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Every House Haunted.

The Famous French Scientist Produces Photographs to Prove It—Psychic Science in a New Field.

Every house is haunted—your house, our house, their house; boarding house, church house, theater, hospital, jail, court-room—all are haunted. That is what Dr. Baraduc, the famous French scientist, says. He proves it by producing photographs of the "haunts" whenever people doubt his assertions.

The human eye cannot see these haunts, except upon rare occasions. But the camera can see them, according to Dr. Baraduc. The camera has a cumulative eye. It looks a long time on one spot and the sensitive plates after a time exposure will get the impression of a spookish personation that is not visible to the eye of a man.

But if we cannot see the ordinary impalpable ghosts that people our flats and cottages, we can feel them. Some vague thoughts or emotions are aroused. Unconsciously or consciously, according to our nervous condition or our psychic development, we recognize certain atmospheres and influences. One room makes us comfortable. We enjoy reading or writing in a certain spot. We are miserable as soon as we enter the doors of some houses. There are chambers in which we do not sleep well, and in others we have sound slumber and sweet dreams.

They Are There, All Right—Look Out!

These antagonisms and sympathies, says Dr. Baraduc, are ghostly, whether we know it or not. It is no mere unreasoning superstition that makes us sad to stay in a room where a man died; it is not a foolish but a real terror that grips us on the spot where a tragedy has been enacted. There are presences there that assail us—thought forms, subtle fluids, and emanations, ethereal atmospheres, spirits—call them what you will. They are real haunts.

The haunt that haunts us may not be a restless earth-bound spirit, craving to return to the field of his late activity, or butted with a secret that he tries in vain to impart. It may be only an ethereal vapor that pervades the atmosphere, or perhaps ensouled in some inferior intelligence, much below the human in point of evolution. These minor ghosts and haunts even may take up their abode in some material object, according to this savant, influencing all sensitive human beings who approach them.

Dr. Baraduc tells of an old feudal castle in the west of France where he has been hospitably entertained. Baroness L., the fair hostess of this interesting country seat, found herself much in the position of the princess in the fairy tale, living in an enchanted castle. The atmosphere of her beautiful and luxurious home cast a spell of gloom over her bright and vivacious nature.

These Ghosts Veritable Book Worms.

The ghosts that live in the castle are particularly numerous in the library, a room where the baroness is so ill at ease that she can hardly rest. She constantly shifts her position, trying to rid herself of the sensations that lower her vitality and depress her spirits.

The baroness will not leave the home of her ancestors on account of the discomforts occasioned by the haunts, but she spends as much time as possible away from the house, walking, riding horseback, traveling, or visiting her neighbors. Dr. Baraduc was so interested in the library ghost that he began to experiment and he finally located it—or at least one of them—in the carved figure of an angel that rested on the back of an old-fashioned chair.

One evening in April, 1903, the scientist took a photograph of this haunting specter. The picture as obtained showed "large black marks of a round or oval shape on a lighter background," which he says really was an enormous ethereal net, forming a striking contrast to the light texture of his "silver veil," which he photographed on another occasion. The doctor says the ethereal fluids which surrounded this spot were "as heavy as lead."

Pay Rent and Keep 'Em Away.

Dr. Baraduc says it is reasonable to assume that this particular haunt is not "a decarnate human entity, such as is frequently seen or heard in haunted places." These old medieval castles, of which that of the French baroness is a fair specimen, have been the abode of certain noble families for many generations; many people, connected by strong ties of blood, brought up to the same privileges, ideals, and prejudices, were born, lived, and died in these places.

Therefore the "thought atmosphere" engendered there would be stronger, more organic, than in a rented house in a large city, where all sorts and conditions of men pass in and out within a comparatively short space of time, and where one form of haunt might be easily neutralized or destroyed by another.

In fact, the thought forms pervading an old ancestral home would have more tenacity of life, says the doctor, because they were projected with more force by a larger number of people who were homogeneous in their way of thinking and feeling. The baroness, a sensitive and modern woman, is unpleasantly affected by the "psychic fluids" or the haunts of past generations.

Don't Take Their Grouches with Them.

The stern old warriors, the unscrupulous diplomats and courtiers who lived and died there and left their impress within the castle walls even after they were gone, impress her painfully. They were her ancestors, and they linger about the place in some inexplicable way and trouble her. They are not malicious about it, but, on the contrary, it seems that they cannot help it any more than she can. When they died they left their grouches here.

When the doctor located the particular haunt in the carving on the chair the baroness was no better off than before. There was no way to exorcise the spook. It is still there, and the poor baroness is no more comfortable since she knows just where it is than she was before, when she could only feel its presence vaguely and indefinitely.

Dr. Baraduc's reasoning, as well as his experiments, goes to show that the least haunted place is a new building which

has just been erected. Perhaps it is not haunted at all, before it is inhabited, unless there is some lingering influence left there by carpenter or plaster or painter.

Get Acquainted, Spook May Be All Right.

As soon as the family moves in, however, the haunts move in. They may linger in the furniture, or they may follow, like the family dog or family cat, unattached to any material object. The longer the family lives under the same roof the more numerous and the "more organic" the haunts become, and after people have lived and died within the walls of a house, the unseen inhabitants grow to have a strong attachment for the place. It seems likely that they resent the presence of strangers and do their best to make the intruder uncomfortable. Perhaps this is why we do not sleep well in a strange room or at a hotel. We are not acquainted with the haunts that abide there and they distress us.

In the end it comes down to this fact, according to the reasoning of Dr. Baraduc: There are two sets of inhabitants in people's houses, dwelling together in greater or less harmony—the seen and the unseen. Those who have been there before us have left their ineradicable impressions—thought forms, ethereal fluids, spirits, haunts—call them whatever name suits your particular fancy. Perhaps they sent back everything the next world wouldn't stand for. The "choir invisible" raises its chorus, and if we do not hear it we feel its uncanny vibrations.

Ghosts in Church, Making Late Amends.

But there are other places besides dwellings where ghosts abound, as Dr. Baraduc has found by his experiments. They particularly favor monuments and public buildings, like churches. The bronze lion on the battlefield of Waterloo has a particularly exhilarating effect on an Englishman or a German, while it depresses a Frenchman. This is not necessarily because the phantoms of Wellington or Blucher linger there to cheer their compatriots and confuse their enemies—nor because the dead soldiers who fell there continually re-enact their scenes of carnage—although the doctor would not by any means deny the possibility of such a thing. He suggests rather that it is the result of the many joyous and happy thought vibrations that are sent out there on the one hand, and the sorrowful thought forms of the French on the other hand.

Churches, however, are favorite places for haunts of the nature described by Dr. Baraduc. When Napoleon, entering the cathedral of Chartres, sensed the invigorating and spiritual atmosphere there he could not help remarking that "A wicked man must be most uncomfortable here." And it has often been pointed out that the wicked are uncomfortable at church; while pious folks are soothed and cheered by the atmosphere of the sacred places.

Some People Fall Away from Haunts.

If haunts linger especially around old furniture, as Dr. Baraduc believes, then one should be careful with what pieces of antique household goods he surrounds himself. There may be a blessing, or there may be a curse, somehow; concealed in the thing that has been used before. In old books, too, there are "fluids" and thought forms and atmospheres, perhaps even inspirations.

Sometimes they saw that when a man falls for a long distance, or coasts down a snow slide, or in any way gets up transcendent speed, he goes so fast that he gets away from his following of haunts, his astral doubles and ethereal bodies, and things of that sort. Then the man becomes unconscious until his attendant troop of sprites catches up with him—and if he gets clear away from them he is dead. That, however, is another story, and has only a side-bearing on Dr. Baraduc's study of haunted houses.

Drummer Doesn't Mind New Ones.

It would seem as if haunts are a good deal like human beings in their dread and dislike of strangers and strange places. Perhaps it would be more exact to say that it is the clash of haunting antagonisms that causes human discomforts in strange places. If we go to a room in a hotel to sleep—a room that has been occupied by a thousand strangers, each of whom has left the stamp of his individuality on the place—we have a strange sense of unrest, even of desolation. Our own personal haunts, and the haunts that the strangers have left in the room, and the haunts that naturally live there, do not get along well together. They are inharmonious, perhaps even hostile, and that is what distresses us; otherwise one room would be the same to us as another.

A drummer or a traveling man who sleeps in a strange bed every night and fraternizes with strange people every day soon gets over his objection to new places. His own troop of personal haunts gets used to strangers. They become half-fellow well met with all the hotel haunts and the sleeping-car haunts along his route, and they are at home wherever they go. They soon lose all the shyness and reserve that characterize the home-keeping haunts.

If You Die, Try to Be a Good Haunt.

Haunts are like people, too, in being of all dispositions. Some of them are comfortable and restful. Others irritate us. And haunts of a kind flock together. That is why we enter one house and feel as if a benediction has fallen upon us. There is a sense of security and fellowship there. We may never have been there before, but the place is "homey." The haunts are agreeable to us. In the next house, perhaps, we are desolate and miserable. We do not like the people nor the haunts they have gathered about them.

It is not a mere unreasoning association of ideas that makes us shrink from the gloom of the jail, according to Dr. Baraduc's logic. These haunts of felons, where the wretched and the hopeless have fretted their lives away, where the death watch has been held and the burden of guilt has been expiated, are places accursed.

Our instincts are right when we feel the grip of horror in the presence of death or on the scene of a recent tragedy. The haunts that are there are fearsome things, and it is just as well for us not to yield to their morbid fascinations.

Spirits Lurk in Lincoln Park.

Theaters are haunted, too. The ghosts of actors and audiences, both living and dead, hover behind the wings and over the orchestra chairs and high in the galleries. The actor on the stage gets his meed of inspiration from the geniuses who have been there before him and adds the flavor of his own

personality to the ghosts of the place for the help of those who may come after him. For the living have their ghosts—or haunts—as well as the dead.

A somewhat startling conclusion of Dr. Baraduc is that monuments are haunted. The bronze lion on the field of Waterloo, the statue of Lincoln in our own park that bears his name, are favorite abiding places for the ghosts of patriotism. Every glow of loving pride that the citizen casts upon his bronze hero is inspired by the haunted atmosphere of the spot and in turn adds vigor and spirit to the haunting phantoms that linger there.

No Wonder Flat Dwellers Move Often.

Perhaps the poorest place for haunts in the world is a Chicago flat, with its ephemeral procession of tenants. It takes more than "six rooms and a bath" to create the atmosphere of home, and the haunts that the last tenant left and the haunts that we bring with us are apt to arouse antagonisms and conflicts that vaguely distress us.

That is why the average Chicago woman wants to move so often, it is suggested. She is trying to find a place where her own family haunts will fit in and harmonize with the haunts that make their permanent homes in the various flats that she occupies. She has to live in the flat all the time, and she is likely to be more highly organized, more "psychic," than her husband; therefore she is the first to feel that the atmosphere of the place gets on her nerves, and that "she simply must move" to a new flat. The rooms may be all right and the heat and the decorations, but she can't bear the place; she doesn't know why, and she must get away from it.

Thus we dwell together in our houses—with our invisible companions. Perhaps we trouble them as much as they trouble us. Perhaps they resent our absurd ways of living and our unpleasant habits as much as we resent their spookish characteristics whenever we learn about them. It is a blessed thing that we cannot see them. They would seem so much more real if they were as visible as our chairs and bedsteads.

And, after all, it is difficult to see what good Dr. Baraduc does with his scientific demonstrations and his camera. At present he is able to find only the haunts. He cannot exorcise them. All he can do is to admonish us to be careful where we live and how we live, and what influences surround us.—Chicago Sunday Tribune, Dec. 1, 1907.

CITES PROOF OF SOUL'S LIFE.

Sir Oliver Lodge Tells London Audience His Views—Science Must Not Stop—Research Should Proceed, He Says, Into Religion's Domain.

Sir Oliver Lodge's interesting philosophy of life and his belief in certain psychological phenomena were explained in a lecture on "Immortality," which he delivered (December 7) at Midland Institute, London.

He said the body was no more representative of the individual than a suit of worn-out clothes. Death, he said, merely removed the soul's instrument of manifestation.

The destruction of an organ, he declared, left the organism untouched, and death merely marked the end of a certain grouping of physical materials.

Conscience, will, honor, love, and admiration, he said, are similarly stamped with immortality, and will not drop into nothingness.

Says Man Is Immortal.

Such creatures as insects and trees would hardly be supposed to have a persistent personal existence, said the lecturer, as they lack individuality; but there can be no doubt of the continuance of human individuality. Part of the evidence of personal immortality consists of psychological manifestations, such as when one mind appears to act upon another at a distance. Telepathy or clairvoyance must be regarded as practically established. The certain facts are too numerous, and too well authenticated to be doubted, but this science, he said, still is in a rudimentary stage, and we would be clearly wrong in assuming that all automatic messages were not of genuine character.

To say that spiritual manifestations were futile and inappropriate would be untrue, he said, and such a statement would only be made by persons unacquainted with the fact that the higher faculties of the soul have no special sphere of employment in the struggle for existence, but appear to suggest the coming of a fuller and larger existence.

Possibly these high faculties, which now seem incongruous and inconvenient, may ultimately be found nearer to the heart of things than the faculties better suited to this world. It is the duty of science, he said, to examine even into the domain of religion. The intentions of the Creator of the universe, he asserted, were not going to be frustrated by the efforts of his creatures.

VOICES.

Voices come from o'er the way,
Softly sweet and tender,
Breathing thoughts from day to day,
Kindly help to render.

Chorus—
Voices come—voices come—
Strength and comfort bringing,
Entering the heart and home,
Sweetest music singing.

Visitors from homes above,
Come with kindly greeting,
Bringing messages of love,
Soulful longings meeting.

Friends who passed from mortal view,
Drawn by love's sweet union,
Come and find their love anew,
Holding soul communion.

Angel voices greet our ears,
While in silence waiting,
Calming anxious cares and fears,
Earthly stress abating.

Pure and sweet the sacred hour—
To the angels given—
Silent voices come with power,
Singing songs of Heaven.

Chorus—(Voices come, etc.)
JAS. C. UNDERHILL
Hammond, Ind.

Beauty of Inequality.

Said Alexander Campbell:—The beauty as well as the happiness of the universe requires inequality. Equality, smooth surfaces, and eternal plains have no beauty. We must have hill and dale, mountain and valley, sea and land, suns of all magnitudes, worlds of all sizes, minds of all dimensions, and persons and faces of diverse casts and colors, to constitute a beautiful and happy world. We must have sexes, conditions, and circumstances—empires, nations, and families—diversities in persons, mind, manners, in order to the communication and reception of happiness. Hence, our numerous and various wants are not only incentives to action, but sources of pleasure, both simple and complex—physical, intellectual and moral.

Had Sufficient Company.

A little boy was heard swearing by his mother. She reproved him very gently, telling him that God was with him and by him at all times and knew his very thoughts. Soon after he started downtown on an errand, and a dog followed him. Turning quickly around, the boy told the dog to go back; it was bad enough to have God following him everywhere, let alone a dog.

IMMORTAL INDIVIDUALITY, NOT PERSONALITY.

The question of immortal personality, as discussed by Charles Darwin in *The Progressive Thinker* No. 924, lacks an essential element, viz.: that of distinguishing between personality and individuality.

The individuality is the immortal I. Personalities qualify the individual along the way, but these change in quality or are uprooted entirely, so that the essential self expresses differently as it moves from plane to plane.

This change in a qualifying property will produce change in exterior expression. Let the intemperate person, intemperate in any desire, become temperate and continue so, his personality is not the same as before. Chemical change makes itself evident in feature, in manner and in magnetic vibrations. The thoughts have changed and all thoughts being chemical, the revolution becomes apparent, yet the individuality remains.

To say that death changes personalities is no more true than that a railroad trip does. At the end of the journey, unless something has arisen to change the thought status, the personalities will remain intact. In time the effect of new environments and mental and spiritual atmospheres may make inroads on the personal qualities of the self and after a time become evidenced either by absence or modification, but the individual remains.

In spirit life anyone who understands even a little of the nature of that life can see that the possibilities are about even for up-growth or down-growth in its earlier stages.

The excess of personalities on either side will, for a time at least, hold a dominating influence on the individual, but in time changes come. The grade of soul force determines the time of growth out of personalities.

Soul force differs in intensity of vibration, it being from different planes of potentiality and co-relatives accordingly, therefore differentiation.

All personalities have in themselves elements of good, and when purified become avenues of expression, if desired by the soul. Inherited tendencies create personalities and must receive long treatment to be eradicated or purified.

The soul, in its attractions for building purposes, takes from whom it will, and in its long course of evolution outworks peculiarities by refinement, leaving every atom diseased the better for its co-ordination. This is an essential work of the soul, and by its processes personalities change or disappear, because every atom has been brought to a chemical potentiality, which will enable it to express itself better, no matter in what new correlation it may be established.

Thus personalities are lost: thus the better qualities the inferior into betterment; thus individuality progresses; thus soul forms become more beautiful as they are more potential, yet the essential characteristics of the individual will be eternally recognizable.

These are the teachings of the great instructors who have this planet and its offspring in charge, and surely they are equal to the task, qualified, as they are, by their experiences of millions of years before this planet was born of the father-mother sun of our system.

MRS. M. A. CONGDON.

Portland, Ore.

PERVANT SOUL-FELT APPEAL.

To Lift Humanity from the Slough of Despond to a More Successful Plane of Life.

To the Editor:—Do you not think that there is sufficient spiritual force diffused throughout the right-thinking people of this great country to bring down upon our earth such tremendous spiritual power as will absolutely FORCE better conditions for suffering humanity, for those suffering from the schemes of money-maddened fiends who care nothing for the sufferings which they inflict upon all who are dependent upon their daily exertions for sustenance, fuel and the bare necessities of life?

How many are this every evening shivering with the cold winds drifting into their homes, only because the so-called "agents of Providence" have it within their power to advance the price of coal at the first indication of wintry weather.

Then there are those who, because of the facilities afforded by newly invented processes, can store away and make scarce the necessities of the table, keeping them from where they would sustain life, in order to add to their already overburdened stores of wealth.

How many true Spiritualists will unite daily, if only for five minutes each day, in a fervent soul-felt appeal to the Almighty Power which holds us in its keeping, whether called God, Nature, Eternal Force, or by whatever title best appeals to one's individual thought, for help, that our people of this great country, irrespective of belief or non-belief, may know that there is a Power mightier than the sordid lives which rob and impoverish them; a Power that CAN AND WILL HELP—when appealed to with the very soul itself.

Let us try and learn whether Spirit is not mightier than the wills of these money-maddened scoundrels. But OUR wills—against THEIRS, UNITE! Such a will nothing can resist. Very truly yours, F. J. A. Philadelphia, Pa.

The ghosts told us there was no virtue like belief and no crime like doubt, that investigation was pure impudence and the punishment thereof eternal torment. They not only told us all about this world, but about two others; and if their statements about the other worlds are as true as about this, no one can estimate the value of their information.—Ingersoll.

Scenes In Spirit Life.

As Witnessed by Abby A. Judson and Carlyle Petersilea. Given through the Mediumship of Amelia Petersilea.

"And you will do it, Robert," I said. "You are the right man in the right place." I am not alone in this hall," he went on. There are other men of note associated with me; William Lloyd Garrison, Henry Ward Beecher, even old Abe himself, often takes a hand at it; and then you ought to see the black faces that fill this hall; and all the Beechers come here to talk and help on the good work. Why, my brother, it is glorious to live."

I cast my eyes down, sadly. "My wife thinks otherwise," I said. "She wishes she had never been born. She thinks life a curse instead of a blessing. Robert, can you help me to help my wife?"

"I wish I might be able to help my own," he said.

"Let's join forces, my brother, and see if we can bring these two women up out of the depths of despair—mine, one of the idea that death ends all, and yours, out of doubt and perplexity. But eternity has time for all things; so, let's hammer away on the great anvil of truth—and here comes William Denton! God bless him, also. Why, brother, there's an army of us, with old Abe at our head."

We shook hands with Denton; and, dear friends, he doesn't look so very different from what he did on earth; a spirit of medium height, slightly built, a great dome of a forehead, deep-set, flashing blue eyes, straight, prominent and firm features, a noble and fearless bearing.

"Ah! brother," said he; "you are the man who creates harmony; or, rather, who obeys the great law of harmony. Well, here we are; Denton, Ingersoll, Petersilea, and our other halves are still below. They are the cords that yet hold us to earth. We may not get too far away; and it is well; otherwise we might soar away and not be able to do the earth so much good." "Come, gentlemen," said the gallant colonel, "let us go in and partake of a banquet of the feast of reason and the flow of soul."

The great, grand, noble man waved his hand as he ushered us into a large dining hall.

"Petersilea," he said, "when you write through your wife, as I well know you do, tell the people of earth that this life corresponds with the earth life. We are social, we eat, we drink, we have visitors; I invite them to dine. I could stand on that rostrum and lecture to you, but it would not be quite the thing to do just now; we might get jealous of each other, you know, just as they do down below; but we four gentlemen will sit, socially together, at table, and exchange ideas and thoughts. Truth may be true with us; I hope she may; but she is very modest and her face and form are veiled, yet, she will flash her glorious eyes upon us whenever we are right. Come, gentlemen, be seated," and we took seats around the banquet of reason and the flow of soul. Now we were all helped to some little, ethereal dainty, in the form of food for spirits, as well as for the flesh. I have forgotten what it was, for I was more interested in that which should flow forth from the souls present, than that which they partook of in the form of food.

"Well," said our host, "gentlemen, if we were in the mortal, and either in Boston or New York, or in other places, and you were visiting me, as you are now, I suppose about the first question I should ask you, would be: 'My friends, how do you like Boston, or New York, as the case might be. Now I shall do as I should have done there: 'How do you like this ether-world?' and, of course, I know that each one of you will answer me in all sincerity and truth, and I also know that each one of you will hold this life at different estimates; each will look at it from a different standpoint, just as you would, and did, Boston, New York, or any other place; yet, I also know that there are certain points on which you will all agree."

"And one of those points," said Denton, "is that we all agree that we like the ether-world." "We do," was the answer in chorus. "And, having passed the first portals of that which men call death, we now believe ourselves to be deathless, or immortal." "Yes," came in response. "Gentlemen, we are now seated here, two and two; and the question I have to ask you is, 'What do you believe in?' 'Two of us, before we passed into this life, did not believe in immortality; and two of us believed in it most enthusiastically.' 'True.' 'Our good friend, Denton, here, and our musical friend, Carlyle Petersilea, never doubted immortality, while my honored friend, Francis Petersilea, and myself, were unbelievers, or, I may say, later in earthly life we became agnostics, or, that is, we admitted that we did not know. Now, gentlemen, we all agree that we do know; for if one finds himself living, after the death of the mortal body, he cannot help but know that he lives. Thus far, then, we all agree; and we all like the ether-world; we also find ourselves to be the same men we were before we left that other world; we love the same things, have the same aspirations. We find ourselves, Denton, Petersilea, and Ingersoll, just as formerly." "True." "We all love TRUTH, and hate ERROR." "And," interrupted Denton, "the moment we find ourselves in error, we are quick as possible. Is that not so, friend Franz?"

"It surely has been so in my case," answered my father. "If all men, yet living in the mortal, were to drop all error, immediately they perceived it, the earthly world would become almost an earthly paradise."

"Suppose," said Denton, "that all ministers of the so-called gospels should, at once, drop all errors from the mind as soon as they perceived them, and preach nothing but pure truth?"

"I wish I might be able to help my own," he said. "Let's join forces, my brother, and see if we can bring these two women up out of the depths of despair—mine, one of the idea that death ends all, and yours, out of doubt and perplexity. But eternity has time for all things; so, let's hammer away on the great anvil of truth—and here comes William Denton! God bless him, also. Why, brother, there's an army of us, with old Abe at our head."

know that I still live. I am not a bell, neither yet in heaven, but am content to do the work for which I am best fitted. I work in my own way, as formerly; that is, I do battle with error wherever I find it, and thousands of spiritual beings come to hear me lecture here in this great spiritual hall. I cannot write, nor talk, through another, just as I would if we were to meet face to face. I am just as eager to put out the fires of hell as I ever was. There is no hell. There is no devil except the one conjured up by ignorance, and I cannot find a personal God. I have tried hard, my friends, but he is not visible, and the old idea of heaven must go by the board. I haven't any harp, and should not know how to play it if I had; and I am minus the golden crown; it would be too heavy and burdensome for my head. Shout a little, I do, sometimes, when I am very earnest trying to break up the crust of ignorance; and I don't preach salvation through the blood of an innocent person. It's out of date. It's gone by. Oh, no; not quite, I am sorry to say, with I could make every man, woman and child on the earth happy; and would I had the power. I meet with better success here in the spiritual world, for spirits, knowing that they really live after death, and finding things not as they supposed, are more ready to accept the truth. Now these are a few straight truths, are they not, my friends?"

"We are your witnesses, that they are."

"Now these truths are not worthy the great agnostic," he is dead; but Robert G. Ingersoll lives in his place, and these truths are worthy of Robert. Now, some will ask: 'Mr. Ingersoll, how can he be happy?' Tell us how, for we are the most of us, very miserable and unhappy. Let me tell you: Yes, I will tell you. Truth will make you happy, and error will make you miserable. Let go of old error—let him go. He's an ugly beast, seamed and scarred all over, and red with the gore of humanity. Friends, do you ever think what kind of a God you have? He is a God of good luck to departing friends."

One of the most interesting features during my stay in this beautiful island city was a visit, by invitation, to the little palace of a lady in waiting to the ex-queen. In listening to her many and very interesting and touching reminiscences and nothing her love and devotion to the royal family, I almost wished, for her sake, they again could be in power, and yet my better judgment led me to feel it is well the American hand is there."

I must pass on to the time of leaving this beautiful place, but cannot forget the sweet spirit of those natives as they sang Aloha-Aloha—their parting song, which was written by their own people, and of the thorough cleanliness of their surroundings. In speaking comforting words to them, I not only felt their thought-waves of thankfulness but on many occasions saw tears fall from their poor eyes."

October 23, drew us near the Empire of the Rising Sun, and by eleven o'clock the ship had passed quarantine and left seven hundred healthy and happy people were landed in Yokohama."

"One cannot do justice to Japan in a short article. The little yellow fellows are a great people, and it is indeed a wonderful nation, and a celebrated writer has rightly said: 'Japan is, above all, the country of contrasts. It is from this fact alone, the country of the infinitely little, and of the infinitely charming creatures, little trees, little houses, a kind of miniature poetry is developed by these things, which great artists have understood.' And I would add of little children, for it seems to me there was a child to every square inch. Most every woman has a baby fastened on her back and hundreds of children from infancy to adolescence are taken daily with their baby brother or sister on their backs. I saw four little boys, all thusly decorated, playing ball. The children all seem happy, are very kindly treated by their parents, enjoy visiting out and looking at foreigners, and, as a whole, the people are very friendly, yet at the same time shrewd."

In dealing with travelers they show the commander spirit to a great extent, know full well how to overcharge, and often show their littleness in various ways. One must take plenty of time in dealing with them, and the American spirit of paying the first price, thereby saving time, would soon empty one's pocket. The shopkeepers of Japan are expert at getting a customer to an hour in making a bargain."

Next in numbers to children, which I have seen comes temples and shrines, seems to me there is a god for every moment in the day and double the number for the night."

There's the god of mercy, of good luck, of thunder, lightning and rain, of health and of everything imaginable. Buddhism and the Shinto religions prevail, the temples being either one of the two, or mixed, each being designated by its own peculiar gate or entrance. The Buddhists on entering their temples clap their hands three times, pull a rope there-by ringing a gong, to draw their god's attention, utter his prayer, clasp his hands twice, and goes on. The Shinto does about the same minus the sounding of the gong. Thousands visit temples daily but the younger and more enlightened people are looking for a new religion."

The majority believe in the arisen spirits of their ancestors. Many temple grounds are filled with pigeons which are very tame, as they are never molested, due to the existing belief that they may be inhabited or controlled by the spirits of the dead. I have also seen some roosters which were much sacred, and they very much resembled any old barnyard fowl."

I must not tarry longer on their religious, more than to say there are signs and wonders of antiquity everywhere. Millions of dollars have been spent in building and supporting temples, but the most beautiful of all can be seen at Nikko. Sorry I have not time or space to describe all the beauty here; for Nikko is a double glory—the glory of Nature and a glory of art. Mountains, cascades, monumental structures have always stood there. The museum of the illustrious Shogun Iyeyasu, founder of the Tokugawa dynasty, and of his famous grandson Iemitsu were added to these in the 17th century. Japanese wood carving and painting on wood then being at their zenith, the result was the temple of truth to the rubbish of error."

(To be continued.)

Notes of Travel.

Georgia Gladys Cooley Writes Her Impressions of Japan and its People, from on Board the Steamer Manchuria, en route to China.

My Dear Friends and Readers of The Progressive Thinker—Some time has elapsed and many thousands of miles traveled since I last wrote a few lines to you, but hardly a day has passed that my thoughts did not wander to America and my good people there.

Leaving San Francisco October 9, via steamer Siberia, I enjoyed a most delightful trip, the first stop being Honolulu. We found everything that lends charm to a tropical country, and one is at once impressed with the beautiful climate, quaint streets, buildings, etc., yet on all sides are signs of American thrift and ingenuity, and one naturally feels a pride in seeing the Hawaiian and American flag floating side by side.

The brown people are very affable and kind to visitors, and one feels quite at home among them. Sugar is raised in abundance; the banana trees cover acres of ground, and palm and coconut trees tower skyward to great height.

The serfing at this place is delightfully attractive as a sport, and most tourists avail themselves of the pleasure of seeing and indulging in the same.

Another very attractive feature is the flower vendors with their "leis" made of carnations picked from stems and strung on threads of various lengths and worn around the neck as we wear bows. They are also worn on the hats of both men and women, and are presented as emblems of good luck to departing friends."

One of the most interesting features during my stay in this beautiful island city was a visit, by invitation, to the little palace of a lady in waiting to the ex-queen. In listening to her many and very interesting and touching reminiscences and nothing her love and devotion to the royal family, I almost wished, for her sake, they again could be in power, and yet my better judgment led me to feel it is well the American hand is there."

I must pass on to the time of leaving this beautiful place, but cannot forget the sweet spirit of those natives as they sang Aloha-Aloha—their parting song, which was written by their own people, and of the thorough cleanliness of their surroundings. In speaking comforting words to them, I not only felt their thought-waves of thankfulness but on many occasions saw tears fall from their poor eyes."

While in Kyoto I visited the young girls' high school which is under the supervision of Prof. K. Tashima, and great credit is due this gentleman and his corps of assistants for their proficiency. I was much pleased and surprised by the advancement of these girls, 250 in number. Three young ladies favored me with music on the violin and among other selections rendered our national hymn. Oh! how it thrilled me. How small the world seemed after all, and how near we were to each other. They then sang the national hymn, the entire school rising to their feet, and joined in singing. I was then presented with some natural and some artificial flowers, the latter made by the pupils, and so beautiful I thought the roses natural. This amused the young ladies very much indeed, and all marched out into the yard where I had the privilege of taking their pictures. All this drew splendid inspiration to me as I responded to their kindness by a short speech which was received with almost sacred enthusiasm."

I am sorry to say, that on account of the schedule of the ship on which I was to sail, I was unable to attend the Emperor's garden party. This is indeed a very select affair, and as many declared an honor to be greatly appreciated and never forgotten, and as one gentleman said "would pay one to stay six years for," but we Americans don't covet honor that way."

I cannot mention all the places I have visited, nor give full detail, but must say I have been royally treated and have enjoyed every moment of it. At some future time hope to tell you of the women of Japan, their homes, and some of the characteristics of the people in general. I will say I have proved a good sailor, not at all seasick, never felt better in my life; tipped the scale this morning at 180 pounds. Spent most of the time on deck, cooping with congenial people, playing games, or lazily stretched out in my lounge chair with mind abstracted from the thoughts and cares which dwell on land and do not travel by sea, lost in sweet remembrance of blessings which are mine and sending good wishes to all the world."

Wishing you all a Merry Christmas and a happy New Year, yours for Truth and Progress,

GEORGIA GLADYS COOLEY.

"THE TRUTH SEEKER."

I have been a reader of The Truth Seeker, published in New York, and I want to say it is worthy of its name—a truth seeker, truth finder, and teacher of the most important truths, such as the world is in need of. It seeks to promote the welfare of humanity and is doing a great work in that line. Its purpose is to destroy false religion, to release the subjects from bondage to soul-cramping creeds and give them knowledge of the truth to supplant error, ignorance, superstition."

The Truth Seeker is in agreement with the principles and philosophy of Spiritualism in many particulars. Its literature is interesting reading for progressive thinkers who can get free sample copies by ordering of The Truth Seeker Company, New York City, N. Y. A. H. NICHOLAS, Summerland, Cal.

"How to Train Children and parents," Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying the book. "Anyone that has the care of children should read it. Price 35 cents."

(To be continued.)

A DISTURBING SPIRIT.

Haunted by the Dead—Des Moines Woman Has Hair-Turned White in One Night by Her Experiences.

Her hair turned white in a single night from fear of a weird experience is the terrible experience of Mrs. John Martin, 422 South East Sixth street, Des Moines, Iowa. A few weeks ago her husband, an old soldier, died under mysterious circumstances. He was found in a pool of his own blood locked in a room, the floor of which was strewn with broken bottles. The family immediately moved from the place. The wife has occupied a new home alone, but has heard strange noises and attributed them to rats. She has been in constant fear her husband would haunt her. A few nights ago she says he came to her bed, cursed her, threw the covers from her bed and dragged her to the door by her bare ankles. As he disappeared she said the house shook with a demoniacal laughter. Without waiting to dress she rushed from the house and ran several blocks to the home of her son. The woman is 60 years old.—Burlington (Iowa) Hawk Eye, Dec. 10.

A MUCH-NEEDED INSTITUTION. The Mother-Love Home of Los Angeles, Cal.

Some philanthropic women, M. Elizabeth Blackstone, 315 N. Banker Hill; Helen Howard Philbrick, 457 Ullyses Street, and Teresa Genser and others, of Los Angeles, Cal., are working beyond their strength to establish "The Mother-Love Home," and at no period in the history of the world has there been a more urgent call for just this kind of a home. It is to be non-political, non-sectarian, and based on scientific, not silly, emotional principles. It is to be set up, for one thing among many, as a beacon light before the unfortunate and grievously misused girls soon to become mothers. In this blessed home the children will not be called by the lying names "illegitimate" or "bastard," nor the poor, suffering, abused mothers "outcasts" or "abandoned" women. They may, perhaps for the first time in their lives, either at "home" or among strangers, hear kind words spoken to them.

Something must be done, and that very soon. The rapid and appalling increase in abortions, everywhere in the United States, has not only attracted the attention of physicians, but anthropologists, writers on Eugenics, Economics, and the future of the nation and the race. Now, hundreds, yes thousands, of young women, when they find that they have been betrayed by fiendish men, would not call in a professional abortionist and pay all they have in fees, to kill the coming child, if they knew there was a loving home open to them, a refuge in the time of storm, where their babies could be born and lovingly educated, and they not be insulted by "whited sepulchers," the blatant hypocrites of that spawn of perdition "modern society." These girls at women better than themselves, and whisper with serpent lips, "illegitimate child," "born out of wedlock," "social outcast," "born of fallen women," "not respectable," and similar vile epithets. With the reeking revelations of antics of the 400 at Newport, and the sickening exposures of the rotten aristocracy of London and Berlin, just published, the slanderous are completely silenced."

The good and merciful of both sexes ought to come to the aid of the founders of this grand society, with money, and build the beautiful home planned, with its wonderful self-supporting features, industrial training in house, garden and child-education, and DO IT NOW. Facts are in my possession which prove the immediate necessity of such an asylum in the "City of Angels," where many young women are suffering untold agonies, hovering between the clutches of the abortionist and almshouses, only to be discharged later into worse, if possible. These suffering girls are they who are "rejected of men," and incredible to relate, by many thoughtless women, the very ones who ought to be their friends. The Inquisition in the Dark Ages never afflicted more appalling pain than does modern prudish society upon these troubled girls, its helpless victims. All Hall the good Mother-Love Home! Its very name of pity, nature love and mercy ought to draw thousands of supporters from the sympathetic, the good, the pure and true women of all southern California."

PROF. EDGAR L. LARKIN, Lowe Observatory, Echo Mt., Cal.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

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Books for the Holidays

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RHEUMATISM CURED



MINNESTOLA, H. D. C. MILLS. Opposite St. Joseph Sanitarium and Bath House, Mt. Clemens, Mich.

ANNA EVA FAY.

Dr. H. V. Sweringen Believes That
At Times She Gives Genuine Spirit
Manifestations.

There has recently been issued by a Boston publisher a book on "The Phenomena of Spiritualism, Fraudulent and Genuine," by one Hereward Carrington, member of the London and American Societies for Psychical Research.

It seems to be made up principally of quotations from all the books exposing (?) Spiritualism, issued since the days of the Fox sisters' books which, at the time of their publication, were confidently expected to "kill" Spiritualism.

In this book reference is made to the phenomena produced by Miss Anna Eva Fay, explaining them all, of course, on the fraudulent hypothesis or as the result of tricks.

It is not my purpose to defend Miss Fay as being in all respects a genuine medium, guileless of any trickery, but to relate an experience of my own with her, which cannot be explained upon the theory of fraud in my opinion. If the reader thinks it can be so explained, he would do me a great kindness to illustrate the trick.

During a week's engagement in the city of Port Wayne a few years ago, at the Masonic Temple, I attended several of her performances. One evening before leaving my home, or my office, I wrote four questions on four prescription blanks, folded each one separately, and placed them all in my right waistcoat pocket in which there was nothing else. While near the Temple I concluded that ONE question was alone sufficient for the test, fearing that four might prove confusing in some way, and I accordingly took out from my pocket three of them, tore them up and cast the fragments on the ground, without knowing which one of the four I had reserved for my test, and I set one. I then entered the temple and took a seat in the rear of a large audience. The prescription blank with the question on it was not taken out of my pocket until she announced (her head being covered) that: "A gentleman in the back of the audience has a question written on a prescription blank, in his right vest pocket" (wording the question and giving the answer exactly). I did not know which question I had reserved until hearing her answer to it, which was most satisfactory, complete and amazing.

Now, I would like Mr. Carrington, or any other expert fraud detective, or member of the Psychical Research Society, to tell me how this phenomenon was produced by fraud or trick; the circumstances being exactly as I have represented them to be. If I have related the facts truthfully, and I surely could have no object in relating it otherwise, trick, fraud and imposture are not to be considered for an instant in this instance, because there is absolutely no room for even a suspicion of trick, fraud or imposture. However, if I have been deceived, as thousands will at once conclude, I would be glad to know the deception.

H. V. SWERINGEN.
Port Wayne, Ind.

WIFE'S SPIRIT
SAVES HIS LIFE.

Apparition Appears to New Jersey Farmer and Utters Words of Warning—Declares Him All Night—Finds on Returning Home That an Enemy Had Been Lying in Wait for Him.

That a whispered warning in the dark by the ghost of his dead wife saved him to-day from death by assassination is the belief of Charles Henry Durand, a farmer living in the hills near Caldwell, N. J. His strange story is being used as a clue by the authorities. Durand says that late Monday night he was driving home from Paterson his horse stopped in the road and began to tremble. In vain he urged the animal to proceed. It would not budge.

Suddenly the air grew oppressive and a faint light like distant west lightning appeared. Then gradually amid the dim flashes a white figure assumed a vague form beside the wagon. Durand himself commenced to quake. He tried to get out of the buggy, but his limbs refused to obey his will. After an interval the apparition in white spoke in a whisper. He recognized in fear and trembling the voice of his dead wife.

"There is danger at home. Stay away till morning," the voice said.

Ghost Vanishes with Warning.

Gold chains crept over Durand. Suddenly he had the supernatural warning been uttered when the ghost vanished. It took the farmer some time to recover his nerve, and then he found the horse would not take a step forward. He took off the harness, and after two hours waiting brought the animal out of his stall and slowly proceeded homeward. Though badly scared he did not put much faith in the warning that had been whispered to him in such an uncanny way. So long had Durand been delayed by his adventure that he was daylight when he reached his farmhouse, which is a lonely location.

Putting the horse in the stable, Durand entered the dwelling. He noticed that a window on the ground floor, which he had fastened, was unlatched. Next he discovered muddy footprints on the floor. As he was about to go into his room upstairs he saw a string stretched across the open doorway near the floor. It was just high enough to have caught his foot upon entering. Standing to one side Durand hooked his umbrella handle over the string and gave it a jerk.

Trigger Pulled by a String.

A flash inside the room was accompanied by a loud report and a bullet buried itself in the wall of the hallway opposite the door. Durand then ran inside his room and found the bullet had come from a pistol fastened to the top of his bureau. The trigger had been connected with a string across the door. The shot would have struck him in the breast had he touched the string with his foot in entering the room.

Durand, who moved here from the city five years ago, says someone, whose name he will not divulge, evidently had been in wait for him all night at his home, and would have killed him but for the warning from his dead wife's spirit.

Mental Suggestion

The Basis of Many Mediumistic Experiences—

A Critical analysis of a Very
Interesting Subject.

Spirit control over a medium, and hypnotism, are both intellectual science. Hypnotism is a slight illustration of spirits' psychical ability. Just as a hypnotist can control a proper subject by mental suggestion, to involuntary action, so spirits can control mediums to involuntary action. I have involuntarily written under spirit control without knowing what I was writing, therefore I know that is possible.

The spirits in spiritual realms do not communicate in the English, Hebrew or Chinese language, but they communicate psychically; and in describing a map or a city, etc., they do not use the hundreds and thousands of words, but they describe them by thought transference of emblematic thought forms which the psychically literate spirits addressed instantly understand in detail.

Thought transference of emblematic thought forms is explicitly illustrated in the vision in which the devil showed Jesus all the kingdoms of the world in a moment of time, as is recorded in Luke 4:5-13, which could not have been done in any other way but by thought transference. (There is no orthodox devil, hence the reader may understand that the devil referred to was one of the many proud, unrighteous spirits who have acquired much knowledge by psychical communication and hypnotic control, but who have haughtily sidestepped sociality and self-control, which class of spirits are the authors of witchcraft.)

Spirits are immaterial beings, therefore when mediums under spirit control sense specters that appear like material human beings, they are addressed by the controlling spirit in the psychical language or thought transference; but few mediums, in their physically illiterate state, comprehend that such visions are descriptive thought forms, but imagine they saw living spirits, though the specters may have been emblematic of persons still living.

Here scores of mediums will object, and insist they have seen many spirits with material bodies, and know they were not thought forms but material realities.

I do not mean to question the sincerity of earnest mediums who insist they have seen many spirits with material bodies; nevertheless I am convinced they only sensed thought forms. I have also sensed many apparently material spirits, but I have experienced phenomenal proof that they are not real, but visionary.

On one occasion an apparently material spirit appeared before me, which seemed so real that, without thinking of the fact that the man had passed to spirit life several years before, I immediately offered to shake hands with him, and when I grasped for his hand I could not feel anything, but could pass my hand back and forth through his, just as if passing through a shadow, and while I stood confounded, as the reader may suppose, the apparent man turned and walked away a few paces and disappeared. After reasonable meditation I am convinced I did not see a spirit, but I only sensed an emblematic thought form which was mentally transferred to me by a spirit whose educated controlling ability is proven by the fact that my sense of feeling was under complete control without the least effect on my sense of feeling. If my controlling spirit would have hypothetically suggested that I was feeling its thought-formed spirit's hand, then my sense of feeling would also have been mastered.

It is necessary for controlling spirits to allow mediums to imagine they see or experience what they really do not, because just as it is impossible for a hypnotist to prompt his subject without fabled suggestions in a positive attitude, so it is impossible for invisible spirits to prompt a medium without fabled suggestions in a positive attitude; in either case the operator must attract the undivided unresisting attention of the subject.

When two physically literate spirits communicate psychically they do not need to control each other; because they are both educated to consciously sense as well as suggest thoughts, thought forms, etc., but spirits or mediums who are not educated to consciously sense psychical communication, must be controlled, or psychically compelled, in an unconscious or semi-conscious state, to automatically sense same, just as a hypnotist must control his subject's thoughts by hypnosis before he can prompt his subject to involuntary action.

When controlling spirits hypnotically suggest mediums are tasting or smelling liquor, medicine or apples, etc., the mediums automatically sense the phenomena suggested. Suggested names of departed spirits and words or music, etc., which seem like sounds to controlled mediums, are only mental suggestions; this is demonstrated by the fact that mediums may phenomenally hear a train or machinery, etc., when there is not anything of that description near.

Mental suggestion by controlling spirits is often demonstrated by suggested drunkenness, by which the medium may stagger and possibly fall, but as soon as the controlling spirit suggests a change of phenomena, the medium is as sober as ever. Likewise mediums may groan in suggested pain of suggested sickness or accident, etc., but as soon as the controlling spirit suggests a change of phenomena, the medium is restored to health. It is along this line of mental suggestions, simultaneously connected by suggested mental impressions, that spirits psychically prompt mediums in giving test messages. Thus spiritual phenomena, that are sensed by mediums only when there are others present, is not some mysterious development on the part of the mediums, but it is nonentity fabricated by prompting spirits, by the exercise of the psychical forces in countless directions, by which spirits send messages from the spirit side of life, which messages may be truth or untruth, which depends on the motive, intelligence, and information of the spirits that prompt the messages. And if the messages are not correctly sensed by the mediums, then they are phenomenal delusions.

Two or more mediums may be under the same control at the same time and place and sense the same phenomena; or two or more mediums may be under different control at the same time and place, thus causing various consequences.

Many mediums claim they saw spirits wearing the same garments, ornaments, spectacles, etc., just as they appeared in earth life, and some mediums even claim they saw spirits of dogs wearing the same dog-collars they wore in earth life, etc.

Liberal-mindedness consents that spirits of humans, and possibly animals, may be immortal, but it will not consent that garments, ornaments, spectacles, dog-collars, etc., have immortal spirits, and any argument that will explain away the reality of such things appearing in the visions of mediums, also explains away the reality of material spirits appearing in their visions; therefore reason insists that mediums who teach such doctrine of spirit return are phenomenally deluded; and the

reason the public does not accept such doctrine is not because the public is ignorant or hypocritical, as some mediums claim, but because the public is too intelligent to be persuaded by such misconstruction of spiritual phenomena.

It is recorded in Acts 10:1 that Peter fell into a trance and saw a great sheet descend from heaven, wherein were all kinds of beasts and creeping things and fowls of the air. Liberal-mindedness will not assume that Peter was shamming; neither will intelligence admit that he saw realities; therefore reason explains that he sensed symbolic thought forms which were formed in the mind of a master spirit and mentally transferred to Peter. But Peter, like nearly all other spirit mediums in every age, did not comprehend the psychical formation of his vision.

Spiritually enlightened spirits do not explain their astral travels to literate spirits by using thousands of words and maps, but they explain them by mental transference of mental impressions simultaneously illustrated by descriptive thought forms; but when spirits psychically explain instructive fabricated astral travels to psychically illiterate mediums, the mediums imagine they really traveled to astral worlds, just as Jesus imagined he really saw all the kingdoms of the world in a moment of time, and it is as impossible to convince modern self-styled astral travelers that they are deluded, as it would have been to convince John the Revelator that he did not ascend into heaven; but when we read John's experience in heaven, as he wrote it beginning with the fourth chapter of Revelations, we can plainly understand that he was seemingly honestly, but nevertheless erringly, deluded in his construction of spiritual phenomena.

I have also experienced phenomenal astral travels under spirit control, as I have explained in an article that appeared in The Progressive Thinker of November 9, which seemed so real that I believe it is possible for mediums to allow themselves to believe they ascended to astral worlds.

Jesus was controlled to imagine he ascended, in the astral body, to the pinnacle of the temple in Jerusalem; but the fact that he feared he might hurt himself if he would fall to the ground proves he was phenomenally deluded, because it would not harm an astral being to fall from the sky.

Jesus was in many ways a great thinker, and experienced mediumship in many of his branches; nevertheless he did not understand spiritual phenomena, and his misconstruction of spiritual phenomena persuaded him to believe he was an official incarnation to whom every knee must bow and every tongue confess. And he evidently believed his imaginary God would vindicate his authority to the world and deliver him in the final termination of his last tumultuous entrance into Jerusalem; but when his last hope of divine demonstration and deliverance at the last hour was shattered, by the delay of his imaginary God's power, he cried aloud: "My God! My God! Why hast thou forsaken me?" Thus was Jesus' end of following his misconstruction of spiritual phenomena; he was denied by his friends and disciples, crucified and mocked by his enemies, and forsaken by his God. This was the most pitiable end of sincere but deluding hope that is portrayed in history.

Mohammed also built deluding hopes on his misconstruction of spiritual phenomena, and hoped for divine exaltation and imperial authority over all nations and people; but when his unfinished hopes were shattered by hastening death, he also cried: "My God! My God! Why hast thou forsaken me?" Joseph Smith, who so successfully proselytized several hundred thousand sign-seeking adherents in a few years, also, like Jesus and Mohammed, founded his religious system (Mormonism) on misconstruction of spiritual phenomena. He also hoped his God would crown him prince of the world; but his false hopes were shattered when he was locked into jail at Carthage, Ill., and then he cried, "My God! My God! Why hast thou forsaken me?"

John Alexander Dowie, who a few years ago prosperously boasted he was God's agent destined to rule the world, also established his hopes on misconstruction of spiritual phenomena, and he has also come to an ignominious end, and his dying words were: "My God! My God! Why hast thou forsaken me?"

Likewise, there are scores of mediums in every generation, who misunderstand spiritual phenomena; who believe they are some great agent for some omnipotent God; who labor to establish a religious system which they hope will proselyte the world, but when their hopes come to an unfinished end they cry: "My God! My God! Why hast thou forsaken me?"

While I dispute the doctrine of spirit return with material bodies, I do not dispute spirit return in immaterial forms, which spiritual beings are not in the form of babies or maimed or enfeebled with old age, etc., but they differ in characteristic expression just as in earth life, by which spirits are instantly recognized; but their character changes by moral and intellectual unfoldment. They suffer no pain, unless it be mental pain, such as regret, hate, vain love, disappointed pride or ambition, impatience, etc. Such immaterial spirit return I stand for and no other, and I claim such immortal spirits can and do send messages to earth friends by controlling spirits via human mediums, and such spirit friends may be identified through the medium by thought forms in the image of the departed spirits' former earthly bodies, garments, ornaments, etc., or by either of the five senses.

In conclusion I will add that spiritual phenomena and spirit return prove continuity of life after material death, and also prove that transition is not reformation, but that our merit or demerit will follow us to the other side of life; therefore our greatest duty or opportunity in this life is to learn to do unto others as we would have others do unto us, and strive to become holy even as the spirits in heaven are holy.

Whosoever steadfastly acquires moral and social enlightenment and self-control is fitting himself for celestial fraternization, and need never cry: "My God! My God! Why hast thou forsaken me?"

A. PRIESTER.

1725 Milwaukee Avenue, Chicago.

A CHRISTMAS POEM.

As I hear the sleighbells jingle
And the reindeer, and the sleighs
And the happy hearts that mingle
In the gaudy, costly chimes,
And the children all aglow
Put a shudder passes o'er me
As I watch the drifting snow.

For I know while some are shouting
In old Winter's icy breath,
There are others somewhere, groaning
In the agony of death,
And I stand between the shouting
And the groaning and I pray
That the two be brought together
On the coming Christmas day.

If one-half the world were conscious
Of the other's misery,
What a sad and gloomy planet
This earth forever be;
How little joy and pleasure
There be if each could know
Another's pang of sorrow,
And another's depth of woe.

So in shouting and in laughing let us
Listen for the groans
That some floating to our spirits
In the silent undertones.

Let us all some aching bosom with
A wave of pleasure here,
As another gladsome Christmas
In its glory draweth near.

Let us bid the snow a welcome
With a heart and conscience free,
When we know, mistreatment's victims
Can smile up in very gloom.

When the hungry hordes of poverty
Well fed have gone their way,
Let us shout in perfect candor
"All Hail the Christmas day!"

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AN IMPORTANT QUESTION.

A Few Remarks in Reference to the
Same.

Assent the query in No. 828 of In-
quirer, and similar questions by many
others, to-wit: "Why do not wise
spirits give to mediums direct infor-
mation that will lead to something
new and valuable to all in chemistry
or mechanics, and vital facts pertain-
ing to the problems of life for our
comfort and welfare?"

Are we ready to assimilate and ap-
ply such knowledge? For instance,
consider the subjoined statement pur-
porting to emanate from an advanced
plane of knowledge, a brief extract
from the manuscript of a forthcoming
work entitled "The Universal Sym-
posium" (copyrighted):

"The minutest point of the minut-
est known particle has in itself, and
is composed of, all the elements of
material substance of which any and
every other particle or mass contains,
and in the differentiation of particles,
entities, things or individualized be-
ings, those elements are disposed in
various relative quantities and qual-
ities according to the ratios required
by the degree of development and en-
vironment of the definite combination,
and any change of these elements in
relative quantity or quality produces
change, either advancing or retro-
grading in inorganic or organic func-
tion, in some cases so far reaching
as to change their identity, character
and degree of intelligence and form."

"Every particle, entity, individual
or mass, extending from smallest or-
ganizations to systems of worlds and
the whole universe, derives its action
from many factors and forces, one
of which is that no two things or sub-
stances with the same proportion of
constituent elements, parts and form,
can occupy the same space at the
same time, while many with the ele-
ments in different proportion and de-
gree of fineness in separate entities
and diverse function may interming-
le and operate within the same
boundaries, and the difference in the
form, size, density, weight and qual-
ity (no two being alike) produces
motion; the weight, direction and
velocity, which is called force."

"The reason that every particle or
thing, has always been in motion is
because the corpuscles or cells of
which they are composed (being ag-
gregated) are not of equal weight,
all parts, the heavier portion follow-
ing the path of least resistance tends
toward the lighter part, which results
in what is termed polarity, causing
the phenomena of attraction and re-
pulsion."

Thinkers in considering the fore-
going may find a basis for an entirely
new view of Matter and Life.

JOHN WOZENCRAFT.
Nat'l Military Home, Ind.

THE MOST PRECOCIOUS BOY.

He is a Twentieth Century Wonder.

Who, why, and where?—these were
the first words uttered by Charles
Ross Buchanan, 3 years and 6 months
old, St. Francisville, Ill., and the
most precocious child in the world.
Charles asked who, why, or where
about everything he saw when he was
ten months old, and to-day has a fund
of knowledge superior to most chil-
dren who have passed through the
grammar grades of the public schools.
He is a puzzle to the learned men of
science, and educators and physicians
travel far to examine and converse
with him.

At an age when babies have hardly
begun to indicate their wants intelli-
gently by cries and half-formed words,
this youngster was familiar with the
history of the United States and had
read and mastered the text-books of
the lower grades of the public schools.

To-day the boy's mental recreation
is taken in studies of Shakespeare,
Dickens, and Thackeray. He reads
other authors, but studies these. He
learned the alphabet with the assist-
ance of his mother when 11 months
old. This seemed to be the key to
all the knowledge attainable in the
village of St. Francisville. Every-
thing that's printed and that has
reached the town has been absorbed
by his forward brain.

Charles reads the daily newspapers
and gives apparently mature opinions
upon current topics. He is especially
fond of reading of Rockefeller, Car-
negie, and other successful men of in-
dustry and discussing the motives that
must have impelled them.

The boy's father is a mechanic.
His mother was formerly a school
teacher. The child was born when
the mother was past forty years of
age and the father past middle age.
Both are above the average person in
intellect, but neither is extraordinary.
The boy is a blonde, perfectly normal
physically and studiously built.

"SOME POINTED QUESTIONS."

To the Editor:—In one of your
issues, under the above caption, I ex-
tract the following paragraph:—

"Now, if Jesus was a God, as ortho-
dox Christians allege, and if he did
say, as represented by Mark 4:12,
that he was teaching by parables:
"That seeing they may see and
not perceive; and hearing they may
hear and not understand, lest at any
time they should be converted and
their sins should be forgiven them,"
was he not unfaithful to his mission
and an improper teacher? On the
contrary, was he not practicing the
acts of the deceiver, and deserving of
condemnation?"

I beg to differ from the writer in
his conclusions, and ask if it is treat-
ing the quotation in question fairly
in cutting out this one sentence from
the whole parable? If anyone will
turn to the chapter (Mark 4:12) they
may read the meaning as unfolded by
the teacher himself, and which illus-
trates the attitude of many minds
toward any doctrine or ism they are
prejudiced against—Spiritualism in-
cluded. "Having eyes they see not,
and hearing, do not understand."

In my search for truth, I can see
that the teachings of Spiritualism
have thrown a clearer light on the
life and sayings, as well as the mir-
acles, of Jesus, than is given from the
pulpit.

I see no error in the chapter re-
ferred to, nor should Jesus be
maligned and charged with what he
is not.

I can but deplore the publication of
anything that may tend to prejudice
minds of readers against the sayings
of Jesus.

T. W. R.
Melrose, Mass.



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SATURDAY, DECEMBER 28, 1907.

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Christmas a Pagan Festival.

A friend desires to know of the origin of the Christmas festival of Christmas. Having learned the festival of the Lord's Supper was a pagan institution, practiced upwards of 1300 years before our era in Greece, and removed to Rome, near the close of our first century, he suspects the popular ideas as to its origin may not be correct.

John Lempiere was an English scholar, born in 1766, died in 1824. He was the learned author of a Biographical Dictionary, everywhere received as authority, as also of a Classical Dictionary, standard authority in every gentleman's library. Under the head of "Saturnalia" we have an account of a Roman festival, observed towards the close of December, and known as Saturnalia in our English vernacular. We quote verbatim:

"The [Saturnalia] were instituted long before the foundation of Rome, [B.C. 753] in commemoration of the freedom and equality which prevailed on earth in the golden reign of Saturn. Some, however, suppose the Saturnalia were first observed at Rome in the reign of Tullius Hostilius, after a victory obtained over the Sabines; while others support, that Janus first instituted them in gratitude to Saturn, from whom he had learned agriculture. Others suppose they were first celebrated in the year of Rome 257, after a victory obtained over the Latins by the dictator Posthumus.

"The Saturnalia were originally celebrated only for one day, but afterwards the solemnity continued for three, four, five, and at last for seven days. The celebration was remarkable for the liberty which universally prevailed. The slaves were permitted to ridicule their masters, and to speak with freedom upon every subject. It was usual for friends to make presents one to another, all animosity ceased, no criminals were executed, schools were shut, war was never declared, but all was mirth, riot, and debauchery. In the sacrifices the priests made their offerings with their heads uncovered, a custom never observed at any other festival."

The Encyclopedia Britannica says: "There is a difficulty in accepting the date of the Nativity of Jesus, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem."

Chambers' Encyclopedia says: "It does not appear that any uniformity in the period of observing the nativity among the early churches, some held the festival in the month of May or April, others in January. It is almost certain the 25th of December cannot be the nativity of the Saviour, for it is then the height of the rainy season in Judea, and the shepherds could hardly be watching their flocks by night in the plains."

Said the well-informed Brooklyn Eagle, few years ago: "It is curious that the birth of Christ and the day of his birth should have offered an opportunity for a diversity of opinion which has placed it in every month of the year."

The article then continues at length citing the opinion of numerous Christian scholars who were struggling to fix that date.

Now we apprehend a dream-begotten demi-God, "just growned," never had a birth day, and one date is as true as any other. The pagan festivals, every one of them, were transferred to Christianity; when Roman Catholicism gained civil control, it was then the Sacraments, long in use as were their festivals, and unactions, were transferred to the Christian system. It was then the whole list of the demi-gods were canonized, and placed

in the calendar of Saints. It was then the Inquisitional fires were lighted to burn those who were not willing to submit to the change; and then it was the great libraries were destroyed, and the monks commenced their manufacture of ecclesiastical history.

Races and Religions Were Intermingled.

It is well known to all scholarly readers that some 1,500 years before our era, civilization had made its largest advances in Central Asia and in the valleys of the Oxus and the Jaxartes, the former emptying its waters into the Caspian, the latter into the Sea of Aral. About that time, for causes not well understood, great waves of emigration, like bees colonizing, left the parent hive, moving southward, southwest and westward. Like a mountain avalanche they rolled on and desolated the countries through which they passed, and left only ruin in their trail. One branch settled on the tributaries of the Indus, driving the aborigines before them whose descendants now occupy the extreme of south India.

Other branches of this emigration descended the valleys of the Tigris and Euphrates; and others, by slow stages, establishing numerous colonies en route, reached Europe. The native population everywhere receded before the invaders, those of the West moving northward, and peopling those countries around the Baltic.

Wherever these intruders remained for a time they left traces of their wanderings by additions in language. Our own English inherits a few additions to its tongue from the parent hive. The word "daughter," originally signifying milkmaid, is one of those accretions.

Schmitt, Classical Examiner to the University of London, and Editor of Keightley's "Mythology of Ancient Greece and Italy," in his Preface, says:

"It is a universally acknowledged fact that the various branches of the great Aryan race, when they began their migration in different directions took with them their language, and that the languages of Aryan origin, although greatly modified and altered during the long period that has elapsed since their separation, still bear unmistakable marks of their original identity."

"Can it have been otherwise with their religion? Certainly it is they continued to speak the same language, equally certain it is their form of worship and their religious ideas remained essentially the same. What ever changes time and circumstances may have wrought, the fundamental conceptions about the gods and their relation to man and the world must have remained essentially the same in all the branches of the Aryan race. In course of time the myths brought from their original homes were altered, and their true meaning was forgotten and even changed into something that may appear to us absurd, but just as in the case of language, their real significance may often still be ascertained by tracing them to their origin, or by comparing them with their primitive forms presented to us in the sacred books of India. Therefore to deny all connection and affinity among the Aryan races appears to me as unreasonable as it would be to deny the affinity of their languages."

The student laboring to learn the origin of our Western religion, by which we mean that of Europe and America, in contradistinction to that of the Orient, must, to do the subject justice, first become acquainted with the old faith which the new has displaced, always keeping prominently in mind the statement of that eminent historian, Polybius, who lived and wrote 131 years before our era, when he said:

"History, not founded on Truth, is an idle tale that may serve to entertain or amuse, but not to guide or instruct."

And we desire to place on record the closing words of that voluminous author Hon. Alexander Del Mar, in his "Ancient Britain," and make them applicable to all we have or may write in regard to sacred or profane history down to the period of the Reformation and for many years later while Catholicism and Protestantism were engaged in deadly strife. Said he:

"It must never be forgotten that the written records of the past were for twelve centuries in the keeping of men who saw in them only the instruments of their own elevation, and who never hesitated to mold them to their own ambitious theory of government. These records must therefore be rewritten; and although the paucity of materials may render incomplete or unsatisfactory all present efforts to restore the entire truth, the dignity of the subject and the value of the achievement will doubtless stimulate others and still others, to the task, until it is successfully and completely accomplished."

Every page of both sacred and profane history which has descended to these times, written prior to the beginning of the 16th century, has come to us through the corrupt hands of Roman Catholics. The world's great libraries were destroyed by them, and in their interest. The great thinkers through all the ages, were tortured, imprisoned and slain, if they dared say a word exposing the vices and crimes of priest or prelate. Learned scholars who have directed attention to the subject say there is scarcely any literature extant while Catholicism was dominant which was not either forged or interpolated in the interest of the church.

An Over Estimated Book.

Revenge is retaliation for a real or imaginary injury, and is one of the most despicable acts of human nature. He who takes vengeance in his own hands, and resorts in kind, or by some other method, is a dangerous member of society, and if known is universally detested and shunned.

The incendiary with his torch; the railroad wrecker destroying a multitude of lives; the ambushed assassin, under cover of darkness plunging his stiletto into the breast of a friend; the hamstringing of horses and cattle, and a thousand other criminal devices, are frequent methods of revenge, and always betray a character devoid of the natural instincts of genuine manhood.

The word vengeance is synonymous with revenge. But the "holy record" Deuteronomy 32:35, puts into the mouth of the Lord these horrible words: "The Lord will take vengeance on his adversaries."

And then, Nahum 1:2—"God is jealous, and the Lord revengeth; the Lord is revengeful, and is furious; and the Lord will take vengeance on his adversaries, and he reproveth wrath for his enemies."

There are many other similar passages. These characteristics of the Jew God, so loathsome for man to practice, have no place with the God of a well-informed Spiritualist worship, and no God is worthy of adoration who is "revengeful and furious."

Some readers dislike to see these Bible quotations. They prefer to remain ignorant of the actual character of this idolized book, and little suspect what is found therein, because the priesthood continually falsifies its teaching. It is greatly overestimated, and he who relies it unred on his library shelves is in no way the loser.

Eliminate or Shut Up.

Levitation is defined by the American Encyclopedia Dictionary as, "The act of making light, lightness, buoyancy." Among Spiritualists a name given to the alleged phenomena of bodies naturally heavier than air becoming buoyant, and floating in the atmosphere."

Christians have ridiculed the idea of levitation, and we own frankly we have questioned the genuineness of such exhibitions. But if any trust can be placed in the apocryphal books of the Old Testament, which are to be received as of divine authority, as the Catholics in General Council at Trent, in 1546, said they may be, and the Church of England say "they may be received for example of life and instruction of manners," then our over critical brothers should stay their bitterness.

Says Kitto, in his Cyclopaedia of Biblical Literature, article "Habakkuk":

"In the apocryphal appendix to Daniel, in the story of Bel and the Dragon, we are told that an angel seized Habakkuk by the hair, when he was in Judea, carrying food to his reapers in the field, and the angel transported him through the air to the lion den in Babylon, where Daniel lay; and that, after having provided the latter with victuals, he was the same day carried back to his own country in like manner."

From this quotation it would seem Christians should not be incredulous. The wildest stories related by Spiritualists are excelled in almost every instance by parallels in the Bible. Prison walls opened to let imprisoned Paul and Silas free. Moses and Elias appeared and conversed with Jesus. Spirits appeared and furnished desired information to King Saul, at the bidding of the Witch of Endor. And, the amazing as it may seem, Balala's ass saw spirits, and talked with his master of them.

Christians, please, do eliminate those things from your Bible for giving you war on Spiritualists for giving practical examples of "inerrant facts," like those which abound in your inspired volume.

Women in Revolt.

A news statement from Paris, Ill., says:

Somewhat of a sensation was made here by the statement of Rev. A. C. Haegeman, who has just resigned the pastorate of the First Baptist church to take up missionary work in Cuba. He declared in effect that he was practically driven from his pulpit by women in his congregation. The women, he said, wanted to run the whole church. They took charge of everything, he declared, and the pastor was completely at their mercy.

Good for the women. They have been slaves of the pulpit from the time "memory runneth not to the contrary." They have been preached at; have furnished the principal communications of all the churches; they have raised the money to pay the preacher, and meet current expenses; their yellow-legged chickens have supplied the festal tables; and their nice bread, by a simple prayer of the priest, has been converted into the real body of the dead and risen Jesus. In taking charge of everything, and running the whole church, from which the late boss has just fled, they have only assumed their rightful moral and legal status. Cheers for the sisters. Groans for the ex-priest, and late would-be master.

Send In Your Subscriptions.

Now is the time to awaken an interest in The Progressive Thinker. What would Spiritualism be without an ORGAN TO DISSEMINATE THE NEWS that occur in connection with our glorious Cause? Without an ORGAN, one section would not know what another locality is doing. The Progressive Thinker is now the only Spiritualist paper through which you can reach leading Spiritualists throughout the country. The Religious Philosophical Journal, The Banner of Light, and Light of Truth have suspended publication for want of adequate support, leaving the field almost exclusively to The Progressive Thinker.

All who subscribe for The Progressive Thinker get a valuable PREMIUM BOOK. Thousands upon our list have secured each year a premium book for 25 cents; the whole four-

teen costs them only \$3.50. After we reach the postage on them we receive for the whole fourteen about \$2.10.

Did the world ever see the like? No, absolutely NO!

And after we pass off the stage of existence, WHO WILL DO as we have done?

Is it not about time that the great mass of Spiritualists make an effort to spread broadcast The Progressive Thinker and thus awaken Spiritualists generally to a full realization as to what is going on in our ranks?

Our new Premium Book, INTERWOVEN, is a veritable GEM OF BEAUTY, and its contents will deeply interest you. Send for the paper one year and this remarkable book. The paper one year ONE DOLLAR; the Premium Book, 25 CENTS.



"INTERWOVEN" Spirit Messages From a Son To His Mother.

Is the title of our new Premium Book, and we wish to GIRDLE the whole globe with it. It is sent out to all subscribers for 25 CENTS when accompanied with a yearly subscription for The Progressive Thinker—practically a GIFT, as we have to pay the postage and expense of mailing. Send for it.

A BLOW AT FALSE PROPHETS.

The city council wishes to drive out of business the alleged seers, prophets, fortune tellers, seventh sons, and other impostors who thrive upon the superstition and ignorance of the community. In making the attempt the aldermen have a job on their hands. These frauds have been doing business too long to be rooted out in a day.

They have customers among rich and poor. They rob all who have dealings with them—the people who wish to recover stolen property, the sick, the speculators, those who want their dreams interpreted, and the silly girls who wish to know about future husbands. They live off the weakness of others. One of the specialties is finding buyers for mining stocks worth nothing. The simpleton who consults them about investments is told to lose no time, but buy certain stock. He invests and loses. The amazing as it may seem, Balala's ass saw spirits, and talked with his master of them.

Christians, please, do eliminate those things from your Bible for giving you war on Spiritualists for giving practical examples of "inerrant facts," like those which abound in your inspired volume.

A GOLDEN SHEAF.

Aptly named is the volume of selected literary gems embodied in the "Golden Sheaf," prepared by Hudson and Emma Rood Tuttle, as a souvenir of the fifteenth anniversary of their wedding life. So auspicious a "golden wedding" fully merits such a token of appreciation of their wedded life, not only by the gifted authors themselves, but also by their many appreciative friends who have been instructed and helped by their literary contributions, and can enter into and partake of the spirit of their happiness.

No appreciative reader can fail to be spiritually benefited by this book, which in contents and in exterior dress is worthy a place in any library and on any center table. It is furnished for the moderate price of \$1, which should be sent direct to Hudson Tuttle, Berlin Heights, Ohio. It will be a dollar well expended, not only for the intrinsic value of the work, but also as a token of appreciation of the labors of the versatile authors in the field of Spiritualism and humanitarianism.

MR. ABER, THE MATERIALIZING MEDIUM.

Word comes from the State of Washington expressing great dissatisfaction with his seances. Mr. Aber sits under his own test conditions, which are in no wise satisfactory to the great mass of Spiritualists who think for themselves.

Fifty or more mediums have been exposed—that is, when the "spirit" was grabbed, in every case it proved to be the medium or a confederate dressed in artificial toggery, posing as a being from the realm of souls; and the same result will undoubtedly follow if one of Mr. Aber's materialized spirits should be grabbed. When Mr. Aber sits under "his own" test conditions, insist on placing a mosquito netting (of your own make) over him, tacked securely to the floor. When that is done, watch for results.

Complimentary.

A prominent Chicago journalist wrote the editor the other day: "Your work will long survive and continue many years to influence your readers in the right direction, that of mental freedom. If there be any good, Truth must be good." Thanks.

Read and Remember.

Stirring Words Concerning Several Important Matters of Interest to Spiritualists.

It is not time for vain regrets or useless tears. The John Goff will case is not finally ended. There will be no funeral service until we are certain of having a corpse. Already it is making its way as steadily and rapidly as legal ceremonies will allow, to the Supreme Court of Michigan for another adjudication. Such a step would not be taken if there were not excellent reasons for it. Time, patience, and money for the expenses, are now in order, instead of mourning.

Yesterday, as I entered the executive office of one of the most prominent Railroad Passenger Associations of the middle West, I was in time to hear two black-robed sisters of charity told that the members of their orders, as well as priests and ministers, must hereafter pay full fares when traveling on steam lines there represented.

Spiritualist ministers, as well as those of other denominations, will not be granted reduced rates for 1908 by the roads belonging to either the Central or Western Passenger Association. This policy has, of necessity, been adopted by reason of the establishment of a minimum two cent mile passenger fare by the States in which the interests mentioned operate.

Remembrance of this will save much unnecessary correspondence.

Let us hope that ordination simply for the purpose of turning our ministry into a theological scalper's bureau will never again return to plague the official boards of our auxiliary State Associations.

How many friends the lyceum always has upon the floor of our National conventions! Everybody audiences are certain. Marvelous theories are evolved and treasure-houses of eloquence are exhausted to show the

certainities of achievement under each plan suggested. But there is more virtue than enduring vim in these outbursts. Few of the talkers go away doing anything practical, unless it be fault-finding, until we next convention, when they begin right where they left off before.

Our National Lyceum Superintendent is facing difficulty in getting any response at all from the majority of our existing lyceums. Why is it so? A broader and more effective work can be done by each organization acting all alone, let the N. S. A. stop its appropriations for that branch of effort. If your home lyceum is so successful that you are self-sufficient and need no outside help, is that not the very reason why you should share your methods and counsel with struggling workers less fortunately equipped?

Let the lyceum workers of New England—the home of our revered brother, Andrew Jackson Davis—give from the fruitage of their skill, experience and originality to the tollers of other sections. Let the North and South and West meet the laborers of the East in a spirit that places purposes above persons, burying individual jealousy and knowing no other emulation save the noble one of who best can work and best agree.

Get in touch with Mrs. Elizabeth Schauss, National Superintendent of Lyceums, 617 Congress street, Toledo, Ohio. SHE needs your co-operation. YOU may be benefited by her help.

The strength of Spiritualism in England to-day is built upon its scores of lyceums and the hundreds upon hundreds of pupils therein. Some of their graduates are among the most powerful lecturers upon our platforms in the United States.

Who and where are our laborers for the children and youth? GEO. B. WARNE, President N. S. A.

G. H. BROOKS ARRESTED.

Under the Charge of Fortune Telling, This Noted Lecturer and Medium Has Been Arrested in Pittsburgh, Pa.

To the Editor:—You, no doubt, will be surprised to learn that, after nearly thirty years before the public as a medium in the cause of Spiritualism, on last Saturday I was arrested in my room at 205 Bouquet street, and taken down to the police station, charged with fortune telling. I am now out on bail. My hearing comes off on Friday the 20th, at 10 o'clock. What the result will be, I am unable at this time to state. I should have notified you of this before, but I desired to keep this from my wife, whose health is anything but good, until after the matter was over, but the Associated Press has carried the news all over the country and my wife has found it out. And I feel now many friends through the country should be aware of the fact and have not time to write more fully, but will let you know as soon as I can, and write the full account of the same for The Progressive Thinker. Everything is being done that can be and I feel sure there will be success in the end.

Most truly your friend, and the friend of all honest workers,

G. H. BROOKS, 205 Bouquet St., Pittsburgh, Pa.

LATER PARTICULARS FROM MR. BROOKS.

To the Editor:—I have just had my hearing, and I am to carry the case up, and have a jury trial. The trial comes off in January. While I deeply regret this matter, yet it has got to come some day, when the question of the rights of mediums is to be met. My friends here in Pittsburgh say there could not have been a better subject than myself; yet if out of this there is to come good to all, then, I am ready to face what lies before me.

The First Church of Spiritualists here, that I am now serving, under the leadership of Mother Stevens, is standing by me. The N. S. A. is, necessary, ready to make this a test case. In order to do so we are in need of cold cash, and I ask my friends through the country, and the Spiritualists at large, to come to our help by sending to Mr. C. L. Stevens, treasurer of the N. S. A., 213 Seventh street, Pittsburgh, Pa., or to myself, 205 Bouquet street, such sums that can be raised. Brother Stevens authorizes me to use his name, and I ask from one and all a help in this our hour of need.

I will write more fully hereafter and give an account in detail. Now, friends, let us all pull together, so we can have this matter settled, either one way or the other.

G. H. BROOKS, 205 Bouquet St., Pittsburgh, Pa.

FORTUNE TELLING.

Equal and Exact Justice for Priests and Ministers as Well as Mediums.

I see in the New York World of December 16, that at Pittsburgh, Pa., do Oyles, wife of the commercial representative of CHL, in that city, and the Rev. George H. Brooks, pastor of the First Spiritualist Church, on a charge of fortune telling.

The police allege that Rev. Brooks has been holding seances to which charged admission; that he has also been summoning spirits from the other world to converse with friends and relatives in this.

Now, what is "fortune telling"? Is it not telling a person's past, present, and future destiny? I understand that it is.

Now then is not priestcraft, Catholic, Jew and Protestant, made up of "fortune tellers"? Do not the priests and ministers

GRATEFUL THANKS.

Expressed by Hudson Tuttle and Emma Rood Tuttle.

The Golden Sheaf has been sent out to the homes of those who invited its coming. The responses have been a revelation to us. We knew, by correspondence, that we had warm friends, many of whom we have never had the pleasure of meeting, but we did not have the assurance to claim such a host, or that we merited, by the work that has seemed the most commonplace to do, the fraternal feeling they have bestowed. We gathered up, in a chapter, sentences here and there from letters containing subscriptions for the volumes, but since publication we could make many changes from the letters acknowledging its reception. We cannot otherwise than experience a feeling of profound happiness and gratitude both for the soulful words and the sacred influences which have impelled us to write. Oftentimes the discouragements have been great, the burden great, and the written words have gone forth on the great sea of literature seemingly lost in the waste of tide and currents. All like to know that their labor has not been in vain; that they have not written their life's work in sand; and now comes to us the answer of our questioning, assuring and strengthening, that the brethren we cast upon the waters, drifted by unknown tides, have been received, and stimulated to higher spiritual thought and endeavor. Do you know, dear friends, that had you sent diamonds in your letters, they would not be comparable with the priceless words you have written? And yet they humiliate, for it seems to us that the letters are what might have been; that our efforts have been weak to what we desired. They call forth an underlying prayer to merit your high regard, and more arduous endeavor.

We have found it impossible, with all that has pressed upon us, to personally answer, as we feel so earnestly inclined to do, and take this means to thank you one and all. We have placed your letters in a folio, as a treasure volume.

Especially do we desire to express our gratefulness to J. R. Francis, who allowed us to present our plan of publication to the wide public reached by The Progressive Thinker; and thereby made possible the great success of the volume. Yours gratefully, HUDSON TUTTLE, EMMA ROOD TUTTLE.

claim to tell the people's fortunes? Let us see. They tell the people of a future destiny; "heaven" and "hell" are places where they will go; they set themselves up as judges over the people, and tell them what to do to go to heaven, and if the people do such and such things, they will go to hell. And only this, but they hold seances, or meetings, and claim the Spirit of God, and the Spirit of Jesus is there and controls them.

Especially is this claim put in when they have "revivals"; for if the Spirit of God or Jesus was not there, of course there would be no conversions.

Do not ministers claim to be "controlled" by the Spirit of God when they preach?

Do not the ministers claim that the Spirit of God and the Spirit of Jesus will be at the prayer meetings and at the church on Sundays to meet the people?

Again, do not the ministers and priests take pay (money) for the part they play of being a medium between the Spirit of God and the people? Let the Spiritualists of Pittsburgh have some of these ministers arrested for "fortune telling," and receiving pay for it, and see how they will come out. Give us justice to all alike.

Norway, Me. C. E. BROWN

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be misled. You do not want to talk with a hypocrite—Ingersoll.

That Wonderful Medium.

Mr. T. W. Stanford's Remarkable Seances at Melbourne, Australia, with the Wonderful Medium, Charles Bailey, as Reported in the Harbinger of Light.

By Mrs. Charles Bright.

It is with much satisfaction that the page of spirit emanation, as photographed by the great nerve specialist of Paris (Dr. Hippolyte Baraduc), is reproduced as supplement to this issue. Science, as is increasingly pointed out in these columns, is bringing us very close to the psychic world. The widespread and absorbing interest in occult subjects is shown by the fact that the oldest established English pictorial journal, The Illustrated London News, devotes an entire page to these wonderful experiments. In the accompanying descriptive article the writer, who signs himself "Parisian," says:

"Psychic research has attained an immense vogue in Paris. Many people, scientific and pseudo-scientific, give themselves to the study. One of the foremost is Dr. Hippolyte Baraduc, a qualified medical man, who believes that psychic knowledge can be applied to the treatment of nervous maladies. 'There are illnesses without name, and without specific remedies,' he says. 'It is these which I can benefit by my knowledge of the mental environment.' In his own language, they are the fluidic troubles of vitality. According to his theories, there is not only a physical body of flesh and blood, but a fluid body, and vibrations. Dr. Baraduc has succeeded in taking some remarkable photographs—mental images of the person. They are generally taken late at night, in an absolutely dark room. A highly sensitive plate is used which is capable of registering the emanations of life given off by the hand of the subject. Sometimes, where the astral body or aura is taken, a green electric light is employed. The results are really extraordinary. The doctor has a series which shows the progress of a person, originally possessed of delusions, toward mental health. In the first of the series the aura of this poor, tormented person is a tortured mass of clouds. It is confusion rampant. No head or face is visible. The patient is in a dense fog of her own confused mental atmosphere. Her vibrations are of the most terrific character. In a second photograph the head is vaguely outlined. There is a semblance of a face. The clouds have shifted and opened up. In a third photograph you can see the face plainly. The conditions are much more serene than in the two preceding negatives. Mental health is being established, and sound thoughts are driving back the forbidding shapes of shadowland. The patient is surrounded by a gray and neutral atmosphere, the sign of the approach of normal conditions. Some of the photographs reproduced in Supplement are even more curious, and are explained below the picture."

"The remarkable cures at Lourdes during the procession of the pilgrims have much occupied the attention of psychic investigators. What is this mysterious force that cures the obstinate disease unaffected by ordinary medical treatment? Dr. Baraduc has succeeded in photographing it. The Light of Life he calls the mysterious fluid, and he has fixed the phenomenon on his photographic plate. To the naked eye the form of this curious and curative force resembles that of stars or snowflakes. In another picture we see a further example of a Benediction. The 'vibrations' from the hands of a priest in the act of blessing have been fixed on the plate."

If the photographic lens, as in the case of star photography, and in spirit emanations, can record what to normal eyesight is invisible, it goes far to prove that clairvoyant gifts are simply a natural extension of the human vision, just as the X-rays in revealing the inner structure of the bodily organization explained what clairvoyant diagnoses had been doing for the last half century. One well-known journalist in Sydney, who in a late issue of his paper had the hardihood to declare that "a man who believes in occult things is not educated," would have had his eyes opened at Mr. Stanford's circle on Friday evening, October 18, when, in view of all present, a materialized hand was formed, and a message was written by it in pencil on a sheet of paper, while the medium was seated in a chair placed upon the table entirely out of reach of it. It is the man who refuses to note the signs of the times all around him who is "not educated" in the true sense, and who merits the title that this flippant journalist bestows so airily on the man who does—namely, "an ignorant ass." He speaks of what are now acknowledged psychic facts as being "contrary to law," little imagining that there are laws in this marvelous universe not yet understood. Men like Dr. Alfred Russel Wallace, Sir William Crookes, Lombroso, Myers, Hodgson, Hyslop, have devoted their scientific experience and rare intellectual gifts to the investigation of these laws, with the result that they are all to-day whole-souled believers in the existence and potency of an occult world now being revealed by science. To speak of men like these and their confederates—now counted by the hundreds—as "ignorant asses" bespeaks a mind that has as yet failed to grasp the importance of a subject destined to change the religious and social outlook of the future.

The following is a brief account of the seances held since our last issue:

56th Seance. September 6th. Address by Dr. Channing, "A Peep Behind the Veil." Through indisposition of the medium, physical phenomena could not take place. A short address by Rev. Gilbert White on spiritual conditions and health concluded the meeting.

57th Seance. September 13th. Address by Professor Denton on "Human Progression." Phenomena. Lump of clay containing mosaics. Piece of Indian tapestry brought measuring 11 feet in length and 5 feet in width. Details of its production were given in October number.

58th Seance. September 20th. Address by Professor Denton on "The Saviors of the World." Lump of clay with mosaics. Quantity of buckwheat placed in dish on table. Three seeds from Japan planted in flower pot. A plant grown about three inches high, which was promised to develop in the garden to a large tree bearing flowers in the hot weather.

59th Seance. September 27th. Address by Professor Denton, "Is There a Personal God?" Small bird brought to replace one that had died in aviary. Lump of clay with mosaics. Bundle of manuscripts from Tibet.

SPIRITUALISM FROM A SCIENTIFIC STANDPOINT.

Address by Professor Denton, Delivered on the evening of August 16th, 1907.

[Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins St., Melbourne.]

Let me say at the outset, that I, for one, do not believe in

promiscuous gatherings to witness the production of spiritual phenomena. I do not think much good is done thereby, and I myself believe that it should always be conducted by some responsible person under test conditions, to be of any value. Much that has passed for genuine phenomena in the past has been ultimately proven to have been false, because there were no safeguards. Truth is fearless; it is only the false that need be afraid. Truth courts investigation—rational investigation. I have been to quite a number of Spiritualistic meetings and have noticed a number of men and women assembled to witness certain phenomena. I do not say they are not good people, but quite a number of them have come just out of sheer curiosity; others have come to have a good evening—to be entertained. The true Spiritualistic investigator should not come for either of these motives.

The phenomena of Spiritualism can be demonstrated scientifically. Scientists have for a long time, and for certain reasons, been very chary of investigating or even assembling in a place to investigate phenomena. One reason is because, hitherto, much of what is called investigation has been entirely in the hands of irresponsible and often credulous persons. If this were not the case, fortune-telling could never have gained or made headway as it has done. Therefore I, for one, and I trust that you do also—favor spiritual investigation under scientific or test conditions. There must be some safeguards to prevent people being imposed upon, for this is one of the most sacred subjects under the sun, and the man or woman who would foist upon his or her fellow beings spurious phenomena should be counted guilty of one of the greatest crimes that it is possible for them to perpetrate. The intercourse with departed friends and relatives has to deal with the affections—with all that is holy and sublime. How sacred and holy should be the hour spent in communion with the unseen world.

How Scientists Experimented with Eusapia Palladino.

But I am pleased to record that scientists have at last turned their attention to Spiritualism and its phenomena. Some of the highest minds are investigating at the present time, especially in such countries as France, Italy and Germany. One of the latest converts, Professor Lombroso, commenced to investigate Spiritualism distinctly prejudiced to it. This has, in fact, been the attitude of nearly all the scientists who have been converted to Spiritualism. It must be noted that it is not the ordinary medium that is usually selected when scientists give their attention to these matters. In Italy we have Eusapia Palladino, an illiterate peasant woman, discovered some few years back by a certain scientific gentleman. They were astonished at the results obtained by her mediumship. It was well known that Palladino was an uneducated woman, but they obtained through her writing in many languages. She spoke with new tongues, and since that time the investigators have made great progress. When your medium was at Milan he saw a number of casts taken from impressions in clay that were received under test conditions at her sittings, which I will describe to you. The room was specially selected by these scientists for their test sittings. It was kept closed and securely locked, and only opened to permit the entry of the sitters with the medium, who had been carefully searched. In one corner of the room, which was almost bare, save for a table and chairs, was a small table. Palladino sat behind the small table with her back to the corner of the room. Around that table the scientific gentlemen took their seats, the medium placing her hands on the table, and they placing their hands on the table and on hers also. In the opposite corner a little table was placed with a lump of soft clay, about half the size of this board (pointing to the one in front of the medium), and specially prepared for the occasion. All being ready the light was turned out just as it is turned out here, and for about the same length of time. The skilled investigator knows full well that phenomena are more easily obtained and more satisfactory when this is followed out. But unscientific and unthinking persons just simply laugh and jeer at this necessary condition. It has been proved by such skilled investigators as Dr. Hodgson and Dr. Hyslop that light affects the vibrations largely, and as all results—the passage of matter through matter, communications, the production of almost any and every phenomenon—come through these vibrations, it is necessary to have the strongest and best conditions available. At this seance with Palladino the light was turned out for a very short time, and when it was turned up there were distinct impressions on the piece of clay, at the other side of the room, of baby hands, hands of grown persons, and foot prints. The clay was then preserved and dried, and plaster casts taken from it, and these were given to various societies. Any number of these have been received under test conditions. It is also noted that the fingers of the medium are short and slim, but many of the finger prints in the clay are thick and coarse. Other remarkable phenomena have also been received through this wonderful medium.

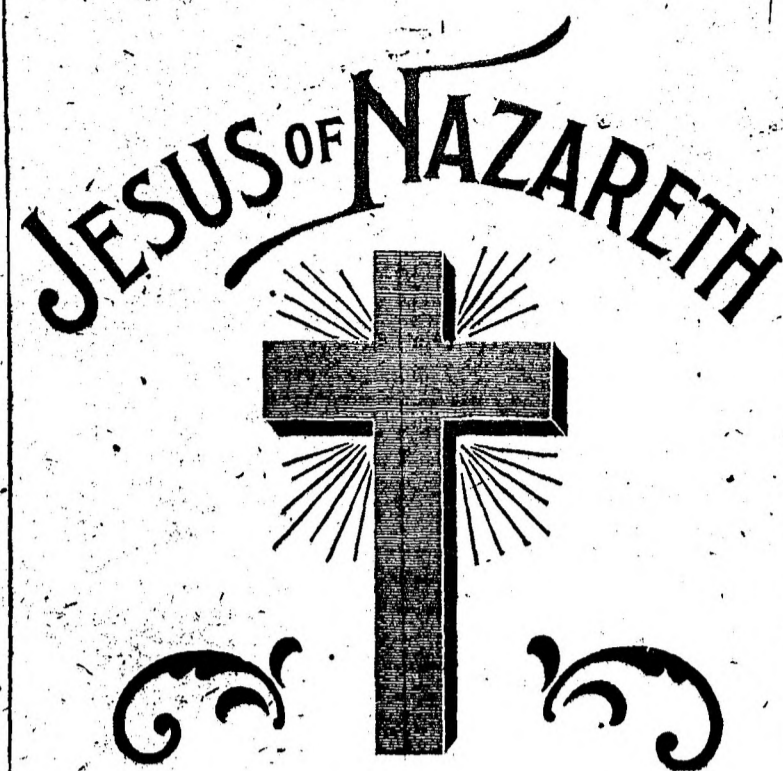
Experiments with Charles Bailey in Italy.

At the meetings in Italy every precaution against fraud was taken. There was no loophole whatever. If a person were the greatest conjurer, the most wonderful adept in the world, it would be of no use under the conditions that obtained at these meetings. The same stringency was observed with the sittings of your medium. I was present throughout his tour in Italy, and I have never known more stringent tests applied than to Charles Bailey. Being present and speaking on several occasions, I took stock of everything, and inwardly applauded these precautions because truth has nothing to fear. At Milan the editor of an evening newspaper and a skeptic to boot, suggested a further test, to which the committee objected. It was carried so far that Professor Mazzarati resigned his position as chairman for this reason, because, as he said: "All the conditions we imposed have been faithfully carried out. It is not right for us to obtain fresh conditions." Dr. Whitcomb, however, consented. The further test was to entirely encase the medium in a bag, and to put another network bag over his head so that he could breathe through it. In less than twenty minutes a bird, a native of India, was produced, and they had present a skeptical gentleman, Dr. Grassini, doctor of laws and letters, and professor of Eastern languages, retained at a weekly fee to interpret or translate the Hindoo tongue as spoken by the controls. This is not generally known, and I have much pleasure in stating it here to-night. He translated the language of the Hindoos, and put them through their facings, so to speak, by asking any number of questions, which were all satisfactorily answered.

The Need of Physical Phenomena.

As regards materialization, there are just two or three powerful materialization mediums in the world at present, but there are others developing. God, through the spirit world, is raising up men and women to demonstrate this wonderful and beautiful truth, and now that the scientific world has turned its attention to this phase of mediumship you should expect great things. Physical phenomena can be scientifically demonstrated. A man may have faith, but I can tell you of a great many people who have not. The Church, as it is constructed to-day, calls upon its members to have faith; but they cannot demonstrate

THE CRUCIFIXION, BY AN EYE-WITNESS.



WOULD YOU THINK

it possible that there is a man or woman of intelligence in all the land, who would not want to read a contemporaneous account of THE CRUCIFIXION written by a personal friend of Jesus, who was present and took an important part of the tragedy itself and in the events of the time?

We think not. "THE CRUCIFIXION, by an Eye-Witness," now ready for delivery, is unquestionably the most fascinating and absorbing ancient manuscript thus far discovered.

It contains the ANCIENT LETTER OF JESUS' FRIEND, written in Jerusalem seven years after the Crucifixion to his friends in Alexandria.

telling them the strange, simple and impressive story of his FRIEND'S CRUCIFIXION, of his removal from the Cross, his resurrection and subsequent death, as he witnessed the events.

The manner in which this portentous story came into our possession is told, and the authenticity of this ancient letter is VOUCHERED FOR in a manner which must appeal to thinking men and women.

This book also contains a contemporary description of Jesus' personal appearance, and the DEATH WARRANT OF PILATE under which he was crucified.

The book is bound in cloth with gold stamp, contains a rare engraving of Jesus, and is always ready for delivery to any address upon receipt of One Dollar. Order from this office.

TO THE TRUE SPIRITUALISTS OF ILLINOIS.

Kind Friends and Co-Workers: We are desirous of enlisting every Spiritualist who has an interest in common with fellow-Spiritualists, and believes in organization, in one grand working-body, in this State, at least, and kindly solicit your co-operation and energies in this direction. We must get together and pull together or the name and cause we so dearly love will be swallowed up by the churches and the world, and we will be left to look in wonderment at the disappearance of a truth we thought we owned. If there are not enough of the solid believers in Spiritualism in your section to organize a society, we ask you to send in your name and that of those whom you know to be in sympathy, and we will see what we can do in strengthening and organizing Spiritualism upon the solid basis it is entitled to. Let us hear from you and try to get in closer touch. Send for Application Blanks. Come, let us unite and record ourselves for the truth that shall make the world free. Become a member of the State Association, and take part in the deliberations, and help push the movement forward.

Yours for the Cause of Truth.

T. WILKINS,
Secretary, I. S. S. A.

40 Loomis St., Chicago, Ill.

anything in support of their contention. It was not always so. In days that have long passed away signs and wonders followed the teaching of the truth, and that truth was most simple and beautiful. It was not complicated dogmas and doctrines that even a university professor cannot understand, though he may say he does, but it was the truth in all its simplicity, and as the Old Book puts it: "The wayfaring men, though fools, shall not err therein." And that truth—the teaching and preaching of that wondrous truth—was followed by signs and wonders. Now, Spiritualism shows forth the signs and wonders to-day; hence all those who live to God can rightly be called primitive Christians if they follow in the footsteps of the man of Nazareth. He bade his followers carry on the good work, and for centuries they did so; but, alas, that dark, dark night in the middle ages closed in on the world, shutting out much of this glorious truth; but the true light is now shining again. We desire that the scientific world should give ear to these matters and investigate. You, I am sure, and the spirit world, I know, will offer every facility and encouragement to them to investigate Spiritualism with its wondrous phenomena; and it can be demonstrated. With proper precautions taken, and the meeting conducted under test conditions, no matter how biased or how prejudiced a man may be, he will be forced to admit, as Sir William Crookes, Dr. Alfred Russel Wallace and others have been forced to admit, that there is a power and force operating independent of those who are in the flesh. And then the next step is to satisfy them that this force or power operating is put in motion by the spirits of men who once dwelt in the flesh. Don't be surprised that the scientific world has been somewhat tardy in consenting to investigate Spiritualism. Science proceeds very slowly. Let me give you one fact. You have had from time to time flint and other stone instruments—prehistoric—brought to this circle. For a long, long time similar prehistoric flints had been collected and shown to scientific men, and a certain man started the theory that they were the implements that were chipped from stone by men who had lived long ages ago. The scientific world ridiculed it, laughed at it. Some went so far as to say that they were little pieces that had fallen from the clouds. But, after careful investigation, it was found that the theory put forward by this scientific person was the truth, and that they were prehistoric flints chipped by men who lived in prehistoric times. I could give you many other instances. So do not be surprised at the slow progress made in the scientific world. But scientists having once turned their attention to these things and established one fact, be assured they will not let go their hold, and the laymen, together with the great crowd who tell you that it is impossible, it is absurd, it cannot be, will fall in line. When Jesus was upon the earth plane, some of those who occupied seats in the Sanhedrim made this inquiry: "Have any of the great believed in Him?" And they asked that question because if any of the great people believed on Him, then they would fall in line. This is always the case, and it is so to-day. I say that most lay people are incompetent to investigate, this important subject, and for many reasons. One is that they are too much addicted to sport, in this country at all events. On the spirit side we desire serious, thinking men to investigate, not flighty, shiftless people. By and by we shall have the newspapers giving their adherence and support. They will be the last to come in, the very last. When the scientific world

(Continued on page 8.)

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QUESTIONS AND ANSWERS

This department is under the management of HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form. In order to secure brevity, and to avoid the possibility of misinterpretation, the style becomes terse, and the style becomes terse, and the style becomes terse. Every one has to wait his time and place, and all are treated with equal favor. No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the question is of a general nature, it will be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

M. R. Lees:—Q. Will you kindly give us instructions how to form a circle, under the best conditions for successful results?

A.—From a tract, which I published, giving this information—it is now out of print—I select the following paragraphs, which give all that is essential to enable the investigator to proceed in this work:

The investigation of spiritual phenomena is best conducted in the home circle. It is there the departed love to return, and anxiety to receive on our part is met with even greater desire to communicate on theirs. Sensitiveness, or the mediumistic faculty, is possessed by all in varying degrees, and is capable of cultivation. There is nothing miraculous or mysterious about it. Sometimes a member of the circle that gathers around the table for the first time is found to be mediumistic, and communications are at once received from spirit friends. This is not often the case, however, as there are certain essential conditions, and several attempts may have to be made before these are complied with.

Although there is nothing arbitrarily fixed in the matter of forming a circle, as is commonly supposed, there are rules the observance of which will facilitate development. The number in the circle should not be less than four or more than twelve. The members should be so selected that, as a whole, there will be perfect sympathy and harmony. An equal number of males and females is preferable to a preponderance of either sex. The date of meeting should be fixed and unchangeable; and every member should attend regularly. The session should be held at least once each week, but not more than twice. It is best, when practical, to have a room set apart for the circle, and invariably meet there. The members should sit around a table, always occupying the same places, except when requested by the spirits to change. The sensitive, or known medium, should form part of this circle, the members of which may or may not join hands. At the commencement, joining hands (the right over the left always) has advantages, but afterward the hands can be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. It should be constantly borne in mind that pure air and convenient seats, insuring perfect ease and physical comfort, are essential to success. Even more necessary is freedom from mental excitement, dogmatism, and self-assertion. There must not be feelings of hate, envy, jealousy or contempt between the members. Vicious and ignorantly credulous persons—also triflers and arrogant skeptics—should be rigidly excluded.

When manifestations are received through such a circle, their value is increased by the fact that the character of the members and of the medium is known. Tests may be applied, and the means are at hand for a thorough study of the subject.

What is more, we furnish our departed friends the means whereby to approach us and make known their identity to us, but their only affecting attention. We catch a gleam through the parting curtains of the life beyond the changes of time. We become conscious that the real life is over there.

Many of these requirements may seem arbitrary, but they are based on sound reason. Thus of all methods to dissipate spiritual force is to hold circles at any and all times. Undesired and undesirable spirits are invited and prey upon the ground. It is necessary to appoint the day and hour that spirit friends may know and come, otherwise when the seance is held they may be away and others step in and assume control. Having thus once entered, it may be very difficult to dispossess them, or even to determine if they are not personating the friends we think we talk with.

Dedicating a room for the purpose is not an essential condition, but is most helpful as a first step. The consecration of shrines, of temples, or the tripod on which the Seidat sat to receive the messages of the Oracle, was recognized as important by the ancients. The setting apart of the

church edifices to worship, and that alone, has called forth censure and ridicule, yet is founded on well-known psychic laws, which Spiritualists, who, of all others, should understand and comply with, almost universally ignore. They assemble in halls reeking with psychic influences of antagonistic politics, public dances, or third-class shows, and expect of lecturer or medium the best results of their communicating intelligences. They ought to know that more opposing conditions could not well be instituted. I have been in halls where the vivid comparison seemed only adequate to express the horror of serving a repast in a reeking stable.

The seance should not be held with the set purpose of obtaining any one phase of manifestations. Cultivate along the line that gives most promise.

Nor should the members become discouraged if not successful after many sessions. It requires time to harmonize the circle.

Lastly, while a cheerful mind is helpful, and conversation not barred, gossip and flippancy are detrimental. The hour of the seance should be a "season of prayer." To converse with our dead should inspire us with reverent chastity of spirit and earnest desire, which is the soul of prayer, for their near approach and inspiration.

For this purpose, music, especially vocal, in which all join, the reading of selections, with helpful conversation thereon, should occupy the first half hour.

S. M. Richardson:—I have seen it stated that there were about four hundred years between Malachi and Matthew. Is there any record of what the Jewish God was doing during that time?

A.—This is a question which answers itself, and the answer has value to those who believe in the divine inspiration of the Bible.

Prof. F. L. O. Rohrigs:—Q. As the mediums who have been exposed as frauds were once considered as genuine and reliable, how can we be sure that all are not?

A.—Genuine mediums have not been exposed. They were, from the first, received as such by the credentials of tests, and continue to prove their worthiness by every seance they give. The exposures are of those who produced counterfeit representations, and fakers who assumed the name. How can the genuine be distinguished from the false? And how are we to know that all are not deceivers? There is counterfeit currency. Bank bills are made so perfectly resembling the genuine that the inexperienced accept them as genuine; yet, to the trained eye of the expert, they appear as imitations. We may at any time be offered this counterfeit, and for want of attention, receive it; but that does not prove that sufficient expertise will prove all bank notes of the same character.

A.—The character of every medium stands by itself, and every manifestation is of value in exact ratio to the test conditions under which it is given. There are a great number of mediums who have been subjected to the same tests, which have brought disgrace to the fakers, and their genuine character has been demonstrated. Mrs. Piper, for instance, was for years in the line of the members of the Psychical Research Society, and in no instance was even an attempt to deceive observed. D. D. Home, who received the most wonderful manifestations of elongation, levitation and materializations (perhaps in his case better described as "etherizations"), had these phenomena presented in such a manner as to preclude any idea of deception. How can the false be separated from the true? Simply by impartial and accurate observation, bringing to the inquiry the same strict observance of the laws of evidence and of conditions that have proved so successful in physical science. Is it presumable that if this be done, no residuum will remain, withstanding the rigid tests. It may be observed in reply, that every scientist who has given the manifestations impartial attention, he has become an advocate of their genuineness, and of course of the mediums through whom these were presented. Sir Wm. Crookes stands in the front ranks of investigators, with Wallace, Richet, Lombroso, Myers, and scores of others, who, after the most rigid tests and prolonged observation, as experts, pronounced the manifestations they observed genuine, and the mediums free from the least attempt to deceive.

O. Z. Skinner, Walla Walla:—Q. Has anything definite ever been learned concerning the fate of Sir John Franklin?

A.—The polar expedition under Sir John Franklin sailed for the Arctic seas in 1845. When it became certain that his expedition had met disaster, and if alive he was confined in the horrible ramparts of ice, every effort was put forth to rescue, or learn his fate. The devotion and indomitable purpose of Lady Franklin form one of the most pathetic episodes of history. The various rescuing parties brought from time to time sad relics, which showed that the Franklin party had continued to struggle on against fate, and held out forlorn hope that some of its members were yet living. In 1859, fourteen years after the departure of the venturesome explorer, Capt. McClintock found, at Point Victory, documentary evidence that Franklin, overcome by the appalling obstacles of the climate, died while in Lancaster sound, June 11, 1847. His men all perished, though some continued the struggle for a long time, hoping for the rescue which never came.

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EXPLANATORY.

Wherein Lies True Spirituality.

This vast and important subject is before the world to-day as it never was before. The field of speculation is much less extensive than formerly. That which is of no use and untenable is being relegated to oblivion and in a few more decades will be past finding. No matter how many years of our life we have followed a trail that led nowhere, our efforts in that direction are being brought to an end. This is the acknowledgment of our progress and opens the door leading to a larger and more extensive life than has yet been ours.

In the temple of the Soul reposes the spirituality of the race, and this is made known to the world by the conscious unfolding of the attributes of being. Here at the end we find all those characteristics that go to make the life beautiful in this world. When that it is all said, so far as relates to our condition of being on this plane.

Mar to-day is the sum total of all that has passed before him, and as such he stands nearest the apex of the pyramid of being. Born into the conditions we find existing at present, he brings with him desires that relate him to all things that have gone before him, and these desires oftentimes control and govern him for a while and tend to hinder his advancement in the line of progress. Being the sum total of all that has preceded him, he at all times subconsciously senses a relationship to all things that have ever been; he feels their drawing influences ever about him, and time and effort alone make it possible for him to rise above his original condition.

Why, you may ask, must we bid adieu to certain things that once were so essential to our well-being, and why must we ever be aspiring, unfolding and reaching into the unknown? A pertinent question and well put.

In the first place, man can only express that which is in him at the moment. Thus comes in contact with him, and then only through avenues of expression with which he is familiar, modified by surrounding environment. As a child we find him manifesting mostly those traits of character which belong to the sub-conscious realm of being, but rarely, if ever, do we find him manifesting those which are the result of conscious activity. It is considered, but each time in a little different way. Now let us see what has changed his mode of expression.

One can only give expression to that of which he has conscious or sub-conscious knowledge. This law holds good all through the various forms of life to be found anywhere within the realms of being. Conscious knowledge is only attained by inciting vibrations within the cerebrum after it has become sufficiently developed to register the effect. This may be said to be wholly acquired after birth, and is the result of the process of objectivity, while sub-conscious knowledge is the product of vibration, the rate of which has become fixed within the cerebrum; medulla oblongata, spinal cord, ganglia and the system of nerves that connect the whole organism in a perfect whole, or unit.

The physical form of the child is the result of thought crystallization on the part of its parents, and without self-education can be made to perform only certain things in certain ways. This is the natural condition minus the influence of environment and education, and unmodified by the processes of reasoning known as inductive and deductive. These come to all only as the result of experience, study and meditation indulged in by the perfectly celebrating mental organism. The process of bodily growth, repair, generation and regeneration is absolutely under the control of the sub-conscious portion of our being, and birth and death are said to be the heritage bequeathed to us by our parents, as the ultimate result of their thought lives on the plane of human creation or reproduction.

All knowledge is acquired by the individual as the fruits of desire gratified, which is not another way of stating that we gain knowledge only through experience. The newborn babe begins to manifest its desires with its advent into this world, and the more of them it gratifies, the more objective knowledge it gains; the more convolutions are formed on the cerebrum, and the more it knows of objectivity. This wisdom remains static or passive until the knowledge gained through experience by the individual has undergone the inductive and deductive processes of reasoning, which act and react with lightning rapidity when the organism is in a normal condition. This wisdom deals exclusively with the things that exist independent of the subject himself, and with the relation each sustains to the other and both to the individual. The longer this system of education is permitted to go on with the individual, the farther into materialism it plunges his or her life, until the time comes when there is a turning inward of the mind in introspection. Here he may be said to start for the conscious development of true spirituality.

Here is where the mortal mind comes in touch with the mind and thought forces of other spirits carnate and exanimate, and is influenced in varying degrees by the same. Only those who are in sympathy with, or who are drawn to us by our desires or prayers are able to reach us easily.

It is at this point that the frontal or objective brain assumes control over the vital forces of life, and proceeds to govern and direct the energies of being toward the accomplishment of life's purpose. It is at this point that the ego begins the process of consciously willing desire in a way that relates to the material conditions with the object or condition you wish to obtain.

A standing invitation for him to try again to enter the promised land. Here the picture stands to encourage the owner to further effort on his part to realize the actual attainment of his vision. So sublimely beautiful do these sub-conscious visions become that, beholding them in dreams, we are thereby led forward to greater and greater endeavor. This is the divinity of man pleading with him to accept his Godhood; and it has been calling unto him throughout all ages, and is responsible for every victory the race has ever gained in its progressive upward movements. And these foregleams of better conditions have been, and will be, the potent factor in advancing all civilizations.

Desire on the part of the one who has experienced this momentary condition of joy and peace becomes so great for a return that at length he has a repetition of the scene, and this time it remains with him longer and he gathers more of the details before it passes from him. Again and again he finds these scenes before him, and longer and more forcibly grows his desire to consciously reach this condition and weave its bright colors into his life—to actualize it upon this plane—until at length his desire (prayer) has been answered and the much-coveted prize is his.

Thus we travel step by step upward toward a more perfect state of being, casting off the old conditions as we enter the new and more beautiful phases of life.

The state of purity beheld in these visions inspires the beholder to purify his life in such a manner as will best fit him to become a participant in the joys of this better condition, and he at once begins to evolve. He consciously senses the reality of truth, the sacredness of life appeals to him as never before, and he puts forth all the efforts he is capable of generating in striving to attain them; and he who is faithful even unto the end, steadily does attain them. Being faithful in this means holding ever before you the aim of your struggle, and so arranging the sails on life's ship that every wind but blows you nearer home. To him who thus trains for life's conquest results are not slow in coming, and with them comes added power and energy, which increase with every advance step. It is a mistake to presume for a moment that man is not the author—the builder and finisher—of his career on earth.

As one in ascending a mountain gains a broader, more extensive view from every new height reached, so in the conquest of life. One victory is no sooner attained than there appears a larger field for action and other battles to be fought and won. Let him who would succeed, but persistently follow the bent of his own inclinations, his indolence, mentally as well as physically, keeping his purpose ever before him, fearlessly awaiting the fruition of his harvest as he welcomes the coming years, and victory is his.

It is in this way that man has risen step by step from the primitive conditions of antiquity through the different phases of human activity, up to the age of Universal Materialism of the nineteenth century, and it is in this way that Spiritualism will be unfolded out of the realistic conditions of to-day.

DR. JOSE MONTOYA, Wichita, Kan.

THREE IMPORTANT POINTS.

Christ, Christmas, and the Second Coming.

The season is drawing near when the day of the year commemorates the birth of the exemplar of Christianity will be celebrated throughout our loved land. That it occurs at a time when the sun has reached its farthest point south and lingers for a few days before it begins again its northern journey, is a fact well known, and further that it was originally a pagan festival of the birth of a deity, and it is in this way that Spiritualism will be unfolded out of the realistic conditions of to-day.

I feel I am quite right in saying that no one knows exactly when Christ was born, but a day determined upon in this way answers the purpose just as well for which it was intended, and its popularity with the masses gains rather than loses.

The Jews, atheists, liberals, and many in our own ranks do not believe in it, but I cannot know what I do of Modern Spiritualism, and still not believe that the early spiritual movement would have been incomplete without the addition of a central ideal teacher and demonstrator of the truth.

That is just what is lacking in our Christian day. We have had the age of gnosticism and classicism both as regards their gifts and their character, but no central, pivotal master, or Christ-medium, who OF HIMSELF can do nothing, but is at all times and under all conditions merely a servant of that power which possesses him absolutely in every department of his being.

Brother Cook, of the Spirit of Truth, would have us believe that ALL men are so; but I only ask if for myself, and for those closely associated with me whose development, while it approaches my own, does not equal it in severity.

In more places than one Jesus is quoted as saying that the world was again in the "latter days" to complete the work begun in the body, and told also that "signs" by which we should know "when the time was at hand."

That time is truly here now, from all the evidences furnished by Nature, society and church; by the varied movements of one kind and another, especially our own kindred Cause; and by the coming of so many crying out, "Lo, here! Lo, here! I am the Christ."

Where there is so much smoke, there must be some fire.

be at least one who will finally be vindicated in the claim he has made. In an issue of your journal, not very long ago, a correspondent says: "Man must have a religion. To make a long story short, the Spiritualists' organization to hold many of its members must have a SYSTEM OF MORALS and a declared belief in God." To this I add what I have already stated, that there shall be one to exemplify this system of morals and teach the truth as it shall be given him so to do. As Mrs. Cora Richmond once said to her Spiritualist audience: "No matter what truth may be yours IN ADVANCE, a divine impersonation will yet walk in your midst to show to what heights men can attain." W. J. CUSHING, 406 State St., Brooklyn, N. Y.

OHASPE AS A BIBLE.

This is a Most Remarkable Book, Every Word Thereof Written by Spirits, and the Statements Therein Made Appeal to Many—It Teaches, Like The Great Work, the Final Extinction or Disappearance of Souls That Do Not Seek the Light.

To the Editor:—Please permit me, most respectfully, to call the attention of the writer of the article on editorial page entitled "Spiritualists Not Responsible," in your issue No. 939, to a book called Ohaspe, and more especially to The Book of Judgment, commencing on page 753 of Ohaspe, wherein he may learn something of this New Era (Kosmos) in which Jehovah says: "The time is now come when the light of the God of the Earth, and his inspirations and the angels shall extend around the whole earth, and in her heavens also. That the gates of heaven are to be kept open for a season, and the spirits of the dead are to commune with mortals, GOOD AND EVIL, wise and foolish, and mortals shall see them, and talk with them face to face; and they shall recognize their own kins, sons and daughters, fathers and mothers, etc.; and the angels shall demonstrate the subtilty of matter by causing one solid to pass through another unharmed; also the angels shall bring from great distances heavy substances, and cast them down in the presence of mortals, and also plants and trees, fish, serpents, virus and pestilence by Angels of Darkness to cast mortals in death."

Verse 9.—And thou shalt suffer evil spirits and all manner of drujas. 13.—And whoso asketh of the Sarjis (mediums) for great men, or for Moses, or Jesus, or Kriste, or for any well-known name, as applied to the ancient times, suffer him to be answered by evil spirits and deceivers.

14.—Whoso despiseth the angels for profit's sake, and all men that follow in Sarjis, give unto him a band of drujas and vampires, and give them great power in signs and miracles.

15.—And whoso consulteth the angels without regard to becoming a better man himself, suffer him also to become captive to lying spirits.

16.—And to all men that feed on fish or flesh, suffer them vampires to inhabit them.

17.—And to such as drink to drunkenness, and smoke or take narcotics, suffer thou petals and engravers to come upon them.

18.—And in families whose heirs are born from parents, and for earthly considerations, suffer thou spirits of obsession to enter and drive them mad.

19.—For they shall be made to know the meaning of the word hell, as applied to the lower heaven.

20.—Give thou signs and miracles to the unclean seer as well as to the clean; to the liar and deceiver, as well as to the truthful man.

21.—For I will destroy the worship of all Gods and Lords and Saviors on the ground of miracles.

22.—And thou shalt take great lars, and give them lying spirits to speak through them by inspiration and enchantment.

23.—Their shall profess the names of great persons long since dead, and they shall manifest great oratory and wisdom and truth; but nevertheless their preaching shall be of little avail for righteousness sake or for good works.

24.—For the spirits who speak through them shall be the first resurrection, and know not me nor the higher kingdoms. Verily, shall they be of the same order as the spirits who minister in the churches and temples, being such spirits as have not been delivered up from the earth.

25.—And now, Mr. Editor, I believe Spiritualists should adopt Ohaspe as their bible principally, for it contains more instruction on spiritual matter than all of the other seven bibles. The other bibles were adapted to the age in which they were given, but Ohaspe is the bible for this, the Kosmos era, commencing in 1848. C. H. HERVEY, Onset, Mass.

WHERE IS HOME?

A mother's breast is the home of her child. As with her singing he falls asleep, while the sailor's home is the ocean wild.

Where he is rocked on the billowy deep.

"Thy home is thy soul, for thy mate, And freedom from the woes of time, And beyond the celestial gate."

"Thy home, in a happier clime, Beautiful homes in the spirit land, Do we build by our kind deeds."

As oft on earth with loving hand, We try to dry some mourner's tear? With unrest and longing all o'er, By river, and mountain, and sea, Soon we all shall enter the door, Of our real home over the sea.

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