

ages. G. W. KATES,
Minneapolis, Minn.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can, peacefully read it without spiritual profit. Price \$1. For sale at this office.

"Who Are These Spiritualists, and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

A Discourse Given Through Mrs. Cora L. V. Richmond.

and there seemed to be no place for me. With the full knowledge of what I was doing—disease had not made me weak in mind, nor, as yet, utterly helpless. I could have lived for many weeks, possibly months, or years, of helplessness and necessary expense with no way in our household of another burden coming in. I saw that my mother and my father would have to make a great deal of money to support me. Besides, I knew that my sister could not do so, she was already overburdened. Friends, with that knowledge, that consciousness staring me in the face, and knowing only too well that I could get nothing to do with my state of mind, I deliberately entered into a bargain with my father and myself. I did not tell my parents or my sister, because I knew they would endeavor to dissuade me. At the same time I had inferred it. I had said to my father, "If there comes a day when I think I shall be a burden upon any one I shall not mind being married." He said, "I never saw you I had prepared their minds."

had I staid in earthly form. Nevertheless, under the influence of those wise guides who speak through this medium, I am permitted to (through you) staid, and to yield to the spirit of home. I have you find no reason to regret the course I pursued. Nevertheless, had I shrunk from my suffering, had I fled from my disgrace, had I neglected my duty had I went out of earth-life, I know that I could have been so happy for it. But having gone in response to my highest convictions of love and duty, I find ample room for the excess of my ability.

How many times I stand over young men at night who are puzzling over their ledgers, who are endeavoring to make their numbers stand out, who are pressing them with the correct account, impress them even to go back and find the error. How many times I have strengthened their resolves when they were about to be tempted; how many times I have laid my hand, spiritually, upon their heads, and bidden them do something to meet out his expenses that would, after all, at last be discovered

Footstev men to try
 Whatever men do with heads or with
 hands
 Will be numbered, by and by,
 As one of the men that win.
 The man who praises wherever he can
 Is one of the men that win;
 Who raises the hope of his fellow-man
 Is one of the men that win;
 A man who gives alms and is alone,
 And die at the foot of the hill;
 But if he has loved and if he has
 known
 What a child's love is he still
 Is one of the men that win!
 —S. E. Kiser.

THE REAL ISSUE.

By MORRIS HUNN. A compound of the two pamphlets, "The Integrity of the Candidate" and "Your Answer or Your Silence," with important additions. Price, a book of 100 pages all for 25 cents. This book contains the answers to the questions asked by the voters of the United States in the election of 1900. It is the only book of the kind that is available. For sale at this office.

ETHICS OF MARRIAGE.

By ALICE B. STOCKHAM, M. D.

Karezza makes a plea for a better training for children, and aims to lead individuals to seek a higher development of themselves and their relations. It is pure in tone and aims to give a new basis for the ethics of marriage.

ists, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions, making book of 160 pages all for 25 cents. This book contains statistics, facts and documents on the tendencies

Karezza makes a plea for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through great deeds.

Strange Happenings Which Make One Think of Ghosts and Spirits.

Shortly afterward the nurse was relieved and went down stairs, where she saw the dying woman's sister and related the incident to her, saying she was puzzled to know why the sick woman

entirely deaf—too deaf to hear a word of conversation around her. She used to sit in the family circle knitting placidly, and often, without looking at the speakers, to catch conversation

"Human Culture and Cure. Part
First, The Philosophy of Cure. (In-
cluding Methods and Instruments)
By E. D. Babbitt, M. D., LL. D.

Of our discipleship;
To superstition's cause refrain
All aid of hand or lip.
O, author-hero, patriot brave,
Thy name we glorify,

from the works of Andrew Jackson Davis. Intended for the light and solace of every sorrowing and stricken heart. Price 50 cents. For sale at this office.

STRIKE OF A SEX.

By George N. Miller. Dealing with the popular question, "Have all men?" Was sold at this office.

of Life. Temptation, the Demon on the Highway.
Habit, Second Nature. Power of Will. Courage.
Necessity to Right Living. In Regard to Concealed
Vice. Beautiful Charity. Fidelity, the Giver of
Strength and Honor. Value of Wealth. Avarice, Not
a Means to Life's Best End. Good Nature, One of
Life's Best Blossoms. Reason and Free Inquiry.
Free Speech. A Free Press. Rights of Animals.

EXCELLENT LESSON

In Progress Among Catholics.
DR. MIVART'S STATEMENT.

Science and faith have long contended for the mastery in the mind of Dr. St. George Mivart, and science seems to have prevailed. Dr. Mivart is by far the most conspicuous man of science among English Catholics, and some years ago, when he had failed to make his views on evolution conform to the church's dogmas, he publicly announced his submission to the ecclesiastical discipline. In a remarkable article on "The Continuity of Catholicism" published in the January Nineteenth Century, he again puts forth views which must inevitably bring him under the ban of the church, as is intimated in the Tablet, the mouthpiece of Cardinal Vaughan.

"We regret as sincerely as any one can do, that Dr. Mivart should be numbered with those who have lapsed from the Catholic faith, and we pray earnestly that divine grace may yet win him the victory of Christian humility. But as long as he holds the errors which he now professes, in opposition to the teaching of Christ and his church, there can be no doubt that he is no longer a Catholic, and his place is not inside, but outside the pale. Men who have ceased to believe in Catholic dogmas can work nothing but mischief while they stand within. Outside, the best of them are harmless and the Church of God is all the stronger and better for their prompt excommunication. But as long as they consider that which belongs not to us, but to ecclesiastical authority."

Dr. Mivart believes that since the third century there has been no "breach in the continuity" of the Roman Catholic church. There have been many modifications of worship, of organization and of doctrine, but none so sudden or considerable at one time as to constitute a breach. There have been, too, very great modifications in belief which have never been formulated in dogmas, and Catholics have changed their views with the growth of knowledge. Some such modifications affect the entire Catholic body, others are general among the better educated, still others are confined to a few, while some are extremely exceptional. Dr. Mivart speaks of them broadly, "because the creed of the educated to-day will be the belief of the many of the morrow," he denies, however, that he entertains all the new views, and says that he writes on his own authority alone.

He notes the changes of attitude toward usury and witchcraft, the different view in which gambling and cruelty to animals are regarded, the altered spirit toward the heathen and other unbelievers, the shaking of the idea that there is no salvation save in the church, the unwillingness to assent to propositions that are not supported by adequate proof and the readiness to accept new ideas. He points out what an upheaval in men's minds must accompany the giving up of the idea that earth is the centre of the universe and the object of God's special care which made it easy to believe that for "the salvation of a race, the only material objects of divine care and love, God himself had descended from his celestial to his terrestrial sphere, and taken to himself the nature of that being who had already been created in his image."

"How great must have been the shock to men brought up in this belief to learn that their earth was but a floating speck of dust amid a practical infinity of vast revolving spheres, many of which were possibly, if not probably, peopled by beings equal or superior to man and having, it might be, yet greater claims upon the attention of the Deity. They could no longer behold the crystal floor of Heaven, nor reasonably regard a volcano as a fountain of supernatural infernal fire."

Dr. Mivart takes up a belief "upon which the whole of Christianity was supposed, and is often declared, absolutely to rest," which he asserts "has vanished," namely, that the Bible is an infallible supernatural work, every word of which has been directly inspired by God himself; a belief enjoined on all Catholics. This, he says, has been entirely abandoned by educated Catholics, for whom the Bible is "inspired," as Homer or Dante or Shakespeare is inspired. They have given up, moreover, the Hebrew conception of the Deity as a kind of "Omnipotent Caesar" and the notion of man as an offence against a sort of "supernatural King," while morbid notions about Hell are vanishing, thanks in part to Dr. Mivart's writings.

Concerning matters of dogma his opinions may be summed up thus: Original Sin and the Biblical account of the Fall no more of education now than of more than a mythical myth. The Redemption of mankind by Christ's death on the cross has been explained successively to Catholics as "redemption by cheating the devil" and "redemption by legal fiction," while now many orthodox Catholics look on it as "a great object lesson." Catholics no longer believe in the right and power of infallible ecclesiastical authorities, and Holy Scripture. With regard to the Resurrection, the accounts of no two of the Evangelists agree, and disbelief in the rising of the body has grown. So with the Immaculate Conception of Christ; that is legendary too, some devout Catholics, we are told, going so far as to hold that Joseph was the real father of Jesus.

Such, Dr. Mivart asserts, is the state of faith among the educated Roman Catholics. He attributes to them ideas which have been advanced often enough by agnostics and assailants of the Christian religion. As the Tablet says, the place of such a Catholic is not inside, but outside the pale of the church.

So what you will, the Catholic church will disintegrate before the advancing hosts of Spiritualism. It is only a question of time, as set forth in the above from the New York Sun.

Must Face the Music.

Rev. Dr. McGiffert, the latest Presbyterian heretic, has been cited to appear before the New York Presbytery to answer, in February, the terrible charge of an enlarged faith, and hostility to the Westminster Confession, its dogmas and idolatries, for he rejects the divinity of Jesus, the Incarnation of the Bible, and in short is not orthodox. We shall hear of him further on.

Parallels Calamities.

Nineteen worshippers were killed outright and sixty-eight were seriously wounded, by the collapsing of a church structure in which mass was being celebrated, on January 16, near St. Petersburg, Russia.

"Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye were sinners above all men. Nay, except ye repent, ye shall all likewise perish."—Luke 13: 4, 5.

INBORN MEANNESS.

Goodness Alone Is Immortal.
VERY IMPRESSIVE THOUGHTS.

An excellent religious journal has recently been wrestling with the nice question, "Can Inborn Meanness Be Eradicated?" (says the St. Louis Globe Democrat). The discouraging work that it makes with it, even with divine grace summoned to its assistance, would lead most readers to conclude that it was just as well to give the whole thing up as a conundrum. "How shall one explain the cholera?" etc., asks one of the wayward philosopher's latest pupils, and of course the gentle Socrates replies, "I would not explain it at all. I would just do my level best and not meddle with God's business." That makes it easy, perhaps, so far as cholera is concerned. But with inborn meanness it is different. Job himself with all his plagues and bolts had nothing so bad as that to lay to the charge of the Almighty. And that may be one reason why he argued matters out to such glorious conclusions and did not follow the wicked wife's counsel and "curse God and die."

That old thesis, as Carlyle calls it, which estimates in such a power to "low and repulsive meanness" is something that even the Scriptures do not provide for. For, though Bible men have pleaded with God on the ground that they were "shaped in iniquity," none of them have quite arrived at the point of charging him with shaping the theologians. But after all, this is only one of those evils and eddies which beset the deep sea of theology, and life, too, for that matter—and it is no part of an inexperienced swimmer to get caught in them.

The best way for any ordinary individual to deal with meanness of life or character is to turn his back on them and to look at the world from a different angle. And straightway he finds that this is the true secret of escaping them, the very one to which philosophy and religion in their best interpretation have long been pointing him. In his wonderful work in brain building Prof. Elmer Gates has been known to take a child, the son of a man who had been cruelly tortured by a baby Nero, and convert him into a civilized and tender-hearted little Christian by showing him the sweet side of life, the pleasure in the innocent play of the animals he once loved to torture, the happiness of childhood and all the gladsome sights and sounds of a world of love and nature. "Whatever things are true, whatsoever things are of good report, whatsoever things are of the Bible, and the secret of all holiness lies not in fighting sin nor analyzing meanness, but in looking in the face of goodness—'Beholding as in a glass the glory of the Lord' till you are changed into the same image."

"I have made a man of me with God," asked an anxious boy of the dying Theodora. "I did not know that God and myself had quarreled," replied the sweet post-natalist, who had spent his life in studying the love and wonder of God in every creature or thing he had created, and thus came to the contemplation of heavenly love and goodness shuts out all entrance for sin or enmity. "If there be any virtue, if there be any praise," therefore, as Paul counseled the Philippians, let us think on that, and most of all, if there be such a thing as "inborn meanness" dropped from the place of souls upon helpless humanity, let us be the cause of good, and thus we can make a common engineer with his hand on the throttle to save his train or a Winkler gather the spears of the Austrians into his own breast to open the highway of freedom to his countrymen. "So high is grandeur to our dust, so near is God to man," that one need not miss the vision of the divine, even the commonest of us, for the most discordant phases of a human life. "Sentimentally, I am disposed to harmony," said the gentle Ella, "but organically I am incapable of a tune." Let us reach harmony sentimentally, then, if organically we are out of tune. Let us look with Elmer Gates upon cherub childhood and gladsome nature till our very emotions refine us into bathos of peace and joy.

It may be that evil, though so stout and clamorous, is something of a "painted devil" after all, and that the poets are right who tell us that in the ultimate analysis it is "is null, is naught." Dante bases all the strength of his divine comedy on the comforting belief that the very conditions of its nature will must destroy itself, and that the Holy Scripture with regard to the Resurrection, the accounts of no two of the Evangelists agree, and disbelief in the rising of the body has grown. So with the Immaculate Conception of Christ; that is legendary too, some devout Catholics, we are told, going so far as to hold that Joseph was the real father of Jesus.

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HUMANITARIANISM

In the Heroic Salvation Army
TRULY WORTHY OF IMITATION.

The Salvation Army believes in a Devil, in a Jesus who shed his blood to atone for the sins of the world, in a golden-paved heaven and in a sulphur-burning hell, yet in humanitarianism, in devotion to the downtrodden, the poverty-stricken and the criminal, they stand very near to the angel world, and afford in that respect an object lesson for Spiritualists themselves to imitate. As set forth by the Chicago Tribune, Mrs. Maud Ballington Booth's plea for funds with which to maintain the Hope Hall enterprise in Chicago cannot fail to meet a cordial response. The earnest and genuine eloquence with which she explained the project at the home of Mrs. Connelly Ward on Monday evening could not find a more worthy subject. Hope Hall is an institution recently established by the American Volunteers for the purpose of giving released penitentiary prisoners a new chance to lead an honest and useful life. It is a noble work, original, necessary, and practical. It deserves full and generous support at the hands of the Chicago people.

This plan for saving discharged convicts from being driven into a continuous career of crime is especially necessary in this state, where prisoners are released on parole after one year's confinement under the indeterminate sentence law. Before the authorities can release a prisoner they must be satisfied that he can get employment or that he has friends who will take care of him and vouch for him. In many cases the prisoners come out with no money, no guarantee of employment and they have no vouchers. These are the men who are temporarily taken care of in Mrs. Booth's home until they have an opportunity to find situations. The place has already earned its name of Hope Hall by the release of 160 convicts from Joliet who have passed through into places of honorable employment.

Mrs. Booth's eloquence on the subject was born of a full heart and a practical knowledge of the work. She spoke broadly of the hopeless outlook confronting a discharged convict, especially if it be after his second term. It is true that under all previous penal laws the prisoner's sentence has not ended when the term fixed by the court has ended. The sentence, in the opinion of his fellow-men, has practically been for life. In more recent years public opinion has mitigated the severity of the penitentiary or legal punishment, but has left the extra-legal punishment as severe as before. After a man has served one or more terms he is considered hopeless. He has been branded as a felon and has been unable to get employment. There has usually been nothing else for him to do but to lead a life of crime or starve.

The effort of modern reformatory legislation is not to mitigate punishment by an increased use of pardons. Mrs. Booth's aim should be to give the prisoner's sentence has not ended when the term fixed by the court has ended. The sentence, in the opinion of his fellow-men, has practically been for life. In more recent years public opinion has mitigated the severity of the penitentiary or legal punishment, but has left the extra-legal punishment as severe as before. After a man has served one or more terms he is considered hopeless. He has been branded as a felon and has been unable to get employment. There has usually been nothing else for him to do but to lead a life of crime or starve.

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HEREDITY, A VERY

Strange Quality of Nature;
PHYSICALLY AND SPIRITUALLY.

"Medicine and Surgery" has a very thoughtful article on heredity, setting forth that science has proved the fact that consanguinity running through many generations, will reproduce its traits by the changed through which it flows, whether for good or bad.

In contradistinction to the wickedness of Cain we have Abraham and his posterity. Abraham was the champion of monotheism, "he trusted in the Lord and it was counted unto him for righteousness," and throughout his generation down to the present time men have sought and worshipped a true and living God.

Blood-relationship has strange magnetism and manifests itself in various ways, as in the above instance, showing the inherited tendencies in different forms involving man's responsibility to man. In the patriarch's descendants we find Joseph, his great-grandson, who for faithfulness became viceroy, a position of the greatest honor. Pindar came from a long ancestry of poets. Beecher descended from a succession of preachers. Robert M. Lee, of our own country, was born a great man and a soldier. His ancestors can be traced back to the battle of Hastings. In 1066, when Harold was slain. Another ancestor fought in the third crusade to the Holy Land, and another was in active service during the reign of Henry VIII (1542).

Caius, son of Germanicus, and great-grandson of Augustus, is said to have inherited many of his father's virtues. Dr. Frederick Hoffman, a famous physician, came from a family that had been connected with medicine for more than two hundred years—"Like beads like." The Jukes family has produced one thousand two hundred people, the majority of whom were paupers, thieves and prostitutes, and, according to the "Encyclopedia Britannica," have

A VOICE FROM MASSACHUSETTS.

To the Editor:—I received my paper and the books, Occult Life of Jesus and The Next World Interviewed, yesterday, and wish to thank you for your prompt response to my communication. I consider the books as virtually a New Year's present, and anticipate much pleasure in reading them. MRS. E. J. BUCHANAN.

Charlestown, Mass.

cost the State one and one-fourth millions of dollars. The one man to whom this family can be traced was a hunter and a trapper, a hard-drinker, a lazy man, but companionable. The lamp of research shows heredity to be due to the molding force of circumstances, the blood of the past appearing in the present, and the subject to its laws and inheritance, the characteristics, however acquired, of their parents.

The inherited tendencies resulting from years of cultivation is beautifully illustrated in the race-horse and also in our common cultivated rose, which was originally a simple flower. The seedless orange and the seedless grape produce their kind while the distinguishing characteristics are themselves the result of culture.

This doctrine was especially pronounced by Herbert Spencer. A law in accordance with which parents transmit to their offspring not only their own original physiological and mental constitution, but these as modified by adaptation, experience, culture; so that we are continuously undergoing a process of evolution, the offspring striving with the parents to reach a higher level of existence. The physical characteristics, as regards physical inheritance, examples may be seen in the presence of an extra finger, thumb, or toe; or webbed toes, webbed fingers, and club-foot. These peculiar characteristics may run throughout several generations.

Insanity, the hydra-headed monster, usually accompanying a high degree of intellect, being the supreme degree of nervous disorder, it may be represented in other degrees, as epilepsy, hysteria, or psychomotoria. Insanity may be directly transmitted, and it is not an uncommon thing for a family inheritance to pass into a state of weakness or degeneracy, leading to a certain period of life. The weak spot in the family was the nervous system, and its members began to die from above downward.

These people under unfavorable circumstances and conditions have a tendency to commit suicide. Members of the same family may be separated by continents and still show the same tendencies to self-destruction, the same inability to bear reverses philosophically. Savage says the facts of inheritance are that the diseased brain, whether damaged by injury or decay, may give rise to states and conditions leading to mental degeneration or disorder in the offspring. Precocity is not unusual in children having intellectually weak parents. "A man at five, a fool at twenty," very well illustrates what is frequently true in heredity.

Let the old pretenses resist temptation, let the old original be rooted out, let not "its shadow fall upon the young nor its foundation be built upon." A cry of distress goes up as when the Angel of Death passed over Egypt and smote the first-born in every home, and the land was filled with mourning, for surely the fathers have eaten sour grapes and the children's teeth are set on edge."

The lightning may play around an old stone castle, the thunder reverberate through its ancient halls, but it stands unscathed, while all around that which was tender and beautiful is scorched and withered away.

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GEMS OF THOUGHT,

Coming Like Veritable Fairies,
FROM GEORGE H. HEPPWORTH.

Goodness Is Contagious.
For none of us liveth to himself, and no man dieth to himself.—Romans, xiv.

I am very much interested in the subject of thought transference, but very much more interested in the possibilities of what I like to call the transference of your spiritual condition to others.

I am sure that we cannot come into contact with our friends without giving a part of our character to them, or receiving a part of their characters from them. A dishonest man, a hypocritical man, a man whose life is on a low level, will certainly injure the moral standard of those with whom he is intimate. His meanness is contagious, and one cannot live with him and still maintain the high sense of honor which under other circumstances would be natural. Badness is as much a disease as smallpox, and those who are constantly in contact with it become infected. The foundations of holiness are slowly disintegrated, the spiritual tone drops by imperceptible stages, the conscience gradually learns to laugh at what it formerly frowned at, and the whole man tumbles at last into ruin.

I have heard of one who said that if he had had the making of the world he would have decreed that health rather than disease should be contagious. If he had been clearer sighted he would have seen that health and goodness are even more contagious than disease and evil. The universe is constructed on that plan, and what he said he would have done God had already done. There is something in a great man which adds greatness to every one with whom he converses. You cannot look at him without feeling that he is reshaping your own life and determining to make it larger. There is also something

A VOICE FROM MASSACHUSETTS.

To the Editor:—I received my paper and the books, Occult Life of Jesus and The Next World Interviewed, yesterday, and wish to thank you for your prompt response to my communication. I consider the books as virtually a New Year's present, and anticipate much pleasure in reading them. MRS. E. J. BUCHANAN.

Charlestown, Mass.

cost the State one and one-fourth millions of dollars. The one man to whom this family can be traced was a hunter and a trapper, a hard-drinker, a lazy man, but companionable. The lamp of research shows heredity to be due to the molding force of circumstances, the blood of the past appearing in the present, and the subject to its laws and inheritance, the characteristics, however acquired, of their parents.

The inherited tendencies resulting from years of cultivation is beautifully illustrated in the race-horse and also in our common cultivated rose, which was originally a simple flower. The seedless orange and the seedless grape produce their kind while the distinguishing characteristics are themselves the result of culture.

This doctrine was especially pronounced by Herbert Spencer. A law in accordance with which parents transmit to their offspring not only their own original physiological and mental constitution, but these as modified by adaptation, experience, culture; so that we are continuously undergoing a process of evolution, the offspring striving with the parents to reach a higher level of existence. The physical characteristics, as regards physical inheritance, examples may be seen in the presence of an extra finger, thumb, or toe; or webbed toes, webbed fingers, and club-foot. These peculiar characteristics may run throughout several generations.

Insanity, the hydra-headed monster, usually accompanying a high degree of intellect, being the supreme degree of nervous disorder, it may be represented in other degrees, as epilepsy, hysteria, or psychomotoria. Insanity may be directly transmitted, and it is not an uncommon thing for a family inheritance to pass into a state of weakness or degeneracy, leading to a certain period of life. The weak spot in the family was the nervous system, and its members began to die from above downward.

These people under unfavorable circumstances and conditions have a tendency to commit suicide. Members of the same family may be separated by continents and still show the same tendencies to self-destruction, the same inability to bear reverses philosophically. Savage says the facts of inheritance are that the diseased brain, whether damaged by injury or decay, may give rise to states and conditions leading to mental degeneration or disorder in the offspring. Precocity is not unusual in children having intellectually weak parents. "A man at five, a fool at twenty," very well illustrates what is frequently true in heredity.

Let the old pretenses resist temptation, let the old original be rooted out, let not "its shadow fall upon the young nor its foundation be built upon." A cry of distress goes up as when the Angel of Death passed over Egypt and smote the first-born in every home, and the land was filled with mourning, for surely the fathers have eaten sour grapes and the children's teeth are set on edge."

The lightning may play around an old stone castle, the thunder reverberate through its ancient halls, but it stands unscathed, while all around that which was tender and beautiful is scorched and withered away.

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THERE SURELY CAN

Be Consciousness After Death,
AS PAUL GIBIER, M.D., AFFIRMS.

I am not prepared to say that every man has an immortal soul, but I have proof positive that some men have continued to preserve the consciousness of their being after death (as set forth in the New York Journal). It is asserted that Paul Fleischiag found the organs of thought, or "four inner spheres of sensation and four great centres of association," the real organ of mental life.

I don't believe that Fleischiag found the organ of thought. He only found some center or nervous organs through which manifestations of thought are produced. But we cannot say they are the organs that make thought. "This true there is some trace of intelligence in each cell of our bodies, but they are no more independent of us than we are of the universe."

The contention that "the belief in the immortality of the human soul is a dogma in utter contradiction to the facts which investigation has proven to be true," is not correct, because investigation if anything has proven the contrary. Science cannot err, but the scientists can.

It is also claimed that "science proves mind, soul, consciousness are only properties of solid plasma, the cell itself, and when that cell dies thought must cease, save as it has passed its thought on to others." This claim is absurd. Science has proven the opposite. We may transmit something to our children, but every thinking man continues to live after what is called death. I can even say that I have learned it from some of those who continue to prove their consciousness after death. They communicate the fact of their present existence, but I am not in a position to say that they themselves have received any certain enlightenment as to immortality.

From what I learn from those "on the other side," and from their high spiritual condition I am inclined to believe that it is we who are dead instead of those whom we have put in the grave. "It is we who are the dead."

We have proofs of the persistence of consciousness after death. We have telepathy, we have somnambulism, ecstasies, and mental suggestion. The persistence of consciousness after death may be demonstrated through various ways, such as mediumistic phenomena. I myself, know of hundreds of instances of the appearance of people to friends at distant quarters simultaneously with the time of their death.

In a book which I have recently finished I claim that the tendency of science to-day is to consider life and intelligence as manifestations, or rather properties, of living organized matter; properties which are essentially transitory, just as is matter itself which secretes them.

However, let us add that if such is the opinion most prevalent, quite an imposing minority among those who seem to have an opinion on these things in petto or openly, certain Spiritualistic opinions, or else, being indifferent to physico-metaphysical discussions, murmur the words of Montaigne, "What do I know?"

An appreciable change is, however, occurring, and we do not hesitate in saying that the Spiritualistic movement is becoming more and more pronounced, especially among the enlightened classes of our young men.

According to the present materialistic doctrine, the central organs of the brain would not be the instruments of the intelligence acting by means of them, but would be able of their own accord, through the mere effect of their irritation, without external excitation, to develop forces acting upon their fibres. It is what has been called automatism of the nervous centres, and as for "the so-called phenomena, they are without doubt out of complicated form of reflex acts." Memory would consist in nothing but an effect of the "power which the nervous globules possessed in maintaining certain excitations in order to allow them to manifest only at a given moment."

That the several movements due to nervous energy must needs follow the path whose course starts from a centre of volition is proven by the fact that a man, for instance, suffering from paralysis of either side of the body, although incapable of causing any action in the cerebral nervous centre which has been destroyed, still retains the faculty of being able to will a movement in the disabled limb which he vainly endeavors to move. This proves that will has an independent seat, and that it is not localized in one cerebral centre more than in another. The same may be said of consciousness.

There is either no intelligence in the Universe, or an intelligence from which may have emanated numerous limited intelligences, just as matter under the form of limited "objectivities" emanates from energy, which itself may emanate in turn from the Superior Principle, or else matter and energy are endowed with intelligence. I remember once a matter which makes up the brain of man be of itself the only substance to produce intelligence? Is there not in the Universal Substance another matter just as capable of producing ideas as in the paltry mass of fatty and phosphoric pulp which we call our brain? To ask the question is near to solving it.

One of the great arguments of those who see in intelligence a mere function, but a simple product of we know not what chance that occasions a certain arrangement of the organized brain consists in this: The man who is most brilliantly gifted with mental qualities may, after a blow on the head, a poisonous intoxication, an apoplectic attack or other lesion of the nervous substance, become like a dumb brute and live out a mere vegetative existence. And they say, "Thou shalt see that intelligence, that divine soul of man, is sufficed by a small artery which is ruptured or obliterated in this or that point of

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of requests, that to give an equal hearing to all the questions has become the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is an unavoidable delay. Every one is to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and with a few exceptions, no more information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

N. O. S.: I have several near friends in spirit life whom I greatly desire communications from, and yet while I receive from others whom I do not especially care for, I have never had a word from them. How shall I explain this?

A. A question almost identical with this was answered some weeks ago, but since that time a notable illustration has been given by way of a communication. To understand its application I shall be obliged to explain briefly the relations the writer, Capt. D. B. Edwards, bore to the writer. He was a distant relative, living on one of the eastern extremities of Long Island, and near the premises purchased from the Indians by my ancestors, John Tuttle, in 1640 (just ten generations). He was a sea captain from early manhood until nearly 70 years of age, and one of the most unselfish, sympathetic and spiritual men I ever met. On his retirement from the sea he became an ardent Spiritualist, and the last time we met pledged himself to come to me and give a test that none could gainsay. Nearly six months passed after I heard of his death and still no tidings. The night after Christmas I sat up my table writing until after midnight, and almost overcome with weariness, arose to retire. Then suddenly I was conscious of his presence, and he wrote a lengthy message, the beginning of which as touching the present question, I reproduce.

My dear brother, I at last am able to come to you and express my thoughts and wishes. How ardently I have longed for this opportunity! I thought I knew all about spirit communion, and while I was ill and suffering I thought when I was free at last from my old, suffering body, my first effort would be to come to you and tell you that I had found my true life. You were perplexed that I did not. You could not understand why I did not keep my promise, and let you know, as a test, before anyone else could give you the news. You did have a dim intuition which was faintly true. Well, I was myself surprised, I did not for a long time awake to the reality. After so much pain I felt at once at peaceful rest—such blessed, peaceful rest. I did not wish to awake from it, nor make the least exertion for fear the reality would come again. I knew enough to realize that dead spirits were with me, caring for me, and I felt my angel mother's touch, and the presence of my beloved daughter, and son Theodore.

They would not let me take the journey alone. I was so glad it was all over, and I confess I did not sympathize with my dear wife in her grief, for I could not think how there were possible for her to grieve over an event which released me from the pain I had so long feared, and the coming of that which I had so longed for.

Now I have awakened. I am again myself, though not myself. I came to you and again I was surprised and disappointed. I expected to come at once into your sphere, and I thought, why, yes, there will be no trouble or difficulty in making you understand just as I did when we were on the bench, or rocking in my sailboat. How strange it was that while others came to me, I did not know how. I had to wait and learn. Those near would have aided me, but I could not allow them to come between you and me. Time after time I came and always I was at a distance. I did not know how to approach. By this you will understand why it is that others you desire to hear from do not come in answer to your prayers.

A. W. Chicago: Q. (1) Please give the date the different churches came into existence and by whom they were started; the Catholic, Greek, Lutheran, Presbyterian, Baptist, Methodist, Episcopal, Unitarian, Universalist, Unitarian, Mormon, etc.

(2) In what century are we living?

(3) Do spirits move material objects, play on musical instruments without visible contact?

A. (1) Both the Greek and Catholic churches claim to have been the original churches, founded by St. Peter, the first pope, who received his commission direct from Jesus Christ. This claim of papal descendants is without foundation, and was concocted in a much later age. Both churches were united and for nearly a thousand years there was neither Greek nor Catholic. With the disintegration of the Roman Empire, mainly wrought by the wrangling sectaries, the two great capitals, Rome in the west, and Byzantium—Constantinople—in the east, became independent religious centers of influence. The commanding position of the capital cities conferred this superiority on the churches there established. The hatred of race, of the nations of the west of the Greeks, fanned the flames of bigotry which culminated in the middle of the century. Gibbon in his Decline and Fall of the Roman Empire vividly portrays the terrible conflict of ignorance, treachery and villainy of the sectaries, which wrought the ruin of Roman civilization and brought the despair and abject superstition of the Dark Ages. (See chapter xxi, vol. II).

Phoebus, a captain of the guards was elevated to the high office of Patriarch at Constantinople, despotic, ignorant, and appealed to the Roman popes, who proud priest summarily deposed

CHEAPNESS—EXCELLENCE

The Progressive Thinker is large enough to contain all the reading matter of all \$1.50 or Dollar Spiritualist papers in the United States, and have ample space left in which to make known our generous premium offers. It has no intention whatever of raising its price to \$1.50, as it is conducted along successful business lines and is prospering. Considering the cost of our premiums to us, The Progressive Thinker is furnished for less than one dollar per year, a miracle in modern journalism that no one can successfully imitate. Now is the time for you to appreciate our efforts and send in an additional subscriber. The Progressive Thinker will continue to be not only the largest Spiritual paper published, but it will continue to combine the essential qualities of CHEAPNESS and EXCELLENCE.

the usurper, who in turn deposed his Roman rival. Out of this struggle, advantage of which was taken by each opposing pontiff, the two churches rapidly diverged, and their hatred for each other was intensified.

The Crusades which according to human reason ought to have united the followers of Christ in their attempt to rescue the holy sepulchre, widened the breach, for the human avalanche which rushed from the west to the east was instigated by Catholic priests, and the Greeks were treated with little less consideration than the infidel.

Lutheranism was the outcome of the teachings of Luther and the first state churches were organized in 1526-9. Presbyterianism claims the Waldenses as its ancestors, but modern Presbyterianism dates from John Calvin. It became established in 1560. The first church in America was established in New Amsterdam in 1619. The first presbytery met in 1705.

Methodism was established in 1729 in England by John and Charles Wesley. The Wesleyan Methodists is the name of the parent body. Methodist Episcopal church is the name of the earliest organization in the United States. The Methodist Protestant church arose in 1830 by a split on clerical grounds. The American branch of the Wesleyans originated in a split on slavery in 1843. The Calvinistic Methodists arose out of contention between two Whitefield and Wesley on Calvinistic doctrines.

Mormonism was founded by Joseph Smith at Manchester, N. Y., in 1830. Its origin and growth furnishes an object lesson showing how easily even in an enlightened age a religion based on the most transparent fraud, and errant racialism may grow into colossal proportions. Even in the nineteenth century there was a great number of ignorant and superstitious people ready to believe the most absurd assertions when presented with the glamour of prophetic inspiration. What, then, must have been the reception of those claiming divine assistance and backing their claims by wonder-works in the unenlightened age?

The Church of England is said to have been founded by St. Augustine in 597, but it was not until the reign of Henry VIII. that it became distinct. Until that time it was the Catholic church, dependent on the pope. The influence of the Reformation prepared the way for Henry VIII. to declare himself, instead of the pope, the head of the church. The Episcopal church is the Church of England in the United States. It began in Virginia, 1607 under the services of Rev. Robert Hunt.

The Baptists have borne that name for only 200 years, but their doctrines were a part of the Reformation, and many suffered persecution at that time.

Roger Williams was its founder in the United States. Driven from Massachusetts they founded the colony of Rhode Island.

Christians, Campbellites, Disciples of Christ, founded at Brush Run, Virginia, by Alexander Campbell, a Scotch-Irish seceder in 1811.

Universalism claims ancient origin, being taught in the first centuries at the house of Alexandria, Caesarea, Antioch, Edessa and Mesabe. It was formally condemned by a council assembled at Constantinople in 553. It lingered as a heresy, there always being men better than the orthodox creed, who could not believe in a God so horrible as to condemn his children to everlasting torment. It was first preached in America as a distinct church organization by Rev. John Murray, in 1780 in Gloucester, Mass.

Unitarianism is also of early date, and the primitive Catholic church was in constant turmoil over the question whether God was three or one. Athanasius and Arius led the opposing hosts, and as neither knew anything about the matter, or could not know, the battle was furious. For a time it appeared as though common sense would decide in favor of the unity, but Athanasius was the most artful schemer, allied himself with the government and stamped out the heresy.

The American Unitarian Association was formed in 1825. The first general convocation of Unitarian clergy in America was held in New York in 1865.

(2) We shall be in the 19th century until midnight December 31 of the current year.

(3) Spiritualism affirms and demonstrates these manifestations.

Canadian Woman Has Visions.

Ottawa, Ont., Jan. 7.—Miss Lizzie Baxter, a young woman residing with Dr. Baxter, a farmer of Marlborough, has been the subject of visions which she had two visits of the Blessed Mary. She states that a few months ago, when at the well on the grounds of the place where she was living, in Marlborough, the Blessed Virgin Mary appeared to her. The Virgin, Miss Baxter asserts, she had led anything she desired would be granted her through prayer. A few days later she again saw the vision, and the promise was repeated.—Journal, Boston, Mass.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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THE OLD MAN AND JIM.

The Ladies Home Journal for February, 1900, has its first page decorated by a picture of a Spiritualist in character, from a painting by Gustav Klimt. It is remarkable how the art, science, literature and religion of Spiritualism are permeating the secular and religious press. Of course, they are not called "Spiritualistic," but they are in fact just the same.

This number also contains a most peculiar, impressive poem by Gertrude Norton entitled "The Old Man and Jim," which is herewith appended, and which, while it is not distinctly Spiritualistic in tenor, it pathetically represents ingratitude and selfishness so much despised by true Spiritualists.

H. V. SWERINGEN.

The old farm was most wore out, And so pure it couldn't sprout Pens, an' Jim he comes ter me, "Guss I'll go ter town," sez he, "Get a job thar in a store—'Farm won't pay ter work no more." An' he went an' left his dad—Only son the old man had.

"'Twas the best, I reckon. Well, He writ often fer a spell, After while I didn't hear From him more 'an' once a year. They he married—rich, it sed In the papers that I read—Jim was pardner in the store; Then he didn't write no more.

So, one day, I writ ter Jim, Sed I guessed I'd visit him, An' I took my best clothes down, Breshed 'em up ter go ter town; But Jim writ ter me next day, Gussed I'd better stay away, An' it might not please his wife, Well, I put my clothes away, 'Lowin' I would haf ter stay. Couldn't help it if I did—Jist set down right thar an' cried. So I didn't go ter town, But jist sorter settled down On the old farm, glad that it Hadn't gone back on me yet.

Well, one day some chaps come down—Brought a steam drill out from town—Popped a hole down fer Judge Race, Until that time it was the Catholic church, dependent on the pope. The influence of the Reformation prepared the way for Henry VIII. to declare himself, instead of the pope, the head of the church. The Episcopal church is the Church of England in the United States. It began in Virginia, 1607 under the services of Rev. Robert Hunt.

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FAKE MEDIUMSHIP.

Taught by "Dr. J. Edward Hills."

There has fallen into my hands a little pamphlet by one Dr. J. Edward Hills, who regards himself as "the eminent magnetic healer and instructor in the art of mediumistic phenomena," and is located until he has fully worked his present field, in Chicago.

The catchy portion of his booklet is that in which he asserts his ability to instruct in this art. "Mediumistic phenomena," and no doubt, catches many suckers in this net. He advertises that "all these mediumistic phenomena can be taught through the mail except trance work, but all orders must be accompanied by cash in registered letter, money order or draft. No deviation will be made from the above terms to anyone. Will teach all the tests named herein, except trance work, for \$500 cash, or will take diamonds in exchange. This is a great snap for parties wishing to travel and get rich, as I know of no business that can equal it for the money invested."

It is rather strange that he does not follow his own advice or act in accord with his own opinion for a very superior glass that is little more than a piece of glass in the position of one who would not hesitate to take advantage of "a great snap to get rich," but perhaps he makes bigger money by teaching "the art of mediumistic phenomena." The fools are not all dead yet.

To one possessed of a spark of intelligence he damns his entire booklet in his preface in the following paragraph: "It is unnecessary to enumerate all the diseases which can be cured by the wonderful science, as the matter can be summed up in a few words by saying we can cure any and all diseases with magnetic treatment." It is unnecessary to say that this is all an infernal lie, but will no doubt be believed by that class of people for which the pamphlet was published, i. e., fools or ignorant, glib people from whom he gets his "cash on diamonds."

At the risk of advertising this trickster to such people, I will herewith append his "price list" for instruction in mediumistic phenomena. The greater part of the readers of The Progressive Thinker are intelligent and need only to read this "price list" to be convinced of the fact that the entire pamphlet is but the expression of an attempt to extort money from the ignorant.

No man living can expose as fraudulent, genuine mediumship. A portion of it can only be poorly imitated. Here is what he says.

If you would like to acquire the art of producing all the following phenomenal tests in one day, or any branch of them in one hour, you can do so in the same either before the public or in private, don't fail to call on or address me, as I have had years of experience and know just what I am talking about. I am not here for argument, nor for giving séances, but to instruct you how to perform these tests and mysterious feats. The following is a partial list of what I can teach you so you can produce the same as well as any person living, viz.:

1. To materialize a dozen so-called spirit forms at once—hands, faces, head without a body, and a body without a head. A full sized figure from a new speck upon the floor which will walk, talk and vanish at will. Price, \$35.

2. To answer all kinds of questions for a total stranger, one you have never seen before, etc. Price \$50.

3. To produce life-size crayon portraits from the cabinet in thirty seconds, while the operator is blindfolded. Price \$50.

4. Slate pictures, both plain and in colors, of people, flowers, etc. Price \$5.

5. Trumpet work. Price \$35.

6. The Chas. H. Foster ring test. This ring is of solid steel, not large enough to pass over an ordinary sized head. Your patron is requested to hold it in his right hand, when it is supposed to leave it and pass over his head, down through his body, and come out on the left hand. I believe I am the only person at this time in possession of this secret, now that Mr. Foster is dead. This test is a great one, and defies detection. It cost me \$400. Price \$40.

7. The Davenport Brothers' favorite rope test. Tie the operator to a chair with one hundred feet of rope, close the cabinet, or leave him in a room by himself, and he immediately walks out, leaving the rope tied round about the chair without untying a knot. Price \$35.

8. To write the name of a dead person and have it appear, written in blood upon the arm of the operator. Price \$15.

9. Reading sealed letters in the pocket or held ten feet behind the operator's head, while blindfolded. Price \$5.

10. Reading names of friends written by the entire audience. Price \$5.

11. Invisible writing that can be made to appear and disappear at will. Price \$10.

12. A glass pitcher containing water is held in the hand of the operator, while a dozen empty glasses are held in the hands of a committee; as he fills the glasses some will be seen to contain wine and others water. He then changes it all back to water again. This test cost me \$150. Price \$35.

13. Place the operator in a large sack, tying it above the head like you would a grain sack, sealing the knot with sealing wax. Quickly the operator appears outside, leaving the knot undisturbed. Price only \$5.

14. Allow anyone to sew your coat up in front and the sleeves together, step into a cabinet or private room, and quickly return with your coat off and not a stitch broken. Price \$5.

15. Give any person a book, let him take the point of his knife and open it, and read to himself the first lines on both pages, close the book, and you can repeat what he has read. Price \$5.

16. Locked collar around the neck. This collar is of steel and fits closely around the neck. You can let anyone lock it with any kind of padlock they please, and the collar almost instantly removed. Price \$5.

17. A padlock, locked through the upper button hole of your coat; allow anyone to seal the keyhole with sealing wax, and immediately the lock changes to the lower button hole and the wax is undisturbed. Price \$5.

18. Place a person in a box before your audience and lock it with any kind of padlock, and upon opening it no one appears inside. Price \$5.

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No man living can expose as fraudulent, genuine mediumship. A portion of it can only be poorly imitated. Here is what he says.

If you would like to acquire the art of producing all the following phenomenal tests in one day, or any branch of them in one hour, you can do so in the same either before the public or in private, don't fail to call on or address me, as I have had years of experience and know just what I am talking about. I am not here for argument, nor for giving séances, but to instruct you how to perform these tests and mysterious feats. The following is a partial list of what I can teach you so you can produce the same as well as any person living, viz.:

1. To materialize a dozen so-called spirit forms at once—hands, faces, head without a body, and a body without a head. A full sized figure from a new speck upon the floor which will walk, talk and vanish at will. Price, \$35.

2. To answer all kinds of questions for a total stranger, one you have never seen before, etc. Price \$50.

3. To produce life-size crayon portraits from the cabinet in thirty seconds, while the operator is blindfolded. Price \$50.

4. Slate pictures, both plain and in colors, of people, flowers, etc. Price \$5.

5. Trumpet work. Price \$35.

6. The Chas. H. Foster ring test. This ring is of solid steel, not large enough to pass over an ordinary sized head. Your patron is requested to hold it in his right hand, when it is supposed to leave it and pass over his head, down through his body, and come out on the left hand. I believe I am the only person at this time in possession of this secret, now that Mr. Foster is dead. This test is a great one, and defies detection. It cost me \$400. Price \$40.

7. The Davenport Brothers' favorite rope test. Tie the operator to a chair with one hundred feet of rope, close the cabinet, or leave him in a room by himself, and he immediately walks out, leaving the rope tied round about the chair without untying a knot. Price \$35.

8. To write the name of a dead person and have it appear, written in blood upon the arm of the operator. Price \$15.

9. Reading sealed letters in the pocket or held ten feet behind the operator's head, while blindfolded. Price \$5.

10. Reading names of friends written by the entire audience. Price \$5.

11. Invisible writing that can be made to appear and disappear at will. Price \$10.

12. A glass pitcher containing water is held in the hand of the operator, while a dozen empty glasses are held in the hands of a committee; as he fills the glasses some will be seen to contain wine and others water. He then changes it all back to water again. This test cost me \$150. Price \$35.

13. Place the operator in a large sack, tying it above the head like you would a grain sack, sealing the knot with sealing wax. Quickly the operator appears outside, leaving the knot undisturbed. Price only \$5.

14. Allow anyone to sew your coat up in front and the sleeves together, step into a cabinet or private room, and quickly return with your coat off and not a stitch broken. Price \$5.

15. Give any person a book, let him take the point of his knife and open it, and read to himself the first lines on both pages, close the book, and you can repeat what he has read. Price \$5.

16. Locked collar around the neck. This collar is of steel and fits closely around the neck. You can let anyone lock it with any kind of padlock they please, and the collar almost instantly removed. Price \$5.

17. A padlock, locked through the upper button hole of your coat; allow anyone to seal the keyhole with sealing wax, and immediately the lock changes to the lower button hole and the wax is undisturbed. Price \$5.

18. Place a person in a box before your audience and lock it with any kind of padlock, and upon opening it no one appears inside. Price \$5.

FAKE MEDIUMSHIP.

Taught by "Dr. J. Edward Hills."

There has fallen into my hands a little pamphlet by one Dr. J. Edward Hills, who regards himself as "the eminent magnetic healer and instructor in the art of mediumistic phenomena," and is located until he has fully worked his present field, in Chicago.

The catchy portion of his booklet is that in which he asserts his ability to instruct in this art. "Mediumistic phenomena," and no doubt, catches many suckers in this net. He advertises that "all these mediumistic phenomena can be taught through the mail except trance work, but all orders must be accompanied by cash in registered letter, money order or draft. No deviation will be made from the above terms to anyone. Will teach all the tests named herein, except trance work, for \$500 cash, or will take diamonds in exchange. This is a great snap for parties wishing to travel and get rich, as I know of no business that can equal it for the money invested."

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.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

C. B. Gould, of Cleveland, Ohio, passed through Chicago last week on a business trip to Minneapolis, Minn. Gould is secretary of the Ohio State Spiritualist Association, and is the right man in the right place. He is thoroughly competent to do a most excellent work for the cause in Ohio.

Mrs. Lucinda B. Chandler will give a course of lectures for the Spiritualist Freedom Society, at the People's Institute, corner Van Buren and Leavitt streets, beginning Sunday, February 4, at 8 p. m. Subject for that day: "The Welfare of Our Nation."

Mrs. J. W. Kenyon lectured and gave tests in Manchester, N. H., the first two Sundays of January. Her large and enthusiastic audiences, it being the sixth time she has served them this season. The last two Sundays she served the Fitchburg society. The hall was not large enough to hold the people anxious to get a word from their spirit friends. Mrs. Kenyon serves the Rochester (N. Y.) Society February and March.

Indiana is coming rapidly to the front. Dr. B. A. Line, of Alexandria, sends us a large club of subscribers. All whom he has induced to subscribe will thank him for so doing when they receive the paper and premiums.

Mr. and Mrs. Geo. W. Renner, mediums for full form materializations, trumpet and light physical sciences, can be addressed at Weston, W. Va., after February 5, for two weeks.

An able and eloquent worker in the cause, C. W. Stewart, writes that he has succeeded in organizing a society at Marshalltown, Iowa, with seventy charter members of good true Spiritualists, who are willing to overlook minor differences for the good of the cause. He also writes that "The Warfare Between Theology and Science," by Andrew D. White, is the best addition that has been made to literature during fifty years. Mr. Stewart desires to remain at Marshalltown, Iowa, for some time, and desires week evening engagements at points in that State.

J. M. White writes from Kansas City, Mo.: "As it is the intention of the attendants at the services at 1010 Grand avenue, this city, to celebrate the anniversary in appropriate manner, I wish to hear from all Spiritualists in Kansas and Missouri, adjacent to this vicinity, to send them a copy of the 'East Eighth' street, as to who is desirous of attending and lending a hand financially. There is a number of important matters to be brought before the meeting, and it is our design to make this celebration one that shall make the city papers respect our notices. It is also our intention to have a free distribution of Spiritual literature at our hall every Sunday night. All who have copies of Spiritual papers that they wish to give away, will find a good way to do so, send them to my address, or to Mrs. Humphrey, 1100 Euclid avenue, Kansas City, Mo."

Mrs. Loe E. Prior writes from Atlanta, Ga.: "The work here is going on very nicely. In fact, I think there is more interest taken in Spiritualism in the South this year than ever before. The study of psychology is interesting all thinking minds. There is but one city in Georgia where Spiritualism, Mental Science, Christian Science and such progressive ideas do not have ready recognition, and that is Augusta, where recently a law has been passed placing all mediums, spiritual teachers, astrologers, etc., under an annual tax of \$250. This was evidently passed because Mrs. Ward, a clairvoyant of that city, predicted large fine, which took place. This aroused the antagonism of some of the town's bigots, with the foregoing result. We hope that some one will go there and test the law."

Dr. Averill writes from Spring Valley, Wis.: "Sister Clara Stewart is during this week giving lectures here upon 'The Philosophy of Life.' Her own little association; also some fine tests of her clairvoyant power. Her lectures are fine, and give us much 'thought-food' for which we are hungering."

Geo. P. Colby is now at Lake Hela, Fla., having returned from Costa Rica. H. W. Booser writes from Grand Rapids, Mich.: "Brother Hove has done a remarkable work here, so much so that no intelligent hearer can fail to be deeply interested. It is a phase of the cause that is worthy of careful study, that a worker should ever be close in engagement. The variety of his discourses, too, is wonderful—no two are alike. The Epworth League of Sea Cliff, N. Y., gave a 'fireside sociable' lately at the home of Charles E. Edwards. The idea was a novel one. A big fire was built in the open grate, the room darkened and the surroundings made as weird as possible. Then those present told ghost stories, hair-raising narratives, which made cold chills creep down the listeners' spines, and compelled the young lady to sit close to the young man for needed companionship. The affair was well-attended and successful. It was planned by C. W. Bell, the chairman of the social committee."

Mrs. E. D. Blake writes from Grand Rapids, Mich.: "Lyman C. Howe has closed a most successful engagement here. Mrs. Augusta Ferris gave tests with him during the week. Next week E. D. Blake comes here. Mrs. J. Roper of Indianapolis, comes here for the month of July, at camp. I am open for dates during August. My address is 319 S. Division street, Grand Rapids, Mich."

Brother Nelson, of Beatrice, Neb., sends us a good list of subscribers from that town.

The Toledo (Ohio) News says: "The meetings of the Independent Association of Spiritualists held last Sunday afternoon and evening were a grand success throughout. Kapp's hall, which has a seating capacity of 175 was filled to the doors. The evening services were opened with remarks from Dr. Jameson, after which Mr. Figures, of Cleveland, spoke upon mediumship. The lecture of the evening was given by Mrs. Schaus and was highly appreciated. Mr. Figures then gave to the audiences messages from spirit land, which were all recognized and thankfully accepted. Mr. Figures will remain in the city all of this week and will be with this association again on next Sunday. C. B. Gould of Cleveland is also expected for next Sunday and it is doubtful that Kapp hall will be large enough to hold the people."

C. H. Figures writes from Cleveland, Ohio: "I have just returned from a short engagement with the Independent Spiritual Society of Toledo, Ohio. This is a new society, but is all alive with zeal and earnestness. It is bound to soon become a power in Spiritualism. Its meetings are held in Kapp's Hall, Summit street, the principal business

street of the city, and it is a bright, clean, and pleasant place. Mrs. Chas. and Mrs. Chas. with Dr. Mar. the Jamison, form a trio of earnest workers. The hall was packed at each session, and even standing room was at a premium. All good workers are welcomed by this society. Mrs. Penny, of Detroit, will be with it next Sunday. I have just heard that Lake Brady will be opened as usual for a camp-meeting next season. I have some open dates for March, and would like to correspond with some camp managers for the summer. My terms will be as liberal as the poorest society can desire. For terms address me, lecturer and test medium, at 648 Pearl street, Cleveland, Ohio."

The Sun, Fitchburg, Mass., says: "The First Spiritualist Society were favored with full houses Sunday. The speaker, Mrs. Dr. Cate, of Haverhill, gave two addresses, presented in her usual able and interesting manner followed by many spirit messages, all readily recognized. The piano selections by Miss Hove were rendered in a skillful manner. Mrs. J. W. Kenyon of Cambridgeport, test medium speaks for the society next Sunday."

A. V. H. writes from Detroit, Mich.: "There are several public meetings held in various halls every Sunday evening, each of which does more or less good; but I feel constrained to specially commend the work done by the Central Spiritual Union, at Occult Temple, Dr. C. W. Burrows is the permanent pastor of the C. S. U., and he promises to make his society an important factor in the religious life of Detroit. How well he has succeeded so far may be judged by the fact that the services are regularly attended by many of that class of people who are generally believed to shrink from association with Spiritualists. Not only that, but almost every Sunday evening his rostrum is occupied by some prominent clairvoyant or any citizen, who works during the New Year we had the pleasure of listening to the pastor of the First Unitarian church of Detroit, than whom there is no more scholarly gentleman in this city. On the following Sunday came that venerable spiritual teacher, Giles B. Stubbs; he in turn was followed by Mr. and Mrs. Joseph M. McDonald, whose home is in the East Eighth street, as to who is desirous of attending and lending a hand financially. There is a number of important matters to be brought before the meeting, and it is our design to make this celebration one that shall make the city papers respect our notices. It is also our intention to have a free distribution of Spiritual literature at our hall every Sunday night. All who have copies of Spiritual papers that they wish to give away, will find a good way to do so, send them to my address, or to Mrs. Humphrey, 1100 Euclid avenue, Kansas City, Mo."

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W. Pittsford Smith writes: "The Sunflower Social Club will give a card party at its hall, 77 Thirty-first street, Thursday evening, Feb. 8. There will be likewise other features of amusement—at present locked up in the inner recesses of six brains, male and female, comprising the 'advisory board.' Neither Gatling guns nor wild horses can persuade them to divulge their plans. Even the society is powerless in the matter. It has leaked out, however, that coffee and cake will be 'served round,' at ten cents per plate. You, general reader, of whatever persuasion, had better come and see. Admission free to all."

Brother Parker writes from Owosso, Mich.: "Mrs. Amanda L. Coffman, of Grand Rapids, closed a three months' engagement with the First Spiritual Society of Owosso, Mich., Jan. 28. She lectured twice each Sunday, giving descriptions and messages after each lecture. The audience was much satisfied, held public test sessions each Tuesday evening; assisted the ladies with their aid meeting; brightened their public suppers with her presence; aiding the society in many ways, and adding the cause by teaching that Spiritualism seeks to develop the highest and best in every human soul."

G. B. Sanborn writes from Leadville, Colo.: "The Society of Occult Science here is having larger audiences than ever. The hall is often crowded beyond its seating capacity. The hour between 8 and 9 o'clock is made interesting by reading essays and discussing the same. In the past five weeks the principal manifestations have come through the mediumship of Mrs. Ella Doll, of McIntire, Colo., who has been visiting her mother. Her phase is that of unconscious trance, during which questions are written upon slates, and answered through the control, Allen Ewert Livingston, written upon the same slates where the questions are asked."

Mrs. L. F. Raymond writes from Minneapolis, Minn.: "I must say that Spiritualists do not know what they miss in not having The Progressive Thinker. I value it highly. We have held our meetings for nearly two years without missing one night. We have perfect harmony and a good attendance, with Mr. Raymond as lecturer, and Mrs. Courson as test medium. We give good satisfaction and convince many of the truth in what Mr. Raymond is so deeply interested in."

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thusiasts were getting ready to take off their coats in his behalf. Just then there came a halt, Anderson declaring all plans and aspirations off. He tells of it in this way: 'I went to bed the other night, thinking how I could best out-compute in the race. I fell to sleep, and then I fell to dreaming. The dream revealed that I could score at point by seeing a man at the top of the South-street hill, and with a friend I started on this mission. We were in a dilapidated old wagon, to which was hitched a mule. Not the obstreperous, but the mule, and you, but one that could cover a distance faster than most people care to ride. I thought the speed of the mule was indicative of my own speed in the race for commissioner. But something happened. The wagon struck an obstruction. Out I went, over the end-gate. My friend went into the ditch on the opposite side of the street. We were both bruised, but we gathered ourselves together and trudged up the hill in pursuit of the feeble mule. When we got to the top the mule was out of sight. It was here that I awoke. I could not see my friends, but I knew the next morning to tell them to count Peter Anderson out of the race.' 'Nothing can induce him to change his mind.'

Fitch Ruffe writes: "Premium books come all right. It is a 20th century wonder how so much can be had for so little. I do not see why everyone who reads the statements of the Divine Plan week by week do not order while your kindness lasts."

Ben F. and Mattie Hayden write from Indianapolis, Ind.: "Again we find ourselves at home for a short time, having finished our month's engagement with the society. We were both happy to feel that we have done a good work. The friends said many attended our meetings, and were deeply interested, who had never before been induced to come out and hear and see for themselves that Spiritualism has a phenomena and philosophy that adapts itself to the needs of humanity as nothing else does. Mrs. Maggie Vestal follows me about like a shadow, and we feel sure the cause will not suffer under her able ministrations. We are receiving many calls from various sections with a view to securing our services later on. We are both still in the field and either one or both will go anywhere and hold meetings, organize societies, etc., and would be glad to correspond with camp managers with a view to engagements for work during the New Year we had the pleasure of listening to the pastor of the First Unitarian church of Detroit, than whom there is no more scholarly gentleman in this city. On the following Sunday came that venerable spiritual teacher, Giles B. Stubbs; he in turn was followed by Mr. and Mrs. Joseph M. McDonald, whose home is in the East Eighth street, as to who is desirous of attending and lending a hand financially. There is a number of important matters to be brought before the meeting, and it is our design to make this celebration one that shall make the city papers respect our notices. It is also our intention to have a free distribution of Spiritual literature at our hall every Sunday night. All who have copies of Spiritual papers that they wish to give away, will find a good way to do so, send them to my address, or to Mrs. Humphrey, 1100 Euclid avenue, Kansas City, Mo."

Brother Jacoby writes from Elkhardt, Ind.: "Recently there came among us a medium, Professor Gray, of no pretensions, but as regards the latent power he possessed, he required no introduction. He was a chance, and opportunity was readily granted. He proved to be a wonderful medium as a trance speaker and life reader, being able to hold an audience spellbound, while his life readings and his platform tests are to the point and convincing. There is to be a fine treat in my parlors this evening for the benefit of all who are prepared to sit this morning and will read of his soul-stirring seances this evening."

Mrs. C. Marshall writes from Ohio: "After reading your valuable paper for one year I would deprive myself of many things before I would be without it, even if it cost much more than the small sum you ask for it. I am promising myself a rare intellectual treat in having the premium books also. I have secured two or three copies of the paper since reading the elevating and inspiring sentiments contained in each paper. It is the hope of my life that I may be able to visit Cassadaga next summer. I have never been in the presence of a medium, but I am not like doubting Thomas. I have not got to see to believe, yet I hope to see as well as believe."

G. H. Brooks writes from Milwaukee, Wis.: "I am now located at 558 Milwaukee street, Milwaukee, Wis., where I will hold all my future seances. I am preparing to take a western trip this spring, and while we shall be sorry to lose them, even for a short time, the thought that they are going forth to bless other communities will counteract the sadness occasioned by temporary separation. We congratulate the Western societies that secure their presence."

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thusiasts were getting ready to take off their coats in his behalf. Just then there came a halt, Anderson declaring all plans and aspirations off. He tells of it in this way: 'I went to bed the other night, thinking how I could best out-compute in the race. I fell to sleep, and then I fell to dreaming. The dream revealed that I could score at point by seeing a man at the top of the South-street hill, and with a friend I started on this mission. We were in a dilapidated old wagon, to which was hitched a mule. Not the obstreperous, but the mule, and you, but one that could cover a distance faster than most people care to ride. I thought the speed of the mule was indicative of my own speed in the race for commissioner. But something happened. The wagon struck an obstruction. Out I went, over the end-gate. My friend went into the ditch on the opposite side of the street. We were both bruised, but we gathered ourselves together and trudged up the hill in pursuit of the feeble mule. When we got to the top the mule was out of sight. It was here that I awoke. I could not see my friends, but I knew the next morning to tell them to count Peter Anderson out of the race.' 'Nothing can induce him to change his mind.'

annual Christmas social and entertainment, which the society has given every year since its formation, 1884. Every one waited patiently for the exercises to begin, when a great surprise awaited them. The marriage of the Rev. H. I. Morris, to Mrs. C. S. Rubincam, the Rev. W. E. Munfield, the well-known and popular lecturer and medium, officiating. After the exercises the assembly retired to the dining room, where a beautiful and elaborate table was spread with all the delicacies of the season. After the two lectures to the exercises, the Rev. H. I. Morris, to Mrs. C. S. Rubincam, the Rev. W. E. Munfield, the well-known and popular lecturer and medium, officiating. After the exercises the assembly retired to the dining room, where a beautiful and elaborate table was spread with all the delicacies of the season. After the two lectures to the exercises, the Rev. H. I. Morris, to Mrs. C. S. Rubincam, the Rev. W. E. Munfield, the well-known and popular lecturer and medium, officiating. 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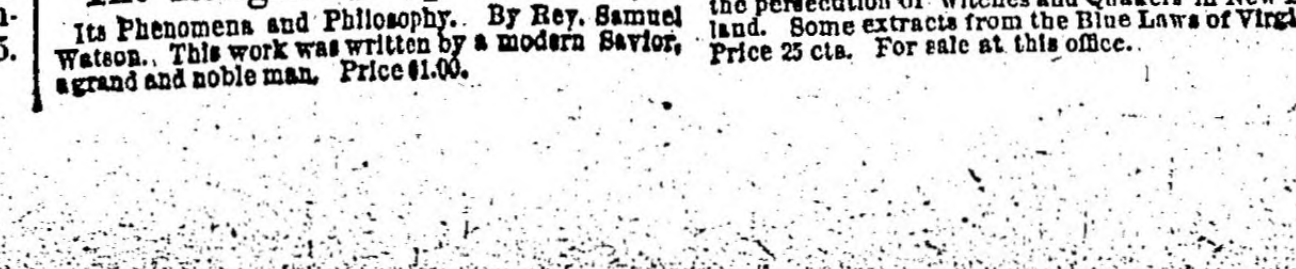
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