures Out a Curious Problem About Angels on Solemn Scientific Lines.—None of a Bird's Wing Compared With a Man's Arm.

The flying power of an angel has recently been made the subject of a profound study by Dr. C. C. Trowbridge, of Columbia University, who has been trying to find out exactly the wing area that would be required to sustain such a celestial creature if of the same avoirdupois as a human being.

Just at present the learned Doctor is not ready to give out his results in definite figures, but it is easy for anybody to make for himself a similar reckoning, basing it upon the known wing-spread of a buzzard or some other soaring bird. The wing-area of a buzzard, which is a typical soarer of the type which makes of flying machines seek to imitate—is five and three-tenths square feet. Five pounds is about the weight of the fowl (which may be compared to a racing yacht, with great spread of canvas and small hull); and, inasmuch as an ordinary man tips the scales at about 150 pounds, the problem is an easy one to solve.

Taking this as a basis of reckoning, then, it would appear that a fairly robust male angel—all real angels are recognized as belonging to that sex since the female examples in stone on the front of the Cathedral of St. John the Divine, in New York, were transformed in respect to gender by direction of the highest ecclesiastical authorities—would require for its support in the air a wing-area of, approximately, 160 square feet, which would imply that each wing should not be far from eighteen feet in length.

The relation of the length to the wing to its area varies, of course, with the species of bird. And just here comes in an important question, namely: What kind of wings does the conventional angel have? Are they pigeon's wings, swan's wings, or what? The answer is, that in type they do not correspond exactly to the flying apparatus of any bird. It is not possible to identify them with definite ones; but they are certainly the wings of a soarer (as opposed to the flapper), and, apparently, they bear a closer resemblance to those of the albatross than to any others known in nature.

It is a fact—however odd and bizarre the notion may seem on first consideration—that man, anatomically speaking, is from one point of view, hardly more than a modified bird. The late Prof. S. P. Langley, secretary of the Smithsonian Institution, so declared and made the likeness obvious by placing side by side the skeleton of a bird and a human being, drawn to the same scale. Thus exhibited, the similarity of structure is undeniably startling. The likenesses are differences merely of detail.

Nature has evidently not designed the present type of man to fly. But (lest this be regarded as a discouragement), it should be considered that human ingenuity has already devised two methods of locomotion of which Nature never so much as dreamed—namely, the skate and the bicycle. One might say that the last problem in transportation remaining for us to solve is that of aerial flight. It has balked us hitherto, but that it will do so always seems at least improbable.

Professor Langley said not long ago: "It is surely possible for human beings, with practice and with the help of their superior intelligence, to learn how to use wings, just as small boys acquire the art of walking on stilts, though such members are altogether artificial. A young bird has to learn to fly. For a man the problem is the same, though more difficult by reason of his inferior equipment. He is obliged to utilize some artificial means imitating the wings of the feathered creature, and the puzzle is to make the imitation practical."

The lesson Prof. Langley sought most anxiously to teach was that there is no truth in the popular notion that a body heavier than the atmosphere cannot be sustained in that medium unless it is rapidly supported. A kite flies and a paper airplane, and the aerial fluid which it displaces—yet it is sustained aloft. An example much more striking, however, is furnished by the eagle, or the frigate bird, which, though an animal of considerable weight, remains poised in the sky on extended pinions, motionless for hours together, so that a telescope may be trained upon it thousands of feet above the earth, and it is held without movement of a feather, though in a rarefied atmosphere—a thing possible because the fowl knows how to utilize the air currents for its support.

We know how birds fly. There is no longer any mystery about the process. The question is, can we imitate them successfully? Wings, eighteen feet in length are easy to construct, but we lack the muscular power to utilize them effectively. Hence it is that (according to the arguments of advanced "aviators") we must employ instead, to uphold us in the air, some sort of mechanical contrivance—either an affair consisting of a series of huge extended sheets of cloth or light material, or the other, an aeroplane, or, or some similar device.

To furnish power there must be an engine—a fact which has hitherto seemed to present a serious obstacle, inasmuch as machinery is necessarily heavy. Another great difficulty has been the problem of steering. Both of these troubles are overcome, however, by the newest idea, which is to attach the flying machine to a trolley wire beneath, running the aeroplane (with a car suspended from it) at an elevation of only 100 feet or so, enough to clear the tallest trees and buildings outside of cities. With dynamo stations arranged at suitable intervals, a current sent along the wire would give the requisite propulsive force and the steersman could devote his attention to inclining the planes of his airship in such wise as to take advantage of every atmospheric current.

Dr. Trowbridge draws from his investigations the conclusion that if an artificial angel were put together on the most correct mechanical principles it would not be able to fly with pinions of the size with which conventional beings of the celestial order in question are ordinarily equipped. The wing area of the angel usually represented in art would be far from sufficient. As a matter of fact, wings are merely extended arms, and the angel as represented in art must be regarded as an anatomical impossibility, being provided in effect, with four arms of their equivalent.

Passing this matter by, as saving of hypercriticism, we may accept the angel as a winged creature of the soaring (as opposed to the flapping) type.

its manner of flight has been studied by Dr. Trowbridge chiefly through the medium of certain humble representations of this type—namely, swans. These "humble" swans, however, because they fly, on what has come to be known as the aeroplane principle—in other words, after the manner of kites. An important discovery incidentally made by Dr. Trowbridge is that birds in flight are subjected to a great extent by upward currents of air.

Dr. Trowbridge calls attention to the fact that a bird weighs as much, bulk for bulk, as a man. Deprived of its feathers, it sinks in water. Its power to fly represents an accomplishment which by no means defies imitation. There have been much better flyers in this world, in ages past, than any feathered creature of today—namely, the winged reptiles called pterosaurs, which were the most admirable flying machines ever devised by Nature. Ingenious man, with all his store of accumulated knowledge ought to be able to invent something better yet in the way of a contrivance for aerial locomotion; and the chances are that in the not very distant future he will do so.—Chicago American, June 3.

SEEN IN THE SEANCE ROOM.

A Theosophist, Who Is a Clairvoyant, Describes Some Seances Which He Attended, Illustrating the Important Fact That This World Is Made Up of Many Minds, Each One of Which Looks at the World From a Different Viewpoint.—"Fixing My Thought, not on the People, but on Plants and Animals in the Most Out-of-the-way Parts of the World, These Became More and More Visible, and at Last Floated Round the Circle. Had It Been Possible to Keep the Thought Absolutely Fixed Those Flowers Would Have Been Handled by the People in the Room; They All Saw and Described Them Accurately. If by Chance I Forgot the Detail of a Petal or Leaf, the Flower Was Imperfect, or the Animal Deformed."

There are many mysterious rooms in the world (as set forth in the Theosophical Review), but some of the most eerie, and perhaps the most mysterious, are the seance-rooms. What law governs these rooms may perhaps explain certain phenomena to a few thinking minds.

It is the scientific side of Psyché (the Soul) which is so fascinating, just as it is the scientific side of Physics (the Body) which attracts. There were, I found, as far as my experienced goes, three kinds of mediums:

i. The ordinary medium or natural clairvoyant.
ii. The semi-trance medium.
iii. The trance medium.

The ordinary medium simply held the client's hand in her own and shut her eyes (generally), sometimes putting it to her forehead, and proceeded to read the past, present and future. This is what I saw, as far as any one untrained in anatomy can describe it.

After waiting a few minutes a fine electric current passed from the finger tips of the client into the hand of the medium, ran up her arm and neck, until it reached the top of the spinal cord, the pineal gland, which then began to vibrate very rapidly.

The vibration of the gland affected the nerves at the back of the head and passed vibrations on to the lower and upper brain.

As long as the gland continued to vibrate at that rate the medium was able to perceive pictures, words, or different colored lights, which streamed out of her forehead between the eyes. Whether they were pictures, words, or different colored lights, seemed to depend on the peculiar characteristics of the medium.

She then had a very difficult task to perform; namely, to translate to the client what she saw in such a way that the latter could clearly understand. This was tiresome and often very wearisome, since the brain of the latter was much denser, and often there was very little constructive power in the third material. When this was the case, the medium ran the chance of slowing down her own rate of vibration in order to meet in some way the brain-rate of the client; and unless the memory was very strong the pictures, words or lights would appear before they were construed.

It was also difficult to say whether it was present, past, or future, since the line of light was continuous; it could not be judged by the space which lay between each set of words, pictures, etc. There were several other difficulties, but I will not dwell on these now.

The semi-trance medium was visited next. Her clients were arranged in a circle holding hands. A candle was lighted and placed at a little distance from her, but in such a manner that it shone on her face, leaving the remainder of the room in darkness. A hymn was then sung to steady the minds of the people. After a short time the face of the medium appeared in front of her face, a series of faces passed one by one.

I watched closely to see how these were formed. Around the sitters were two circles or bands of magnetic currents; one resulting from the inner circle of the joined hands, the other coming from a very fine aura; which surrounded each person outside or beyond the one usually visible to clairvoyants. These finer auric atmospheres were drawn out or elongated from each person till the sitters became enclosed in a magnetic ring.

When a certain quantity was drawn from any one person, a cold draft was felt, which, in some cases, caused severe shivers. This was due to the fact that as the finer atmosphere was drawn away downwards, the coarser one expanded; it was this expansion that caused the sensation of draught or cold. As the stream drawn from each person reached the medium, definite forms were seen in front of her face. Sometimes a child's face would appear, sometimes a man's, sometimes a woman's.

Looking more closely at these phenomena, I endeavored to find out by what means the faces changed. The current was steady, the medium was steady, and yet the faces altered. The stream itself vibrated rapidly, and looking rapidly round, I saw that a clear concentrated thought was issuing from the mind of one of the sitters and took form on the beautiful plane of the state association; we are doing our best to meet this indebtedness.

and at last floated round the circle. Had it been possible to keep the thought absolutely fixed, those flowers would have been handled by the people in the room; they all saw and described them accurately. If by chance I forgot the detail of a petal or leaf, the flower was imperfect, or the animal deformed.

The third class of medium was the most interesting of all. There are two kinds of trance mediums; those who are put into a trance by others. The results are the same, and therefore all the latter will be mentioned.

As the medium lay in a trance a subtle shape freed itself from the physical, called out by the will of the operator, and disappeared. It looked like masses and masses of minute white corpuscles bound together by matter of the very finest kind.

In the centre of each corpuscle was a little eye; these eyes were of different colors. This shape soon returned with another one, which appeared to act as its positive counterpart; the two intermingled, and re-passed through the body of the medium, when they became visible to the room, and appeared to the majority of the sitters as a white luminous mass; to me it had the same appearance as before, only it was more compressed, and therefore somewhat denser.

There was, however, one difference which seemed peculiar: some of the little eyes had changed their color; they were black.

This apparently luminous form approached one of the persons in the room. As soon as it came within the radius of that person's coarser aura or atmosphere it took upon itself the form of the chief thought in that aura. If they wished to see husband, wife, child, or grandfathers, the shape became that relative.

Thus one shape was able to personate many forms, and give back correctly any little trick of the person it became. These little tricks or movements were only known to the persons themselves.

This shape was attached to the medium by a very minute thread-like film, like a minute silver cord. Sometimes while personating some particular person, a voice was heard and the shape before us would be confined to vibrate like a telephone wire. It was this vibration focussing in the medium which caused her to speak.

There was also a kind of inoculation going on. If there was any disease or possibility of disease in the person which corresponded in any way to the little black eyes before mentioned, the possibility of that disease was very much attenuated, and sometimes became virulently active.

This was of course the same along any other line which had a correspondence with the other little colored eyes.

Tracing the lives of some people who went to the seance-rooms I found that a kind of tie or attraction was formed, which drew them back to the seance-rooms again and again, just as a drunkard is drawn to the public-house.

In making these statements I have merely recorded a number of personal experiences made in different parts of the world, and have used terms which seemed most clearly to express what was seen. I am, however, quite open to criticism and correction.

M. F. W.

AN OPEN LETTER.

From Geo. H. Brooks, and an Earnest Appeal to the Spiritualists of Wisconsin.

To the Spiritualists of Wisconsin:—At the convention held in Milwaukee, Wis., April 23, 24 and 25, the association elected me as their president for the ensuing year, an honor and position I do not feel qualified to accept, and I am fully appreciative. I shall endeavor to show to the people their confidence has not been misplaced by trying to extend the state association influence, strengthen the societies that are already chartered by the state, visit the churches as often as I can, and to organize new societies and build up the cause generally as far as I can.

I shall also try to get as many of our mediums and speakers at work in the state, by establishing circuits for them, and keep our scattered forces together; also to organize lyceums and young people's societies wherever there is a chance for that kind of work.

I desire to visit as many places in the state as possible, and therefore wish to hear from friends everywhere so we can come in touch with them.

Let us have some kind of a meeting, if no more than a parlor meeting. Let there be an awakening all over the state such as there has not been in a long time. I feel that there should be a perfect understanding between us in all our efforts, and we are situated. I am sorry to say there is an indebtedness on the state association of a goodly sum, that I trust ere the year rolls by can be lifted. The following is our true state of affairs; and the cause of it:

Bank of Oakfield, \$375.

Interest on note for one year, due Feb. 1, 1906, \$145.

Loan from Mr. J. L. Houston, \$100.

Loan from Mr. Kohlitz, \$100.

Mrs. C. McFarlin, camp services, \$25.00.

Mrs. E. McFarlin, camp services, \$35.00.

All these bills to be paid have been due since the Waukesha camp, four years ago. Rev. Nellie K. Baker, salary as secretary W. S. A., \$160.75; total indebtedness, \$1,375.00.

Thus you see just how we stand, and why we stand as we do. It is my earnest desire to lift this debt, and to have the state association take its place as a power for good.

So I make an appeal to the friends everywhere in the state to send what amount they can to our secretary, Miss Louise G. Lloyd, 16 Lloyd street, Milwaukee, Wis., who will send an acknowledgment to you at once on the receipt of your donations. I have perfect confidence in the loyalty of the Spiritualists of Wisconsin, who will rally to the call of the state association and help to liberate the association. I desire all to have confidence in the board of directors and the president of the state association; we are doing our best to meet this indebtedness.

So I appeal to the friends to send what amount they can as soon as you can. Let us work with a will and ere we are aware of it the debt will be raised.

REV. GEO. H. BROOKS, President W. S. A.

114 President street, Waukesha, Ill.

Secretary W. S. A., 189 Lloyd street, Milwaukee, Wis.

DEFENDS THE JEWS.

They Are Charitable, Have Many Institutions for Taking Care of the Infirm and Poor, and Are an Honor to Any Society Where They Live.—As a Rule One Never Finds a Jew in a Poor House Sustained by the Public.

To the Editor:—I am surprised to see in The Progressive Thinker such an insulting and shameful inferring article as that of Mr. Short in reference to the Jews. The untruth of it ANYONE CAN SEE. Jewish people are, as a rule, good, law-abiding and charitable people; look after their business, family and health, with great care and reason, and that IS WHY THEY PROSPER. Men like Mr. Short are usually unkind and filled with hatred against other people who are doing well. No true Spiritualist will think or write such barefaced falsehoods. A. BODENHEIMER, New York City.

ANOTHER PREDICTION.

Dr. Agnes Winzell Predicted the San Francisco Disaster, Brought About, as She Claims, to Bring the Wealthy Down to a Level With the Laboring Class, Forgetting That Natural Laws Are Apparently no Respecters of Persons.

To the Editor:—I wish to give a prediction made in Scotland, Hall Larkin street, San Francisco, the latter part of February, by Dr. Agnes Winzell of Salt Lake City, Utah. She had been invited to speak and give tests, and when she predicted the devastation of San Francisco, it was so horrifying in all its details that many in the hall shuddered.

I had talked with the lady since the destruction of the city, and she saw it in all its horror, 20,000 lives being lost. She says the destruction had to be, and was brought about for several reasons, one of the most potent being that the immense amount of money locked up in the vaults of that city should go into the hands of the laboring class. She says the business portion of the city would be built before the final condition, and that before 1908, four of the principal cities of the United States will be devastated, and the capitalists and unprincipled money-grabbers will be brought to a level with the laboring class.

It seems as if the spirit world is engaged in bringing justice to those who are trying to live an honest life. Let us watch these predictions. Many of the San Francisco and Oakland people heard this prediction made. Two years ago I heard the lady make a prediction in reference to a man losing his hand by accident, and it came true. I also heard her say to an official when he told her he was to attend a very important meeting two days hence, "Oh, no, you'll not go, you will be confined to bed by a severe sickness which will keep you in your room for many weeks." There are many more predictions that this lady has made which came true to my knowledge.

MRS. J. A. LEWIS.

Huntington, Utah.

TAMPA, FLORIDA.

The Good Work There by Mrs. Carrie Firth Curran.

To the Editor: Although Tampa doesn't enjoy the advantage of being so centrally located as to receive frequent visits from mediums of wide experience and known reputations, we have a few progressive Spiritualists, and had the advantage of two visits from Mrs. Carrie Firth Curran during the last two winters on her return from the Southern Cassadaga at Lake Helen, Fla., at each of which visits she lectured for us about a month, which has resulted in great benefit to the cause in this city. It would, of course, be superfluous for me to under take to tell Spiritualists who Mrs. Curran is, as a lecturer and medium of her rare ability cannot fail to have a national reputation among Spiritualists. As a slight indication of the consideration Mrs. Curran received from the public generally and the local press I append the following clipping from the Tampa Morning Tribune:

"The lecture on the 'Religion and Natural Science of Modern Spiritualism,' delivered at Woodman's Hall, Sunday evening by Mrs. J. J. Curran, of Toledo, Ohio, was listened to by a large and appreciative audience of representative people.

"Mrs. Curran is a lecturer and medium. In addition to the lecture, which was the feature of the evening, and in which Mrs. Curran held the closest attention of her audience, she gave a number of messages and readings by taking articles of jewelry or something worn from persons in the audience, from which she described the character and habits of the wearer and departed friends or relatives which were admitted by the owners of the articles to be correct in each instance.

"Lack of space will not admit giving even a synopsis of the lecture, which related to the power and influence of spirits over the life and conduct of people, in which she contended that spirits who have their earth lives cut short by being killed in a brawl, or by the public executioner, and passed to the next sphere of life without proper preparation and training, and with malice harbored in their souls, become earthbound spirits, and go about influencing the weak to the commission of crime and wrong doing to reap vengeance for their end, and that for this reason, if no other, it is wrong to legally take the life of a fellow being."

While we are at a disadvantage in having visiting mediums, we feel especially fortunate and proud of the fact that our worthy president, Mr. J. F. Ireland has recently been influenced by powerful guiding spirits, and is rapidly developing into an inspirational lecturer of the highest order.

J. J. LUNSFORD.

Tampa, Fla.

Potent Facts Clearly Illustrated.

A Lecture by J. W. Nigh, Before the Spiritualist Temple League, Washington, D. C.
(Reported by Walter P. Williams.)

This is the season of good cheer, and possibly that is why so few are here. There are a great many men particularly, who take the liberty at this season of the year to celebrate Christmas festivities by commingling with spirit that we do not commingle with.

We ought to weigh well all our words lest they wound some over-sensitive soul, and I always feel like saying on any such occasion as this, lest some one differ from me in opinion or take exception to what may fall from my lips, that it is almost impossible, under the inspiration of the moment, to keep close guard. Words, the wings of thought, are hard to keep captive; they will escape us sometimes, on pinions free, but I wish to say I am not an iconoclast. I would not destroy an idol, or deny an ideal. I never expect my hearers to wholly agree with me. I do respect every mind and its privilege of exercising thought with relation to any utterance of mine on any question that may engage its attention.

There are some reasons why we frequently apparently do not agree, when really there is no difference of opinion or disagreement between us in the least particular, because we are so apt to misunderstand or misconstrue. It is very difficult to make use of language in an impromptu talk, that will convey to your minds always the meaning that is intended, and there are so many words that have synonyms that are so similar in meaning that you may get a very different sense from the idea sought to be conveyed by the speaker.

The word "education" is understood by the world to mean intelligence, and it does not mean intelligence at all, I think. There are so many educated people who are not intelligent, and there are a great many intelligent people who are not educated.

I have looked down into the smiling face of a babe in its mother's arms, before it had learned to lip lovingly one single syllable, yet there was manifest in the expression of that eye and face immeasurable intelligence. It had not learned anything in the world, and we look upon that which we call education as being the only means by which we might recognize intelligence to be existing in the mind of mortal man. You may lead a horse to the water, but you cannot make him drink; and you may pull a man through college, and you cannot make him think. There are thousands of educated minds to-day in our land, and in all other civilized lands, that are an absolute blank, if you regard them from the point and measure of intelligence.

The text books may teach. We learn a little by rote in the school, and education is gotten there measurably, yet the most of education is gathered not in the school but on the street. There are men in the world to-day able to carry on the affairs of life and think on subjects profound and sublime, who HAVE NEVER BEEN IN THE SCHOOLS.

The Soul Mind.

Education belongs, as I understand it, to the physical organism of man. It is that embellishment taken on by the brain-mind. I look upon man as dual, not only in personality, not only in physical being, but in mind. The brain mind or power is that part of man that thinks along the lines of life that control man's being physically. But scientists are satisfied to-day, from an analysis of investigation and reasoning, that man is also possessed of a faculty of mind independent of the brain mind and physical organism—the soul mind, the seat of conscience, possessing the higher, nobler attributes, emanating from the divine source, the man made in the image of God, and thereby endowed with godlike qualities.

The Astral Body and Soul Mind.

The Theosophical school of thought has possibly gone farther in its inquiries investigating that personality than any other class of thinkers in the world. Theosophists recognize and define an independent physical organism which they term the "astral body," and the higher mind or "soul mind" of man which is the intelligent mind, receiving its knowledge and its intelligence through laws of intuition instead of through rules of the schools that we term education, and all the attributes that are termed by many divine belong to that astral organism which is an organism of more refined particles of matter or substance than the physical body that our senses take cognizance of, and that higher mind to which belong those attributes that are the most ennobling in the nature of man and sometimes dominate men in their conduct, in their actions, in their business and social intercourse, while at other times those powers are subservient to the dominant influence of the physical organism, and in that instance we have prevalent in the character and organism those animal propensities that make men more debased than brutes.

I do not accept the idea of the soul's depravity. There cannot be such a condition as the depravity of soul born of the divine, but the world must acknowledge the fact that there is everywhere, among all peoples in all lands a deplorable state of depravity of the animal man, and to that character belong the animal or coarser propensities of man's nature: avarice, envy, hatred, lust, all of those degrading things, while to the other mind in the same organism belong those higher divine attributes particularly of love, gentleness, tenderness, kindness, generosity and all of those things that go to make up the spiritual man as a higher being than is the physical man in the same organism.

I regard man not only as a dual physical and mental being, practically dual in personality and in character, but dual in respect to source of origin, being of both divine and human parentage, getting from the human source through long lines of lineage and the laws of heredity all those traits and qualities partaking of the disposition to manifest what is termed by some demon obsession. These are inherent and not extraneous influences.

Remarkable Spirit Power.

It has been stated to us upon the authority of that which is taken by most people as an inspired authority, that man hath no pre-eminence over the beast; as the beast dieth so dieth man; and it is true so far as it applies to his physical organism, but the soul of man does not die. The whole world is familiar with the facts as they are presented in every instance in the dissolution of the material organism of the body of man when it is taken to the grave.

Here is an instance that has recently been given to the world by Right Rev. Samuel Fallows of Chicago, Illinois, a bishop of the Episcopal Church, of a lady who sickened and died, who was so closely affinitized to her husband as that there were between them ties more than the ordinary between mortals. He nursed her and gave her every attention and care, lovingly ministering to her last sad sick moments. Almost bereft of reason at her demise, when finally death came to her and the doctor pronounced the dissolution of the body from the soul, and preparation was made for the funeral, he kept her body for three days. Some of his relatives, fearing that the man's mind would be in a suffering condition of melancholy, one cousin went to spend the night with him—the night after the day of the funeral.

On the morning of the fourth day after her death one of the most remarkable phenomena in relation to death, which is well substantiated, took place. In the night the husband heard her voice calling to him in despair for help and it roused him. He was fully awakened, but he was a materialist, not a Spiritualist—a hard-headed materialist who did not believe in these teachings, and neither did his cousin, another well-equipped man mentally, and he thought it was a dream and dropped off again to sleep. Later in the night he was again awakened by this appeal from his wife for help to be saved, calling him by name. He did not recognize her voice and he dropped to sleep again thinking it was a mere illusion or hallucination of the mind, and not until broad day in the morning was he awakened again and then he heard the voice of his wife appealingly beseeching him to come and save her.

He jumped out of bed almost in a frenzy of fright, trembling, and called to his cousin saying "Get up, get up, we must go; she is alive in her grave calling me." In great haste they put on their clothes, one got spades, the other hitched a horse to the buggy and went on a gallop to the cemetery where they arrived just at the rising of the sun. They threw the dirt out of the grave and uncovered the casket, wrenched off the cover and the body moved. The husband screamed and grasped her in his arms, clambered out of the grave, ran to the buggy and went in haste to a doctor, and the woman is living to-day.

What Did That Man Hear?

Now the point I want to make in citing that instance is this: What did that man hear? He says he heard his wife's voice; he heard it at three distinctive periods in the night calling to him. That voice was not in a trumpet. Now there is a point I want to call your attention to closely. That voice did not come from any materialized body—her material body was lying inanimate in death in the grave, while the voice was in his room. Her body was there, her spirit was in his room and it was not necessary to have vocal organs or the aid of an instrument in communicating intelligence and giving the call and alarm to him that she still lived

and wanted to come up out of that grave and back to his home and heart.

It is evidence indisputable. Nothing can be better authenticated. It is vouched for by one of the ablest and best men in this country and in others. The very profoundly philosophical professors and wavering pulpiter explain it in an off-hand way by saying it was telepathy.

Well, What Is Telepathy?

They go on and tell us in their learned way that telepathy is the communicating of one mind with another. Some of them put it in that way, and some of them—Mr. Hudson and others—say that it is the mind of the spirit and not the mind of the brain that is communicating with the mind of the spirit in the other individual. Oh, it is such an easy matter to explain these things, but the explanation is so much harder to understand than the fact itself in the first place.

That Wonderful Translation.

In the instance of Prof. Hyslop in conducting the experimentation of the Psychic Research Society, when Mrs. Piper in New York City and another medium and another scientist in the city of London, three thousand miles away, communicated thought, a sentence was framed while sitting in a room in New York and received in London the same second of time. "Telepathy," the scientists say. Well, now, here's the point. That little sentence was framed for the specific purpose of a scientific test and given to Mrs. Piper in English, but it was not received in London in the English language as communicated to Mrs. Piper, but received by that medium in London and neither of the mediums knows Latin. What has become of the telepathy? Will telepathy translate or convert an English sentence into a Latin sentence in a second's time, and be received three thousand miles distant from the place where the communication was sent from the physical brain of Prof. Hyslop and received by the physical brain of the medium in London? Why, that is nonsense instead of science.

And, O science! canst thou in thy inscrutable and incomprehensible wisdom tell us at which terminal was the translation made, or was it a somersault in transit?

Wonderful Spirit Visitation.

One of the most recent cases as well as one of the most impressive is well vouched for by authorities who are interested and investigating along these lines of phenomena, in the instance of Mrs. Nelson of Charlestown, Mass. On the fourth of last September, Mrs. Nelson's daughter Grace and a Miss May Tripp went to a dancing party. At two o'clock in the night Mrs. Nelson was awakened by the arrival and entrance of her daughter and friend. They came into the room and stood on a rug in the room adjoining her bedroom, in full view of her, greeting her pleasantly by "Mamma" or "Mother, we have come back. Oh, we had so much fun, you ought to have heard May sing." They exchanged salutations of greeting and good-night. The mother was sleepy and dropped off to sleep again and the girls went, as she supposed, upstairs to Grace's room. She had scarcely fallen asleep when she was aroused again by the telephone bell ringing. The lamp had been lit, and set on the stand, but it was out and only a moment's time had elapsed. She got up, groped along the wall to the telephone, took the receiver and received the awful message that her daughter had been seriously hurt in an accident on an electric car, but gave her no further particulars. She hurriedly made her preparations and went to the scene of the wreck, a considerable distance away. An electric car had overturned and her daughter lay a mangled, bleeding mass under the car. The friend was in an unconscious state from a fracture of the skull but was not yet dead and did not die until the next day. She is positive the girls came into the bedroom and addressed her. She saw them just as they had gone away from home, heard their voices as they laughed and talked and put out the light and went away from her room. Was that telepathy? Now I would like to have any instance of a test of spirit voice and materialization of form that is more convincing than that, if it can be substantiated. The witnesses are all living, and it is mystifying the minds of scientific men and thinkers and investigators everywhere.

Now I mention these things, calling your attention to them. Doubtless many of you have read them, because I want to make the point that it is not necessary to have conditions as we think it is, as we have been taught that it is, and mediums and parapsychologists and so forth as it is said some of them do have in order to get manifestations. Mrs. Nelson is not a Spiritualist; she is a Methodist. Spiritualists have not any patent on this philosophy or phenomena; it belongs to the human race. There is a great credit to those who are bold enough to recognize a truth in the semblance of whatever guise, and come out courageously to the world and say, "We have the evidence, we understand it, and we don't care anything about prejudices and all of those conditions that go to reflect disrepute upon it." You need not say that we are cranky and crazy and so forth, and I would not have my faith shaken one particle in the truth and philosophy and phenomena of Spiritualistic knowledge were all the mediums in the world to be branded with the condemnation of fraud. It would not affect the truth one iota.

There are some facts that you cannot escape. You may not be able to accept them, from the evidence that is presented to your mind; things do not always come just as pleasantly as we would like. I don't make any attempt to say a thing to please you—I don't care whether you are pleased or not! I say it just as I feel it, and I invite your criticism, but let us go along calmly, and courageously look into these questions and not take offense or affront because we and our particular friend do not wholly agree or do not receive the recognition or association that we think is due them. There are those higher qualities in you that should be of more concern to you than those little, selfish, bickering feelings that are so manifest among human kind.

Change of Opinion.

I do not believe it is possible to take the view of some of these questions that some of my friends do, and it is possible that I may. I have changed my opinions a number of times in relation to a great many things, and therein I feel flattered that I am growing. I believe in the law of progression. I thought, 35 years ago, that all of these phenomena were fake, and all of this philosophy was foolishness. I was imbibing the utterances of materialistic teachers and reading everything along that line and science. I had made up my mind that as the beast dieth man dieth, and that death was annihilation. I looked at it only from the material side, from the materialistic view, but I kept on looking at it. I was not afraid of it. I have never turned around and gone the other way because truth did not have on just the garb I thought it should appear to me in. I do not care when or where truth comes to me or where it comes from; Truth, you are welcome. I have no bias. I believe in growth. I believe in life. I believe it to be my duty and yours to look into these very questions, for if there are any questions that should concern the mind of man these are the questions. Yet how many of the world are giving the matter any thought?

The Brain Mind.

Almost anybody will take offense if you intimate that they don't think. But it is the brain mind that is doing the thinking of most men and women. Frivolities, fashions and fictions—excuse my opinion of you, ladies, "present company always excepted." I believe is the way they put it,—but there are many of the ladies of the world of our day and time—perhaps ninety-nine in a hundred in the city of Washington—whose whole mind is occupied with frivolity, fashion and fiction, and never giving a thought to these questions. They are exercising only those faculties of the physical brain. They are living entirely in the animal, and are not cultivating the soul. The intelligence they receive is of a character that bears a close relationship to those things we understand to be physical, commercial, material.

The world is greedy and grasping, but gold will never get grace, and all the pearls of the potentates will never purchase peace, and you can never have the glittering jewels of joy with that sort of existence. You may have many things around you of the material that bring comfort and satisfaction and all that sort of thing, but the sooner you learn that you cannot have Jesus in your head and Judas in your liver and expect to get joy in your heart, the better it will be for you.

I wish to place man alongside of his sister and say that those questions which are engrossing his mind—his brain mind—are business, politics, sporting, speculating, drinking and doing those things generally a hundred fold worse than womankind, and he has gone through the schools and come out equipped to make a success of life as men are measured with money value.

To that illustrious, grand and good man, Robert G. Ingersoll, belongs the saying, expressive of the idea, that "Education dims diamonds and polishes pebbles." But the light of the soul will shine in lustre in the

face and through the eyes of intelligence when all of those grosser things of man which we term success have withered away and gone down to dust, and those men and women who to-day apparently have most, and have the most because of their indefatigable pursuit of those things which gratify the coarse, sordid sense of gross man and of the animal man, are the souls that will have the least when they get into those realms where intelligence, culture and refining influences go to perfect character. There is unquestionably a change at the period of dissolution, but that change is effected by the separation. We might think that as the man lived and died, as most of our writers and speakers teach, his continuity of life would be merely a continuance of the same traits and qualities that went to make up his character here. So they will, so far as his coarser nature is concerned—so far as he is concerned as a physical organism. But all of those conditions that go to debase man as a creature will be left when that time of dissolution comes. The spirit then is freed from the incumbrance, and all of those conditions will be left with the body in this plane of existence. They belong to the body; the body acquired them. Man's base appetites and his inordinate indulgence, the gratification of his animal passions, the following of his animal instincts are all coarse features; they belong wholly to his physical being; he acquired them here, and here they remain.

As an illustration, almost everybody is familiar with the saying that Stephenson gave the world in his book "Jekyll and Hyde," that there is a dual character in every being; that sometimes the grosser nature seems to dominate and you are all animal with animal propensities, passions and appetites; at other times the spiritual or soul being is dominant over the flesh and then you are spiritual, then you are filled with love, then there is tenderness, and gentleness and sympathy which are traits of the soul which belong to you and go with you into eternity, which you receive from the Infinite Good. But these things which nature gave to you through those diabolic demonic ideas or dreams as man, will stay here with man. You will lay them aside, you cannot take them along any more than you can take along your wealth and your temples. You won't have any use for your check book over there.

The Demon of the Demijohn.

The demon disposition that is doing more to destroy men and peace and purity and love in this world is the demon in the demijohn, and man doesn't seem to fear him. The demon drink is responsible for almost all of the iniquitous conditions of mankind. But thank grace that the demon drink has left you when your soul leaves the body and the desire, which is of the flesh, is buried with the flesh in the grave and crumbles into dust, coming up to beautify the world with its blossoms.

There are processes all through nature that we fail to fully comprehend. Water is no less water because it is muddy or because it is vapor. It may be distilled and the microbes destroyed—

If dashing down the mountain side

Where the fishes play,

Or in the sparkling fountains hide

Beneath the silver spray,

Adown the hills in rippling rills

Out to the deep blue sea,

In meadows wide beyond the tide

Where grow the grasses free,

'Tis no matter where, if clear and fair

Or foul as it can be,

'Tis water still in rippling rill

Or in the surging sea.

And man's soul is soul, no matter what the conditions of the environment that have surrounded him, fortunately or unfortunately he is as he has come from God or the law of Infinite Good through the processes of evolution, pure until he contaminates his being by his debasing practices as a man of the flesh.

May we see all things aright

And knowing, understand.

Oh, fill our souls with love and light

And truth, sublime and grand.

IDOLATRY.

In What Does It Consist?—The Question Logically Answered.

The tendency of the human soul, especially when it first begins to unfold the spiritual life, is to externalize the unknown, unexplainable forces of the spiritual world, of which it only catches a faint glimmer. Without doubt it is the only method by which it can come into conscious communion with the spiritual forces of life. There must be some way by which it can realize the fact that there are forces in the universe superior to the physical manifestations which it sees in operation in the external world. It wants to, and must realize that there are omnipotent and omnipresent powers to which it must give due homage.

Idolatry does not consist in the mere fact of bowing down to images of wood or stone, but it is in practicing the tendency of its influence is to regress—causing human life to worship that which is beneath them. That is idolatry. The tendency of human life, if not incessantly urged by the forces that are above to use the external physical elements, making them the servant, but as they are developed and become stronger, conceals to them the mastery, and the should be dominant forces become the servant.

The mission of the iconoclast or idol smasher has not ended. Life will have to advance to higher planes of being than at present occupied before there will be no urgent and necessary call for the wielding of their mighty hammer. There is the defense of spiritual law and liberty.

There are national idols among the more advanced nations of the world, as well as among the less developed. Though not of the same type, they are more subtle and powerful in their influence in shaping national life and destiny and the idol smasher is still needed. The proof of the truth of our assertion is in the struggle that our republic is entering upon in its efforts to make those mighty combinations of capital realize that the laws are for them to obey as well as for the non-capitalistic class. Instead of being servants of the people they are assuming the right to become their masters. They have become great idols which many in their ignorance fall down and worship, and the great servile worshipers are among our legislators, and who do as was done in ancient times, cry out, "Baal is a great God; let us worship him."

The faculty in the human soul that desires something to do homage to is a legitimate one, based upon the needs of human life. Idolatry consists in worshipping that which is inferior. When it worships the superior life it grasps with a firm and unyielding hold that power which helps its advancement to higher planes of being. Washington, Lincoln and the host of other patriotic souls sought to make our country a place where the wayfarer could find a home and the oppressed find liberty. To the principles that actuate their lives we do homage with a feeling of deep respect and veneration. Such feelings are not

idolatrous because they represent the uplifting spiritual forces. If the coming generations can have their lives dominated by those principles, then our republic is safe, established on a sure foundation, but if they give homage to those selfish and corrupting elements which are causing anxious thoughts in the minds of those who love their country, and which will, if not subjected to the law, overthrow our republic. If we are so weak that we allow such elements to control the rising generations, then we have become a nation of idol worshippers, but that is not so, for the truth will prevail and the idolatry of the age will be superseded by the higher principles of life.

What is proper and right for human beings on one plane of development, to those on a higher one would be wrong, idolatrous in the fullest sense of the word. No one can truthfully deny the fact that Martin Luther and his co-workers in the Protestant reformation of the sixteenth century performed a work which was necessary to be done. They did not advance to the plane of thought that our modern life has taken on religious questions, but they obeyed the light as far as their revelation extended, paving the way for more advanced thought by smashing some of the idols set up by the Roman Catholic church, and causing thousands who were bowing down to them to accept something better.

The plane of thought on which they dwelt was for a time the best they could understand. In the light that has illuminated the souls of those who have accepted the Spiritual philosophy as their instructor, many of the ideas entertained by the reformers are not based upon the truth but upon a false conception of what are the needs of human life, and what constitutes its destiny. If, after this spiritual illumination, those outward rites and ceremonies are clinging to, then those who do so are rightfully classed as idolaters. They worship that which is beneath them. Religious creeds and political parties, as such do not change. The individuals that compose them outgrow the thought which they represent, and they expire for want of nourishment. New religious sects and political parties arise from their ruins, retain all of the truth the old time had, for that is immortal. These new sects and parties have a work to do in the advancement of life, and when they perform that work they retire giving place to something more advanced.

That is the only way by which life progresses. What would be idolatrous practices for the present age would to the less developed races be the law and gospel. There are mighty forces in the universe yet undiscovered and which are awaiting for life to develop up to the plane where they can be understood, for if they will be a gigantic boomerang doing more harm than good.

The idols entertained by the savage races of the world are crude and revolting, but in advance is made the order forms will pass away, and those that represent more advanced thought will take their place. We erect statues and monuments to those who by their life we consider worthy so that those who come after can

LEFT OVER SEVEN
Have a pattern from which to form their individual and national ideas. If only the best is represented it is not idolatrous, but if the ideal degenerates to that plane where those not the best are represented, then it is idolatry. As the race progresses there is a growing sensitiveness in regard to having the best thus represented which will present to the world the highest types of life that existed thereon. The individuals they represent being proper objects of respect and veneration to the coming generations. HAMILTON DEGRAW, Watervliet, N. Y.

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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 a terse, snappy, 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 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, and answers to 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. T. D.: Q. What is the address of Rev. M. J. Savage? His age?
A. Thirty-fourth street and Park avenue, New York City.
He was born in Norridgewood, Me., 1841.

Judge Richards and others: Q. Will you give the name of the author, and a copy of the hymn beginning, "I would not live always," which you mentioned some time ago in connection with the death of your mother?
A. Perhaps no hymn was ever written which appeals more strongly to the hearts of devout believers in Christianity. To me it brings vividly the memory of my mother as nothing else has power to do. My earliest recollections are of her singing it as she went around the house. I heard her sing it with the voice of four-score and ten years. Social and responsive in organization, her greatest enjoyment was in society, and when she retired from her earthly home with this wide circle of friends, to the western wilds, her loneliness and homesickness at times were almost beyond her strength to bear. In the activities of life, care for the fever-stricken pioneers, and the demands of her family, she sought to forget, but when anxieties and longings for the old home pressed too heavily, her thoughts would turn to another realm where there is eternal peace, and she would sing this hymn—sometimes all of it, and then only a part, over and over. The words and music are a blending of joy and sadness; of defeat and triumph. As I remember, there were always tears in her voice when she sang. She subdued her longings for the old home amidst the New England hills, with a promise of a life beyond the shadows where unrequited longings and dreams will be answered.

The hymn was written by William Augustus Muhlenberg, who was born in Philadelphia in 1796. He was of great influence in the Episcopal church. He founded the St. Paul College and was head of the school, rector of the church of the Holy Cross and Superintendent of the Saint Luke's Hospital. He composed the hymn in 1823, and revised it in 1865, but the revision is not an improvement.

I would not live always; I ask not to stay
Where storm after storm rises dark o'er the way.
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer.

I would not live always; no, welcome the tomb!
Since Jesus hath laid there I dread not its gloom.
There sweet be my rest till he bid me arise
To hail him in triumph descending the skies.

Who, who would live always, away from his God,
Away from you heaven that blissful abode
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;

Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

J. Lancaster: Q. Is there any scientific evidence that the phases of the moon influence man or vegetation? If the Bible account of the creation is known by all scientists to be erroneous, is not the Christian world entering to a myth, and even our oldest and every distinguished officer has to swear by it in taking the oath of office?

A. There is no evidence that the phases of the moon have a perceptible influence on living beings at one time more than another, or that this influence differs. The moon, whether dark or full, constantly exerts the same magnetic force on the earth. The difference is only in the quantity of light reflected from the sun, which is so little as to be unnecessary to consider. The "changes of the moon," are entirely in appearance, and hence, as always in its orbit, and the same distance, it cannot change its influence with the phases or "signs."

That it has magnetic influence on the earth, the tides demonstrate, and it is an unavoidable conclusion, that as the nearest of all heavenly bodies, it exerts a force through magnetic currents on the earth. But the force, whatever it may be, must be constant as the conditions remain the same.

When the influence of the sun is considered there enters the factor of

constant change. While its attraction is constant, its light and heat vary with the position of the earth to receive, but with the agitations of its surface.

The "signs" through which the sun passes, are purely arbitrary divisions, and have no more significance than the phases of the moon. In fact, the whole belt of signs covering the zodiac have in historic times moved forward, and if the sun has difference in one more than another, it should not be sought in the old sign, but in the one that has taken its place.

Psychic: Q. Is it true that a "new ray" has been discovered by which the spirit of animals can be seen?

A. The question refers to the experiment of Prof. Elmer Gates of Washington, and its publicity by one Dr. Ward of London. According to a press dispatch, a live rat was placed in a glass tube, which was hermetically sealed. This tube was placed before a sensitized screen, and the "new ray" thrown through it. Of course the rat soon died of suffocation, but as long as it lived it cast a shadow on the screen. At its death the shadow was seen to rise, being in the exact form of the rat, and disappear as it passed beyond the screen. This the "scientific" observer thinks was the soul of the rat and some Spiritualists join with them.

"A very strange phenomenon," says Dr. Ward, with which conclusion most people will agree, as so very strange that it will not probably be seen again except by those with equally vivid imagination.

Now let the professors of the Chicago University experiment on human beings. They can readily find "material" in the charity hospitals. Such "material" has been taken for experimentation in inoculations with cancer, yellow fever, diseases nameless, and for trial of various toxins. It is as scientific to seal a waif in a glass tube as to subject it to loathsome disease by inoculation. And think what success means? If the child's "ghost" is seen as a shadow and passes off the screen, their names will be handed down to posterity as the first demonstrators of immortality!

But if the spirit is seen by this "ray" at all, it can be seen at any and all times when a lantern of this "ray" is held before a sensitized screen. What possibilities have developed from a floated rat? It is amusing to see these professors who have sneered at ghosts and spirits and laughed at the imbecility of those who have a hope of a life after death, go wild over the ghost of a rat! The rat refuses to be killed! Who knows but the gnawing and scurrying behind the wainscot is not by mortal rats, but ghosts? Rats that can go through walls, without stopping to gnaw a hole makes one's flesh creep and adds horror to darkness.

SEATTLE, WASH.

The Cause Flourishing There in a Satisfactory Manner.

The First Spiritual Society of Seattle, Wash., wishes to let the world at large know that the cause is flourishing here. Our president, Mr. Walter Hall, with the assistance of a very efficient board has been able to keep affairs running in a smooth and energetic channel. We have had for many months the very best lecturers upon our platform, and the satisfactory manner in which they have presented the truths of our grand philosophy to thinking men and women, has had its good effect, and the result is that many have been convinced of the truth of immortality, and our society has had many new names added to its list.

Beginning with the month of December and for three consecutive months, Harry J. Moore expounded the philosophy of Spiritualism to large and attentive audiences. For the first two months we had Moses and Mattie Hull. As their work is well known, it is not necessary for me to make any comments, only to say that our doors are always open to them. For the month of May and the first Sunday in June, Mr. Moore will again be with us. As a society we feel we have cause for rejoicing in being able to procure the services of this young, earnest and capable worker.

The time has come when we must stand firm and be loyal to the truth as has been demonstrated to us, and not allow ourselves to drift with every current that may be directed our way, and thereby lose our footing, and be foundering in unknown and undesirable waters, without any harbor in which to cast anchor.

We have secured the services of our National President, H. D. Barrett, for a part of the month of June. We are anticipating a great treat in having him with us. We had with us as a message bearer, Mrs. Edith Cobb. She was in San Francisco at the time of the earthquake, and escaped with the clothes that her back as her only earthly possessions. Her work was excellent, and we regretted her departure very much. All strangers and honest workers find a warm reception and hearty welcome in our midst.

It is rumored that the newly elected city officials have announced their determination to rid the city of all palmists, clairvoyants, psychics, fortune-tellers and mediums—good, bad and indifferent, all must go. I will state with what success their efforts were crowned in my next effort.

MRS. E. L. NICHOLSON.

"Science and the Future Life." By James H. Hyslop, 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, 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.

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NEW YORK.

The Annual Report of the President of the New York State Association of Spiritualists, at the Convention in Buffalo.

Hon. H. W. Richardson is to be congratulated upon his excellent report. We call the attention of Spiritualists everywhere to his Trenchant Remarks in reference to Frauds, Fakes and Impostors who have fastened themselves on our ranks.

In presenting this, my annual report, to this convention, as I review the work of the past year and look forward to the opportunities in front of us, I do so with mingled feelings of regret as well as of hopeful anticipation, and with regrets that more has not been accomplished in the past, and with courage to believe that the Spiritualists of America will arise and successfully grapple with the larger work that seems now to be opening before them. Each passing year brings its opportunities and its duties to those who would uplift and bring happiness to the children of earth.

There is no time to brood over errors and omissions of the past, and yet as a help and guide to future actions an intelligent review of what has been done, may assist in outlining what can be done in the future. Experience is a school master, and we may well profit by his lessons.

Missionary Work.

Our state missionary, Mrs. T. U. Reynolds, has devoted such part of the year as her other engagements would permit, to the work of the year. She has visited different localities and held meetings where calls were made, where there were no organized societies, and has also visited local auxiliaries to the state association where invited, and where circumstances would permit. She has attended the mass meetings held under the auspices of our state association, and consisting of all the cities with which a state missionary must meet and work under. It can be said of her, "Well done, good and faithful servant." In her usefulness she may have been unjust to herself in refusing to take compensation for her services when results did not meet her expectations (which I am quite certain is true in more instances than one), but she has done no less than to have the state association enabled to support a society, to become a part of the organized movement.

Under our constitution, any person of good moral character may join our state association, and such individual members are entitled to seats on the floor of the annual convention and to the privilege of voting. But while the vote of an individual member counts one, the vote of a delegate representing a society of twenty-five members, counts twenty-five, thus giving each voter a power in the convention equal to the number of persons he or she represents.

During the nine years, which we have worked under this rule, there has been no serious inconvenience from the system, but it has been predicted that there is danger lurking behind the present method of receiving individual members, and that some restrictions or some supervising authority should pass upon the acceptance of new members. I call the attention of the convention to this matter in order that it may act thereon if action is deemed essential.

There are thousands of worthy Spiritualists in the state who would be a part of the organized movement, and I trust that ways and means may be devised by this convention, or by the incoming board, to secure the support and co-operation of these scattered Spiritualists can give us.

Children's Lectures.

I wish I could report greater progress in the establishment of children's lectures. With this in view, the Society of Buffalo, there is a good working lyceum under the direction of Mrs. Dillon, who is doing excellent work for the future of our cause by training the little ones in this, the most beautiful of all religions.

Just what other societies are doing will be shown in the report of our lyceum superintendents, Mrs. Reynolds. I know there are many societies without lyceums, and I urge upon the delegates present and the societies they represent to try and inspire their people with enthusiasm to inaugurate a larger work in this direction. The need thereof is great.

Spiritualist Literature.

At our last convention a committee on literature was appointed, which committee were authorized to procure, edit and put in circulation appropriate literature to be used in propaganda work for our cause.

Perhaps your president has been derelict in not doing this duty in touch with that committee, but whatever may have been done will no doubt be reported to the convention. In this connection I would call your attention to one most excellent book for propaganda work, written by E. C. Randall of this city, and entitled "The Progression," the first edition of which was published in 1895, and which I would recommend to the consideration of the literary committee, with view to some possible arrangement for its distribution in a cheap edition. Much has been done toward increasing interest in our movement through the judicious use of literature, and I urge more activity in this direction in future.

State Days at Camps.

We were assigned New York State days at Freeville, also at City of Light Assembly Camp Association last year. Mrs. Twine represented the state association at Freeville and at City of Light. Your president was assisted by Mrs. Twine. Mrs. Twine will tell the convention about Freeville and as to Lily Dale, a knowledge of, and interest in, our organized movement was awakened by the people there assembled, and we believe the "incoming board" should continue this feature of state work.

Your president and Mrs. Matteson, one of our trustees, were invited to attend the fall meeting at North Collins, by the Friends of Human Progress.

An accident on the railroad prevented my reaching there, but Mrs. Matteson represented the state association and had something to tell you about it. State days are assigned us on the program of the City of Light Assembly for the coming season, and Mrs. Twine, Mrs. Reynolds and your incoming president, wherever he may be, were mentioned to the management as likely to be present on that day.

Local Societies.

Local auxiliary societies and individual memberships constitute the ba-

Registration of Mediums.

This association has heretofore authorized its board of trustees to inaugurate a system whereby speakers and mediums who were sufficiently developed and otherwise qualified to work under recognition of the state association, may be registered at the office of the secretary of this association as persons whom the officers deem competent to practice their gifts under such state sanction.

We assume that it was the intention of this association in granting this power to the board of trustees that they issue certificates of registration to those who were entitled to be so registered; but this provision was not specifically granted, and I would suggest that more definite instruction be given by this convention and I have in another part of this report made recommendations covering this point.

Medical Legislation.

In these days of commercial greed and scramble for special privileges, it seems incumbent upon almost every movement or organization to keep an eye upon the doings of legislative bodies and prevent, if possible, the enactments of laws and regulations that would deprive them, or of unduly encroach upon their legitimate rights and privileges—not necessarily because the legislators are unwisely legislating to injure any class of persons, but because interested parties who think they might profit by restricting the privileges of others, are continually working all manner of subterfuges to secure such restrictions, usually under the plea that what they are asking for is necessary for the protection of the people, whereas their sole purpose they have in view is unjust advantage to themselves by driving others out of business.

For instance, the medical association would hold a monopoly of healing the people, and in order to accomplish that end, are inclined to deprive others of following the commandment of the Man of Nazareth, to heal the sick by laying on of hands, and by other Spiritual gifts of healing under such pleas; it is not uncommon for them to appeal to the state legislature for such enactment. But we do not learn that the legislature of New York state has enacted any laws during the past year adverse to the legitimate rights and privileges of our people.

Taxing Mediumship.

The common council of the City of Buffalo has recently had under consideration the question of imposing a license on the practice of clairvoyance, fortune-telling, etc. In the interest of our state association your president appeared before the ordinance committee of the county and protested against the imposing of a tax or license on the practice of clairvoyance, which is a spiritual gift, and furnishes proof of the continuity of life after transition and the exercises of which is a legitimate part of the religion of Spiritualism. And that to tax this and other spiritual gifts would encroach upon the constitutional rights of Spiritualists which we felt sure the councilmen would not knowingly do. At this writing I am not advised that a final action has been taken on the proposed ordinance, but there is no question but that this action by the common council of this city was inspired by, and is one of the fruits of, charlatanism, deception and fraud under cover of the name clairvoyance, by persons who have no interest in, and usually no connection with, the organized movement of Spiritualism.

Mediumship and Dishonest Practices.

It would seem that the gift of mediumship and the sacredness of intercommunication with departed spirit friends which is possible only through some phase of this beneficent gift, would so appeal to men and women that no one would entertain a thought of doing anything that would degrade or bring into disrepute mediumship and the things for which it stands. And yet the spirit of commercialism WHICH IS RUNNING RIOT IN ALMOST EVERY DEPARTMENT OF LIFE'S ACTIVITIES HAS INDUCED UNPRINCIPLED, CONSCIENCELESS PERSONS TO PRACTICE FRAUD AND DECEPTION UNDER COVER OF THE NAME OF CLAIRVOYANCE AND OTHER MEDIUMISTIC GIFTS. THEIR FRAUDULENT PRACTICES HAVE BEEN AND ARE A GREAT DRAWBACK TO THE PROGRESS OF THE SPIRITUALIST MOVEMENT AND EVERY TRUE SPIRITUALIST DEEPLY REGRETS THAT SUCH BARNACLES HAVE ATTACHED THEMSELVES TO THE CAUSE AND WILL GLADLY JOIN IN ANY PRACTICAL METHOD FOR CORRECTING THIS EVIL.

That this very important question should receive careful consideration by this convention goes without saying, and I recommend that a special committee be appointed who shall take under advisement the whole question connected with the use of mediumship, fraudulent practices, and registration of mediums, and report to the convention as early as possible with recommendations, FOR HONEST SPIRITUALISTS MUST HAVE SUCH PROTECTION AS OUR ORGANIZATION CAN GIVE.

Ordination, Marriage and Burial Service.

At our last convention a committee was appointed to draft and present to this convention forms and usages for ordination, marriage and burial service which might be appropriate and convenient for the use of many of our speakers and mediums.

I trust that committee will be prepared to report to this convention. The increasing interest in the essential truths and principals for which Spiritualism stands and the more respectful consideration now accorded our workers and the organized movement by other religious workers by the press, and by the general public, to which your president called attention in his last annual report, are conditions which are ever more pronounced to-day than one year ago. And if I read the signs of the times correctly, this indicates that conditions were never so favorable for a general spiritual awakening as they are at the present moment.

The fruits of the last half-century of co-operation between advanced teachers in higher spheres with conscientious men and women on the earth plane, are gradually ripening for the harvest. Thus far the tares have grown together with the wheat. Our attention has been wholly absorbed in the effort to bring out the TRUTHS OF SPIRITUALISM UNTIL ALMOST UNCONSCIOUSLY TO OURSELVES FRAUDULENT PRACTICES UNDER COVER OF SPIRITUAL GIFTS HAVE ATTACHED THEMSELVES TO OUR NAME LIKE A BARNACLE TO A SHIP AND NOW WE MUST CONSIDER THE PROBLEM OF TREATMENT SEEMS ESSENTIAL FOR THE HEALTH OF THE PATIENT. SUCH A LINE OF DEMARKATION BETWEEN THE SHEEP AND THE GOATS MUST BE DRAWN, as will enable honest search-

(Continued on page 8.)

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