

THE PROGRESSIVE THINKER

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

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LESSONS LEARNED

From the Lips of Baby Philosophers.

Here is another fine lesson as presented by Jean Cowgill in the Chicago Chronicle. It is worthy of being pondered in one's hours of silent meditation:

A wee girl I know taught me a lesson last week. It is the best lesson I have learned for years. She taught it to her mother at the same time. It is a lesson which is endless, which will stay by the wee girl's mother and me all the rest of our lives. It will go with the wee girl, too, into grown-uphood and maternity. Unless I am mistaken, she will teach it to her own wee girls and boys. By its practical application all sorts of sorrows could be avoided.

The unhappy affair of poor Minnie Mitchell can be traced to a direct violation of the lesson. Amy Hogenson would be alive to-day were it a well-learned lesson in the Hogenson family. This is written in no spirit of unkindness. It is meant for me as much as anybody else, for my sister by blood and my sisters in humanity the world over. It is to the young mothers of today I tell the lesson taught me by a child of 7, the mothers upon whose frail woman shoulders the destiny of this nation hangs.

This wee girl is a sunny-haired, dimpled lass. She is as bright as the little girls she plays with, no more so. Simply a healthy, well-cared for little girl, one you would pass unnoticed in a hundred, but love when you know her as I do.

She is her mother's darling. All little girls are, for the matter of that. They are great companions. They plan all sorts of fun together and a small girl is never so happy as when she is helping, or thinks she is helping, her mother. So are many little girls. There is really no use in mentioning small details.

The only thing I would like understood is that this small girl has never found a fault in her mother. To an extent she adores her—as she does the angels her mother tells her about.

This girl sat looking at her mamma for several minutes. All sorts of expressions flitted over her face. She analyzed—children do that when their fathers and mothers don't know it. She knew the colors her mother wore, how the dress was made, what look she was wearing. After she had thought it all over there crept into her eyes a satisfied expression.

"What makes you love your mamma as you do, wee girl?" said I.

She did not hesitate a moment.

"Because she knows a lot of things—more than the other girls' mamas."

There is the jewel-stone key to confidence between mothers and their children. The mother who keeps up with her children in life's race is the mother who retains their respect through that dangerous formative period when new and confidential associations are a deadly menace. Mothers should grow as their children grow, acquire knowledge as the children acquire it and never let the little ones see them doing it.

Is your daughter of 10 beginning her music lessons and you know not one note from another?

Learn one note from another. Learn to understand a skilful rendition of a beautiful composition. Hear music, read about it, become versed in the history of music, learn all about the great composers. To do this it is not necessary to strum on a piano. It is simply a matter of culture.

Then your young daughter will not go to the dissolute young men for an opinion of her playing. Learn to criticize understandingly. Don't dote, don't be afraid to express the same opinion of your daughter you would of any other girl.

Dig into the sciences, read the well-written books of the day, the magazines and papers. If you don't know how to dress becomingly, learn. Try to be what you desire your daughter to be when she is as old as you are.

You need not be a club woman. You need not be in the least a blue stocking. There is nothing but commendation due to the woman who is either of these, unless she forgets a few other things she ought to remember. It is only that clubs take time and some money, and a woman can do a lot by herself, when she has a holy purpose in view.

When you find a thing uninteresting shut out the things which interest you most for a while. The only way to cure a bad habit is to make a good habit crowd it out. If your taste in literature has become vitiated by Mary J. Holmes and Bertha M. Clay crowd them out with Dickens and Mark Twain and Thackeray. Don't let your little girl come home from school with a cut version of "The House With Seven Gables" and you know nothing of it. While she reads the cut version you must read the book entire.

Keep a little ahead of your children until they have reached through the low meadows and passed all the pitfalls. The time comes inevitably when they are able to climb the mountains unaided, when their eyes will see the way, their feet and hands do the biddings of their brains and their souls. See that in the low meadows you have set the pace.

Parents owe their children more duties than children do their parents.

The first, the greatest duty is to keep even with them in the race.

The girl who respects her mother, will be guided by that mother.

She will not respect if she feels in any way that her mother is her inferior. It is quite possible to love without respect.

I found these flaws in both the Hogenson and the Mitchell families. Neither mother had the complete confidence of her girl. It was because both girls had one thing in common.

Keep ahead of your children while they are little and while they are youths. Keep abreast until destiny has set their place in life.

Then drop behind if you will. Don't

CONSISTENCY:

Thou Art a Priceless Jewel.

When we occasionally attend spiritual meetings many peculiar conditions present themselves to a casual observer, that almost border on absurdities and inconsistencies; meetings, for instance, will open with prayer and the reading of a text from the old Bible, when later on the orthodox churches from which this practice has been copied will be criticized and often abused for exercising faith in the efficacy of prayer.

Then again churches will be charged with commercialism in their propaganda work when Spiritualists are guilty of the same offense, if it is an offense. This practice no doubt is intended for the purpose of reaching church members, but results do not prove it a success. A political party that continually abuses the opposing party can not go through a successful campaign.

A merchant desiring to succeed in business cannot afford to abuse his competitor across the street.

Would it not be better to attend to our own knitting and teach the truth without abuse; to kindly extend a helping hand to those in error; to sum up, we might say, that if it wasn't for the excellent mediumistic work done on the platform and in the private seances these meetings might easily be mistaken for a modernized Salvation Army camp, for if any one should desire to advance a new idea that savors too much of up-to-date-ism, he is at once suppressed and relegated to go way back and sit down as a "sooner," to await the slow advance of leaders who claim so much and know so little about the progressive unfoldment of the human soul.

Liberty of speech and the search after truth, which Spiritualists harp so much about, often become a commodity that instills fear in a Christian Spiritualist camp; obviously, that an orthodox church member, if present, may not be offended.

In nature we have the greatest normal activity where there is most perfect rest; all is moving, changing, in endless cycles of time. How can we as progressive Spiritualists be contented to stand still with the beautiful knowledge of spirit return, intercommunication and the soul-elevating spiritual philosophy?

Let us not be afraid of the truth; it won't hurt us. Let us all trot along up the spiral incline into higher octaves of vibration! Let the newcomers take our places and form the connecting link between the old and the new, and thus under a new stimulus of mind activity on the higher octaves, we may be able to clear away the mental barriers of selfishness, behind which we are so apt to dearly cherish the assumption—"I know it all!"

Frequently in these meetings no one is allowed to teach anything, but what is taught is the message that is in the old narrow platform, forgetting that many progressive people present would like to hear and enjoy the latest up-to-date scientific explanation of psychic phenomena in place of old traditions and assumptions that have no standing with critically inclined scientific minds. Because a proposition is new and perhaps beyond the grasp of our mental capacity, should be no reason why such proposition should be suppressed, as if it were truth and it impossible to arrive at, or form a correct conclusion by study in the different schools, and often gives up in despair, but when these old fallacies are properly labeled and placed on the museum's shelves as old curiosities, we should be ready to replace them with something better, something resting upon a well known fact in nature, and have the proof, which exists in the law, inherent in the base upon which this fact rests.

We do not believe in mixing the old with the new lest we may spoil them both. If all the old theological philosophy has failed to satisfy the progressive human soul, why should we as progressive Spiritualists adopt some of its teachings as those who accept it all in blind faith? Rather let us start from the bottom and lay a broader, more solid foundation upon which we may build that glorious twentieth century Spiritualistic temple of wisdom.

Now we do not wish it to be understood that we are pessimistic or mean to be unkind to others, but just in a friendly way wish to point out these shortcomings, that we may have the pleasure in the future of seeing a proper method employed in Spiritualistic propaganda work.

JAS. C. UNDERHILL,
Ponca City, O. T.

do it before.

Truly there is matter for earnest thought, and full of rich results in good to old and young alike. In this lesson derived from a text furnished by the artfully artless thought of one of the baby philosophers. Many a family contains such. They only need an appreciating listener, to become recognized.

HAMMOND, IND.

Do little things now, so shall big things come to thee, by and by, asking to be done.—Ferslav Proverb.

A crown, golden in show, is but a wreath of thorns, brings dangers, troubles, cares.—Milton.

As high as we have mounted in delight, in our dejection do we sink as low.—Wordsworth.

AN IMPORTANT QUESTION

Is Marriage Earthly or Is It Spiritual?

Much is being said these days against divorce, and some people—mostly church authorities—would like to have it abolished. They are like physicians who treat effects only and never attempt to remove the cause. There would be no reason for divorces if the right people were always mated.

Neither civil nor religious ceremonies constitute marriage, though they serve to impress its importance and are decidedly necessary in the present development of mankind.

Misleading ideas about marriage are expressed by spiritual authorities, as well as by those of earth. There is the same diversity of testimony on this subject that is noticeable on many other matters. One medium declares that marriage is an earthly condition which is outgrown as you advance; another insists that all have their true mates, to whom they become more closely united in proportion as they advance spiritually. Both mediums are honest and sincere. Which statement should be accepted? Should it not be the one having the most elevating tendency?

Whenever true love exists between man and woman there is a genuine desire on the part of each to become more worthy of the affection of the loved one, and there is greater effort to overcome the weaknesses which may possess them as they advance spiritually. When the wish and prospect for a true marriage is so beneficial, is it reasonable to conclude that marriage belongs only to the earth?

It has been repeatedly claimed that married people in the course of time come more and more to resemble each other. Can this ever occur where there is a lack of harmony between them? Presuming it cannot, and that the fact is the "mirror of the soul," does it not imply that in the true marriage there is a gradual drawing closer together spiritually?

There are frequent instances where the death of an aged husband or wife is very quickly followed by the departure of the life companion. Does the inability to remain simply mean that the earthly ties were so strong that one could not exist without the other?

"Marriages are made in heaven," yet in heaven there is no marrying or giving in marriage. It is asserted, in one breath declaring a spiritual origin, and in the next denying that there is anything spiritual about marriage, thus implying that the only purpose of sex is the reproduction of the species. Would the general acceptance of this belief tend to the elevation of the marriage relations?

When the most important event in the life of the individual is to be considered from a purely animal standpoint, what prospect is there for the spiritual advancement of the human race?

Since there are not two human beings exactly alike, there must be for each man or woman some special one that is better suited to the other than any other. The man and the woman that are born into this world ought to have the most favorable conditions both before and after birth. This makes it the imperative duty of all to seek for that one individual with whom life will be the greatest harmony.

Though prenatal influences are not fairly understood, it has been pointed out that the father's impress may be fully as strong as the mother's. Hence, even with the little that we know, it must be perceived that the very highest thought and feeling of which any couple is capable are necessary to the true marriage. Does that not mean a spiritual element?

To those who believe in a spiritual origin for everything that is good in human intelligence, and that will and misery are due to weakness and ignorance, the claim that the true marriage is spiritual is in perfect harmony. The trouble is that so large a proportion of the marriages are earthly and earthly nature. What is needed is a better understanding of our feelings—of the different forms of attraction. Then there would be fewer divorces, because there would be fewer mistakes in marriage. How many there are who feel animal passion and call it love! How many are unconsciously under the influence of hypnotism! Could these distinctions be fully recognized, what a difference it would make to humanity!

That one may be unaware of an influence which has taken possession of him is illustrated by the following experience: A man 35 years of age found pleasure in occasionally visiting a well-educated woman a year older. After awhile he questioned himself whether it would be right to ask her to marry him. Believing in but one real marriage for each individual, he decided against it, because he did not feel the absorbing love he deemed necessary.

He continued his visits until one day she told him she was engaged to be married, and offered to introduce him to the grown daughters of her future husband. He declined and concluded his visits must cease. Soon after, he called once more to give her a small present for each individual, he decided to be (and it was) his last visit. That night, just after he had retired, he was surprised to suddenly feel—as though something tangible had been torn away from him. He had never felt any sensual attraction toward her, nor had he at any time any sensual thought of her, therefore it was a revelation to him that an influence could take physical hold of him without his being conscious of it. He feels satisfied that it was not love, because in the more than ten years that he has lived, he has never regretted that it was not his fortune to become her companion, attractive and good as she was.

Despite the fears of dissidents, more happiness will be realized in marriage by those who hold the opinion that there is but one real marriage for each individual, and that it is spiritual as well as physical and mental, than from the acceptance of any other theory regarding it. The imperfections and ignorant blunders of some of its advocates do not disprove the theory. Apparently, however, it is only the very few who strive to carry out this idea when they marry; and so, instead of realizing what the fundamental trouble is—the lack of knowledge and care when entering into life unions—the cry ever becomes louder for the abolition of divorce; as though inharmonious homes would tend to the betterment of the human race.

ALEXANDER SPENCER.

Pantheism, the false fire of an overheated mind.—Cowper.

Passion is the darknessness of the mind.—South.

Hope writes the poetry of the boy, but memory that of the man.—Emerson.

Heaven, the treasury of overflowing joy.—Shakespeare.

NOT NEXT TO GODLINESS

Religion of the Past Compared to That of the Present.

A girl fifteen years old, attending a revival meeting held by Evangelist Farson at the Metropolitan Methodist Church, Chicago, was seized with hysteria. All attempts to quiet her were taken away by the police.

What a dive back into the past—the intense excitement of the girl! But the interference of the police is essentially modern. In this country, and not so long ago, either, hysteria at a revival meeting was looked upon as an especial mercy from above, and a few attacks of it were thought to insure early sanctification.

In the days of Peter Cartwright there swept over the country an epidemic of frenzy known as the jerks. It is said that women would pop their hair like a whip, and it was declared that at such times Satan was afraid to come within a stone's throw of the meeting house.

A loud popping jerk was always banded. Once a while, however, Brother Sam Jones leads him back to urban scenes, wrestles with him and throws him with a hip-lock hold. But as a rule he lives among lonesome hills where the whistle of the railroad engine disturbs not the biplan poodle nap of the fox.

When denominations meet to revise their creeds he is driven farther and farther away. When last seen by mortal eye he drank a cordial in Ken-lucky and, as report has it, hastened to a polling place to vote the Prohibition ticket.

It was a pitiable sight when the police took that hysterical girl out of church. Her nervous had been wrought to frenzy she was worshipping as her great-grandmother might, have worshipped by the light of tallow candles on the wall; but then there were no policemen. There was a constable and perhaps he was agonizing at the mourners' bench.

Reason is the religion of the gods; kindness is the truest prayer of the regenerate. Toleration is the mind's mercy of the wise, and creed annihilation the ultimate aim of all the true worshippers of Christ. "Suffer the little children to come unto me," said the Sublime One. "No," replied the old skinkflint with the mortgage on the widow's cow, "let's send them to hell."

The girl who was taken away in a patrol wagon had been taught that her soul was endangered by the fires that lit her; her faith suddenly leaped up and her nerves were shattered. She had accepted—accepted overmuch, and then she became a disturbance.

Wouldn't it be well to have some sort of gauge to measure just how far to enter into the degrees of faith? If a man hasn't quite enough religion they call him an infidel, and if he has too much they know that he is insane. Ah, how I am still suffering for that blessed gift, common sense!

It is related that a number of good churchmen coming up out of the swamps to Memphis saw an ice factory. Upon returning home they reported that they had seen men make ice. A deacon called on them and said:

"Brothers, you oughtn't to talk this way round where the children can hear you."

"But it's the truth," one of them declared.

The deacon wiped his brow. "Friends," said he, "nobody can make ice but I'm sorry, but you'll have to do it before the church."

The church was unusually tolerant that season, owing to the fact that the rains had been good, and the brothers were not summarily expelled, but a committee was appointed to investigate. The committee went up to Memphis, investigated, went back and reported, and the account published at the time says that both the original offenders and the committee were expelled.

It is rather sad to think that in a great city the police must stand in readiness to protect a revival meeting against its own over-zealous fervor.

Last summer there was a disastrous drought in Tennessee. A hillside preacher called a meeting to pray for rain.

"Do you believe that your prayers will bring rain?" an old Justice of the Peace inquired.

"Of course they will."

"Then I'll just issue a warrant for your arrest for letting this drought continue so long when you could have prevented it."

The revivalist does a great work, no doubt; but emotion is not next to godliness.—Opie Read in Chicago American.

Walk in the light and thou shalt see thy path, though thorny, bright.—Bar-ton.

The virtuous home is the basis of all national prosperity.—Aron.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

Features—the great soul's apparent seat.—Bryant.

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TRANSITION.

A Message Received at a Home Circle.

The nearer one comes to the end of his journey, the shorter the path seems over which he has traversed, and his past life spreads out before him as a landscape, with rivers, mountains and pleasant valleys dotted here and there with beautiful scenes. Again with rugged cliffs over which footsore and weary we trudged on our way to the valley of rest. So on looking back over my past I can truthfully say such was the view that met my gaze; every river crossed, every mountain scaled was a landmark on my way; how angry did those waters seem, as though they would engulf me beneath their waves, how high and difficult the climbing to those peaks, as though they reached the skies, and the downward road was rough and dangerous, leading through briars and brambles; but the valley, how beautiful, how calm and serene! The waters in the lakes are fanned by the passing breeze and they ripple and smile in the sunshine, the birds sing in the trees, flowers are blooming; their fragrance fills the air with richest perfume, and oh! how glad we lay down our burdens and rest!

Glady would we linger here forever and forget care and sorrow; but no, the Master of Life says: "Take up thy burden and follow me, thy time for rest is not yet. Advance wearily, reluctantly we accede, but with a backward gaze and with longing fierce and rebellious, we go on grumbling at our fate; and grudgingly giving heed to those less fortunate than ourselves, blind to the true worth and meaning of life. We long for sunshine and song, for the peaceful valley, never seeking for the fowers that bloom on the mountain heights, nor looking to where the sun is shining in its radiant splendor, to the land of the setting sun."

And so we go on over mountain and valley, over hill and dale until we reach the great river over which millions have crossed and are still crossing to the home of the blessed and the land of the free, where the heart's desires are realized and the spirits roam through spheres of endless day and joy forever.

What was my delight on crossing the river death, to find loved ones awaiting my coming. How easily we slip from the old earth's embraces into the arms of loved ones gone before. How light we feel as the burden of years rolls from our shoulders. As we gaze on our friends we naturally long for the marks that time and disease had left on their familiar faces, but they are all gone never to return, and in their place are only happy faces without a trace of care. I was so joyed at their welcome that I was perfectly content to stay right there until they said: "We must take you to our homes" and think of homes in heaven? I of course was only too glad to accompany them anywhere.

I was anxious then to see what now delights were in store for me, but I was so thankful at finding them, that that would have been heaven enough for a while.

Our mode of progress was so rapid, like gliding through the air, that we soon reached a beautiful mansion, where my friends invited me in and I found other friends there; some of whom had gone years before, some more recently, but they were all there to receive me. This seemed to be a place especially built for just such occasions, and what happy reunions they are; a banquet had been spread for me, such delicious viands, what beautiful flowers whose fragrance permeates everything. All was like some picture in fairy-land, and my surprise was so great, eating, drinking and visiting as in my olden times on earth, but without all those old troubles. No fear of indigestion, dyspepsia was not known. I could not realize it all, it was so different from what I had been taught to believe, that I was dumfounded, and for once I was at a loss what to say; but I came to when they called on me for a toast, in response to what had been given, and my tongue loosened and I told them how I felt, they all knew just how it was because they had been there themselves, and it was a treat to them to see me so overcome. Well, I have been here for many years and yet the delights are ever new; some new field to explore, some kind deed to do, some new thought to impress, something doing all the time, no idling away the precious moments, but all times for usefulness.

My home is among my friends, and as I look over my past life I wonder what did I ever do to deserve such blessings as these. Could you see the magnificent mansion in which I abide you would think, too, that I had much for which to be thankful; and to think my many efforts to do right had brought all this to pass.

My beautiful flowers are not killed by the frosts of winter, nor are the rivers dried by the drought of summer, but here everlasting spring abides and never withering flowers.

And so, my friends, I have told you briefly of my transition and of my heavenly home, but you can get no adequate idea of the splendors and joys until brought to realize them yourself, because human mind cannot conceive of joy without pain, health without sickness, life without death and peace everlasting.

So live that when the summons comes to join that innumerable caravan, thou go not like the quarry slave, unscourged to his dungeon; but, as one who wraps the draperies of his pleasure about him and lies down to pleasant dreams.

CULLEN BRYANT, Spiritist.
Through the mediumship of Mrs. Mary L. Kaiser, Ft. Scott, Kansas.

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THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

Things that are of little consequence often grow so great in our eyes that we think our happiness depends on whether they turn out thus and so, when in reality it makes very little difference how they turn out. How often it happens that we want something so much we think we cannot live without it. Well, we do not get it, and we live just the same, and in some instances we have good reasons to thank heaven we did not have what we wanted.

Again, we are sometimes consumed with a desire to accomplish a certain thing, or to attain a certain end. Well, we have our wish—we get what we want—and there is nothing in it—no happiness nor satisfaction—and we suffer loss. It depends on the thing desired. We can always get discipline and knowledge out of a hard experience, if we cannot get anything else.

How often do we see individuals who are determined, or seemingly so, to work evil against others; and these unjust ones of darkness generally succeed in their designs. Why is it so? Because those persons develop a determined and indomitable will power which recognizes no such word as fail, and which will succeed in spite of obstacles. But the spiritually good embrace and overreaches all things, consequently, though evil may seem to predominate for a time, wherever human endeavor is made to develop and accomplish good, ultimate success must be the result; and the time will come when those who are putting forth feeble efforts toward the domain of goodness will find their strength increasing, their will-force developing, and themselves growing stronger, until they become so powerful that they will be enabled to achieve that success which they so ardently desire. Therefore, those who are bound by earthly conditions, who cannot reach out as they would to the highest and best in life, but whose aspirations are true and good, will ultimately arrive at that condition of being, that state of spiritual unfoldment where they will be able to live in constant communion with the good and the true, and exert such an influence upon those around them as will lift others up to the same plane of development.

It is true that man is a creature of circumstances and owes much to the conditions surrounding him; but we believe that man has within him a power, a spiritual force which will enable him, to an extent, to overcome adverse conditions and make for himself those conditions that are more favorable to his advancement.

Now, it happens that we frequently meet with people who seem to be merely negative, passive creatures, incapable of exercising a proper degree of energy. These individuals never make a step, and they are never ahead of their fellows—always in the rear, generally bemoaning their unfortunate fate. We contend that it is possible for every intelligent man or woman to cultivate or increase his or her energy. The more we use any power we possess, the more we practice any virtue, the greater we find its quality and availability.

It is true that "practice makes perfect," and it is true regarding the exercise of our energy, our will-force, just as really as it is applicable to any occupation in life. It behooves daily instructors of the young people to pay close attention to this subject. If we find certain of our young people deficient in moral or mental energy, it is our duty to seek by every fair means to inspire these people with an understanding of their deficiency, and urge them to develop their powers in that direction.

The man who puts his whole soul into whatever occupation he undertakes—into whatever purpose he has in view—will be the man to succeed; and if we inspire our young folks with this idea, and stimulate them in this direction, our spiritual force which will enable them, to an extent, to overcome adverse conditions and make for himself those conditions that are more favorable to his advancement.

It is true, nevertheless, that there are many weary, unfortunate persons who, however hard they apply themselves to their duties in life, cannot gain much headway. Other circumstances than those which they frame press upon them. Those who are associated with them bring such an overpowering influence as to seem to crowd these struggling ones out of the true pathway of success. Yet every soul who faithfully tries to do his duty to the best of his ability, seeking to overcome all hindrances by application of his will, will find in the future that his life has been a glorious success, even though his material surroundings and the results of his material life have not appeared to be grand from an external standpoint.

The mission of Spiritualism is to demonstrate that this is a beautiful world to those who make it so. The church has had the dominion of the human mind for centuries, and has endeavored to impress upon man that he can be good, bad or indifferent,—that this world is a vale of tears and that no real happiness can be had until we reach the hereafter. But Spiritualism says if we are good and wise, the kingdom of heaven can be built right here at once. The faculties of the soul may unfold, they put forth new power, and thought, and the man of this religion may become, not only an example of right living to others, but a pure soul who will draw from the angel world invisible teachers and helpers to guide him on.

A. H. NICHOLAS.
(To be continued.)

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IMPORTANT NOTICE.

From N. S. A. Headquarters.

To the Editor and Friends at Large:—The N. S. A. through its board of officers sends its fraternal greetings and assurances of good fellowship to you all. The cause of Spiritualism is dear to its heart, and the work for humanity, which that cause designs and executes, is the work of the National Spiritualists Association. It is by this time well known to the public, that the late annual convention of this organization, held in Boston last month, was one of the most interesting and useful conventions in its history, and that the work planned, as well as that accomplished by the delegates, is all practical and of much moment to the cause. As the same board of officers and trustees were re-elected, matters go on in this office as usual and no change of programme for the coming year will ensue, regarding the benevolent and missionary work commenced a year or two ago.

At present writing, Mr. and Mrs. G. W. Bates, Mr. and Mrs. E. W. Sprague are engaged for continuous missionary work for the year. Mrs. Carrie Twing will work in Florida, and Geo. H. Brooks will be recognized as an all-round worker under the sanction of the N. S. A. board. One or two more missionaries may be appointed by the board, but this matter is not definitely settled as yet.

All financial agents holding receipt books of the N. S. A., except those hereinafter mentioned, are requested to return the same to this office as their time of commission has expired. No certificates of missionary or state agent prior to present year will be accepted.

Lyceums and the public generally are notified that the National Spiritualist Lyceum is disbanded; but this does not mean a cessation of work for and interest in the Lyceum movement and of the cause of the children; according to vote of convention, the N. S. A. board has created the office of Superintendent of Lyceums, and as negotiations are pending towards placing Mr. John W. Ring of Galveston, president of the Texas State Association, in that position, we may practically consider that he is the man for the place. His duties will be many, all looking to building up or organizing lyceums, issuing a lyceum paper, and attending to lesson work for such organizations.



OGGULT MYSTERIES.

PSYCHIC STORIES.

Remarkable Tales of Spirit Influence and Astral Forms, as Related by the Detroit Tribune.

Dreams and hallucinations are often set down for facts, so vividly do they impress themselves on the mind of those who experience them. Still, there are occasionally happenings of this kind which do not seem explainable by these means; when the mind seems to pass out of its objective state and, controlled by the sub-conscious mind, strange sights and scenes strange scenes, sometimes amounting to prophecy.

Wrote Under Spirit Influence. In 1852, when Modern Spiritualism began to attract considerable attention, I was a resident with my family in the township of Canton, Wayne county, Mich.

UNA HOWELL-HOLMES. Marine City, Mich.

OGGULT MYSTERIES.

conscious was that he would never get better.

There comes to each of us an experience sometimes in our life which is veiled in more or less of a mystic cloud. The one which has come to me, and which may cause remarks of various kinds by those of a skeptical mind, was as much of a reality as the rising and setting of the sun.

UNA HOWELL-HOLMES. Marine City, Mich.

HYPNOTISM A SCIENCE.

Argument of H. J. Parker That It Should Be Classed Among the Modern Deceptions Is Refuted by Experiments.

In reply to H. J. Parker's Battle Ground article on hypnotism I wish to point out that it has been the fate of all science in the infancy of their existence, to be sternly opposed by those who cannot comprehend natural laws. When, however, we see a science so firmly established as hypnotism put in doubt it provokes astonishment.

Forces of Electricity.

There is a positive and negative force in this electricity. The positive is carried to the cerebrum, or large brain, and the negative is carried to the cerebellum, or little brain. The positive force is the agent through which we produce all voluntary action, while the negative force carries on all the involuntary functions of the body without the exercising of a single thought.

Subjects of Hypnotism.

Those who are deficient in positive electricity are easily hypnotized, while those who are not yield so rapidly. Now, if we can find one who is deficient in positive electricity we can easily project our own electricity into their brain by connecting with certain compound nerves radiating near the surface of the hand and head.

Secret of Sight.

If we see an object, the impression or image it makes on the retina of the eye must be conveyed to the mind by that same volatile agent, electricity, through the optic nerve to the brain, which receives the impression of the image and holds it up to the mind.

pressions to the mind of the subject by suggestion and the influence of this same volatile agent. A hypnotic subject is not asleep. He is awake and struggles against the will of the operator, and does things that he cannot help, and knows it. The reason he cannot help, and knows it, is that he cannot help, and knows it.

"CAUGHT IN THE ACT."

Wants Deception Removed From Our Ranks.

To the Editor:—The article, "Caught in the Act," published in your issue of Nov. 22, is most timely, and I think it is the correct way of dealing with the "fakes" who are going about deceiving the people. The giving of "descriptions" will be better than giving the names, for names can be changed, whereas, descriptions, if correctly given, will be better, and they will be more careful in carrying on their nefarious designs, and the plan proposed, we will soon have them "corralled," and I trust have less of their work in the future.

A PLEA FOR HONESTY.

Some Bad Features Connected With Camp-meetings.

To the Editor:—Your inquiry No. 7, of Open Court and its many answers is peculiarly interesting to me, but there is still one phase of the subject that should be brought from the "dark recesses" into the light of day.

EARTHQUAKE PROPHESIED FOR NEW YORK CITY.

You ask in this day's edition of the Sunday World, "Where Will the Sky Line of New York Be One Hundred Years Hence?" This question promotes suggestive reflection.

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APPROACHING PANTHEISM.

The Relation of the Controlling Cosmic Life to the World.

Ours is certainly an age of "new departures" and re-statements in many directions. Notably so in the direction of speculative belief.

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HYPNOTISM.

VALUABLE WORKS ON SUGGESTION.

HYPNOTISM AND SUGGESTION.

When Rightly Applied Become Potent Agents For Good.

Mental and Moral Culture.

Hypnotism in Mental and Moral Culture. By John Francis Gaudet, M.D., Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the American Association for the Advancement of Science.

A Complete System.

Hypnotism, A Complete System of Method, Application and Use, including all that is known in the art and practice of suggestion and mental healing.

The Field of Hypnotism.

Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work."

Hypnotism—Its Uses and Dangers.

Hypnotism, How It is Done; Its Uses and Dangers. By James R. Cooke, M.D. Dr. Cooke has hypnotized together about one thousand, three hundred and fifty people.

Its History and Present Development.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M.D., Head Physician of the Stockholm Hospital.

Mind and Body, Hypnotism and Suggestion.

Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnotism; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; etc.

Rationale of Mesmerism.

The Rationale of Mesmerism. By A. P. Sinnett. This work, too, is worthy of great praise as it contains the results of the labors of a master mind.

Suggestion—A Gold Mine.

Now I present a work of marvelous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion of the Various Diseases.

Mental Suggestion From the French.

Mental Suggestion. By Doctor J. Ochorowicz, Professor of Psychology and Nature Philosophy in the University of Lemberg.

An Experimental Study.

An Experimental Study in the Domain of Hypnotism. By Dr. R. von Kraft-Ebing, Professor of Psychiatry and Nervous Diseases in the Royal University of Graz, Austria.

In Tune with the Infinite.

By Ralph Waldo Trine. What yourself is the cause of whatever enters into your life. To come into the full realization of the possibilities of your mind, it is to be able to condition your life in exact accord with what you want.

HARMONICS OF EVOLUTION.

The Philosophy of Individual Life, Based Upon Natural Science. As taught by modern masters of law. By Florence Blumfield. An exceedingly interesting and valuable work, containing the laws of the mind and the clear explanation of the laws governing the development of the individual.

HEALING Causes and Effects.

with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

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Embryology—General Similarity of the Structures and of Minds.

Perhaps no stronger proof of the truth of Evolution can be found than exists in embryology or in the life of a human being while in its mother's womb?

Evolution teaches that man started existence as a life principle in the ooze and slime of the water and that this principle took on animal forms in regular order, one after another, from lower to higher, in its journey upwards—a journey which it required hundreds of thousands of years to perform.

Embryology teaches that each individual life germ, being planted at conception, in the short period of nine months, goes over the same road which the embryo manual. When it reaches the fish state it has gills like a fish, and children are not infrequently born with the marks of the gills visible.

When it reaches the mammal period, it has a tail like a dog. At a higher period "its great toe is extended like the toe of an ape." "Three months before birth the body is covered with hair," and instances are known where children are born in this condition.

Before the skeleton or bony structure appears in the embryo child there come streaks of cartilage in place of bones, which is in exact resemblance of the lancelet fish, which is the link between the invertebrate or boneless fish and the vertebrate or fish with bony skeleton.

Even at this period of the child's growth "there is no distinct head, no brain, no jaws, no limbs," but the child is in just the condition which animal life was, following the protozoic period.

As the bones begin to harden out of cartilage, the first semblance is that of the fish, then that of the frog, then that of the reptile, and last that of the mammal. At this time, too, the child bears a resemblance to the child and the dog or rabbit or ape in their fetal state, nor does any difference appear till a short time before birth.

Thus the history of the child during the nine months prior to its introduction into this world is the history of man during the thousands of centuries since he started from a life principle on earth. And it is as true of the ape and of every other animal. Each being has to climb up its own genealogical tree covering the time between its conception and its birth.

No animal has so far to climb as man, because every other animal has stopped short of him in its development. The only life germ that did not come to a stop—that went upwards to the top—was that of man.

If all other proofs of evolution fail, these principles of embryology, which were discovered by Agassiz and men outside of evolution, cannot be overthrown.

We might expect the new-born child to have some of the embryonic traits above mentioned along with it into this world and it does. The child in learning to walk uses the outer edge of its feet exactly as do all the apes in walking. The instinct of the babe for grasping whatever it can reach with its hands is in exact resemblance to what the infant gibbon will do. Though the legs are so weak as to be unable to bear a scarcely a pound weight, the arms and hands are so strong that a babe has, under experiment, been lifted bodily clear of the bed, and hung suspended for two minutes, clinging with its hands to a cane, before it relinquished its hold.

Another of the strong evidences of the truth of evolution is the similarity of the bony structures among all the higher animals. Who has ever stood before a skeleton of a man and one of an ape and seen them side by side and not felt humiliated at the strong resemblance which would naturally occur to which was the human. In general plan, in form of construction, in arrangement of parts, they are identical.

Coming down to detail they match each other—bone for bone, muscle for muscle, nerve for nerve, organ for organ, part for part. There is not a joint in one that is absent in the other. In only one slight point do they differ—man has twelve pairs of ribs and the ape has thirteen. Even this difference is almost negligible, for we know that in Africa a human skeleton has been reported with thirteen pairs of ribs and that apes have been known with only twelve.

They differ otherwise only in the relative length and size of the bones and in the cubical capacity of the skull.

As we descend among the lower vertebrates, in some points the resemblance is no less striking. It is a fact, carrying great weight of evidence for the truth of evolution, that the fin of the fish, the flipper of the seal, the wing of the bird, the foreleg of the quadruped, the paddle of the whale, and the arm of man match each other—bone for bone, joint for joint, and that all these animals have a similar spinal column ending in a skull.

It is no more difficult for nature, under different circumstances, to clothe a skeleton fin with feathers and make it a wing, or to straighten it out and cover it with flesh in the shape of a foreleg or an arm, than for a skilled carpenter to take four or five exactly similar wooden frames or skeletons of houses and cover and finish them off in such different styles of architecture, ornamentation, color and use that they would be as unlike one another as an arm is unlike a foreleg, or a seal's flipper is unlike a bird's wing.

creation of God? If the body started from a life principle millions of years ago in the sea-bed, and by successive changes came into its present condition, it is inevitable that the mind came with it from the same source. For we find various traits or fragments of the human mind scattered all along the road over which the body has come. When man was in the form of a lower animal, he had the intelligence of that animal. When he was in the form of a fish, he had the intelligence of the fish and that which is similar to the human as far as it goes. It is inferior to the human just in proportion as its body is inferior. When man rose higher and took on the form of the mammal and quadruped, we find his mind advanced at a parallel rate with the body. The intelligence in the dog and then in the ape are types of that bit of glory which originally belonged to man when he was in these respective forms.

Let us now notice in detail the mental traits that belong by nature to man and see how many of them we can find among the lower orders.

Man has will power; so have animals. Man takes pleasure in being praised; so does a dog. It is natural for man to imitate; so it is for a monkey. Some men are brave; so is the lion. Some men are timid; so is the mouse. Some men are cross and crabbed; others are genial and kind. Exactly so are different animals even in the same species. The mental attributes of attention is as decided in the cat watching a mouse as in man watching the rise and fall of stock.

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Further more it is true that not only the skeleton and the parts I have mentioned, but muscles, nerves, membranes, glands, arteries, veins, senses, and all the vital organs are built of the same material, on the same general plan and serve the same purpose in all the higher animals.

And in no way is man an exception. The lower animal suffers pain or enjoys relief from it, exactly as does man. The flesh of the rabbit or bird is like human flesh. It is subject to health and disease; death and decay; it grows and ages like human flesh. The cat and the dog and enjoys all that man does, with the exception perhaps of tobacco and whisky. It is impossible to separate the two. Huxley says that man differs from the higher apes "than the ape differs from the other, or, in other words, there is a wider gap between the lowest and highest ape, than there is between the highest ape and man, and he proves it by pages of comparisons of apes with apes, and apes with man."

"Yes he is a smart fellow. He can see a fly on a barn door a mile off, but he can't see the barn."—Senator Colquhoun.

"Several articles have recently appeared in your paper upon the subject above named, that deserve, I think, some passing recognition. Two or three of these were from the pen of Rev. J. W. Hull and one from the Rev. Mr. Chalmers. It is inevitable that the tale was not written as a record of events that actually transpired on earth, but rather a history of transactions in the skies, the movements and transpositions of certain constellations of stars.

"Talleyrand said: 'Language was intended to conceal our ideas.' Messrs. Hull and Chalmers appear to endorse that opinion, but limit its application to the words of one book only—the Bible. Why that volume was selected from all others was a puzzle to me.

"From birth to manhood, yes, and even before—some men (and probably Messrs. Hull and Chalmers) have been mesmerized with the opinion that the Bible is a wonderful production, almost if not quite divine in its origin, wisdom and potency. Their cravings, therefore, for infant pabulum present no mystery. We laugh at the stalwart unweaned ox. Let us not complain about his conductor in manhood.

"There exists no difficulty among the interior or hidden meaning in any form of words. Let the reader take Swedenborg's rules and apply them to any book, let him experiment with the melodies of Mother Goose, and he will succeed with every rhyme.

"To a man who has been 'weaned,' the story of Samson is one of the most detestable narratives ever written. It is a semi-miraculous birth, in which one of these beings called 'angels'—part man and part bird—bore a conspicuous part, but finally disappeared in a flame of fire from off the pile of stones, on which Samson's father was roasting meat for God.

"Nothing extraordinary appears to have occurred during Samson's boyhood except that he was denied the use of a razor. When maturity was reached he fell in love with a Philistine girl and married her. At that time the Philistines held dominion over the Israelites, but there was no war and no oppression is mentioned by the writer of the narrative. When upon a visit to his fiancée one day he was assailed by a young lion. Samson was slain, and his body was cast with the assaulant and torn him asunder with great ease. He allowed the lion's carcass to remain where he was slain, and in passing 'by afterwards found it inhabited by a swarm of bees. He helped himself to their honey, and so far as stated, the bees made no protest.

"His married life was not altogether happy and his wife was restored to her parents. This aroused his anger, and he sought revenge in a very extraordinary proceeding. He caught three hundred foxes and after arranging them in binary groups by their tails, placed fire-brands between each pair of tails and let them loose. The foxes, being startled by the fire, ran in all directions, and the result was a conflagration which destroyed the entire harvest.

"At another time he was enticed by a profligate woman to enter the city of Gaza where he became surrounded by a large force of Philistines who designed to capture and punish him. He played with these incendiary foxes. He eluded them, however, by taking the doors and posts of the city gate and carrying them to the top of a mountain.

"He had a battle one time, single-handed with a large army of Philistines. His weapon was a bone that had once been the jaw of an ass, and with that he slew a thousand enemies. We should naturally conclude that a Philistine soldier witnessing the visitation of that terrible bone upon a comrade, would leave the place, with some haste and no secrecy. Now if each man ran fifty years and in different directions, before being overtaken, the task of Samson became prodigious.

"He must have run about for hundred miles. But if this race made him tired, the sore or weary, the writer forgets to mention it. His call was for water. God answered the call by making a hole in the bone he had been using, and a spring gushed out.

"The slaughter of a large number of foes by a single man was not an uncommon event in those ancient days, if we may believe the narratives. In the man, Shamgar, killed six hundred with an ox-goad (Judges 3:31). Read the silly stories about King David's staff of spears, beginning at the 8th verse of the 28th chapter of I Samuel. Each story-teller seems to have been intent on outstripping his fellows in the barbaric race of fiction. I only wonder that the writer of Samson's biography had not finished up the change of life, with a sublime denouement—something startling and dramatic.

"St. Patrick is said to have feasted a host of followers upon the flesh of a roasted sheep. The great miracle, however, consisted in the fact that the sheep was alive and well the next morning, and it might be added gave birth to twin lambs the following spring. Why did not Samson's biography say that he had a thousand men, and a bone offered being buried at night were all found alive and well the next morning, with their bruises all healed and provided with a silk hat and a new set of double teeth all around? There would be something grand and novel in such a tale, but the killing of a host of Philistines by one man was too common an event among the Israelites to keep a drowsy man from falling asleep.

"Nor would the addition I have suggested be altogether repugnant to our religion. Christian church history furnishes events that are nearly parallel. At the Council of Loandec—I think it was—the program called for the attendance of two thousand bishops. A count showed only nineteen hundred and ninety-eight present, whereupon two bishops, Mondolf and Gondulf, who had been dead a hundred years, burst their caskets and joined the procession.

"But to resume: After Samson had judged the country twenty years he came to grief. He was enticed by a worthless woman to divulge a family secret, namely, in what part of his organism rested his titanic strength. It proved to be in his hair. She had it cut and he was captured, imprisoned and blinded. The eyes were gouged out of him by Philistines who gathered round and upon the temple where Samson was exhibited. His hair had grown somewhat, and seizing the two posts that sustained the structure (queer architecture) he pulled the whole thing down and crushed three thousand beside himself.

"I only wish the writer of the story had been one of them, and that the event had occurred before he learned to write.

"But the leading and distinguishing feature of the romance remains to be told. 'At a feast or barbecue he made a bet with his comrades that he could tell them a riddle they could not solve. The stakes were thirty suits of clothes and thirty sheets. He lost through the treachery of a woman, and now what do you suppose happened? I give the

words of the Bible: 'And the spirit of the Lord came upon him, and he went down to Askalon and spent thirty men whom he took their spoil and gave change of garments unto them that expounded the riddle.' Blasphemy is defined to be 'speaking evil of God.' Different writers of the Bible are doubtless guilty of the crime; but it remained for Samson's chronicler to commit an act which was even more audacious to accuse God of wholesale murder and robbery to give a dissolute villain to pay a gambling debt.

"It is a wanton waste of time, ink and paper to write about the astronomy of the Bible. There is none in it. The only hint at astronomical science in that book of wisdom, 'Write any knowledge, is found in Job 9, 9, and in Job 38:31 and 32. In those verses mention is made of Arcturus, Orion and Pleiades, while coupled with them is talk by God himself about the 'foundation' of the earth and its 'corner-stone.' The plain truth is that the Bible is an astronomical book it gives evidence in nearly all its chapters of gross ignorance of that and all other sciences.

"Why, even in the medical department the knowledge of its writers seems bounded by the discovery that a poultice of fig leaves is a remedy for boils, and that a treatment of prayer and groans would serve for all other ailments. (See II Kings 20, and James 5:14.)

"I notice in one of Rev. D. W. Hull's articles, that mention is made of 'astrology,' but I trust he has no faith in that ancient and boyish, superstition. When mankind believed that our earth had four corners, a foundation and corner-stones, they might easily be persuaded that certain stars dominated their fortunes. But now there is no excuse for such ignorance. Astrology is a word no longer used by scientific men, and it ought to be forgotten. Every scholar now knows that outside our planetary system, all the constellations of the universe exercise no more power over our origin, activities and destiny, than does our own number-three-mackerel in the ocean.

"J. CLEMENT SMITH, Topeka, Kansas.

"MARY OF MAGDALA."

A Criticism on the New Bible Drama.

"During the past three weeks the church-going population of Chicago seem to have been considerably worked up by the production of a new Bible drama, the story of the Magdalene, upon the stage of one of our theatres, and in the various criticisms by the different ministers of the city, in the Sunday American of a recent date, it is interesting to notice how widely opposite were the impressions received, and how perfectly the progressive development of the individual could be traced in these different expressions of opinion. To the man still enervated in the straight-jacket of orthodox and early education, only 'the shameless effrontery of the wanton' could be discovered. The terrific struggle of the awakened soul at the critical moment of its great temptation, aroused no chord of sympathy in such a breast, while to the man or woman of evolution and progress, the shadowed feature of this pathetic story sinks into insignificance before the mighty victory of good over evil, and the utter vanquishment of earthly passion before the gentle power of pure and holy love.

"But that which struck the writer most in this wonderfully vivid portrayal of this momentous tragedy, was the evidence which it afforded of the true character of that arch-fiend, Judas Iscariot, by investing him with the cloak of the patriot, anxiously awaiting the release of his countrymen from Roman bondage, who seeing only the weakness of subjection in the commands of Jesus to 'Love your enemies'—he should naturally conclude that the result of this teaching would be to rivet closer the chains which bound them to Rome, determined to remove the danger by betraying the Nazarene into the hands of his enemies. Perhaps it is that human nature as a whole, so shrinks from the crime of treachery that it would rather blot it out from the category of human shortcomings, and would gladly place any other construction upon it than that which is clearly defined by the writers of the narrative. Be this as it may, certain it is that Paul Hesse does not stand alone in this attempt to whitewash the character of this detestable man. We have often heard it advanced that the act of betrayal was not the act of Judas, but for his Master; that so great was his confidence in his divine power that Judas fully believed he was but giving Jesus another chance to prove his divine mission, and was confident that the Christ would deliver himself out of the dilemma with added glory to the cause, and thus prove beyond a doubt that he was in reality the 'King of the Jews.'

"We have, however, looked in vain for any word throughout the whole Bible record which would give us even the shadow of a pretext for either of these charitable conceptions, but instead, the more carefully we read the more clearly this act of Judas stands revealed as the crime of all crimes, and the man himself as the criminal of all criminals. Drawn among the twelve, to meet the teacher who claimed to be the 'King of the Jews,' dazzled by the notoriety of the miracles in which he saw future possibilities of gratifying his love of greed, pronounced in his protestations of friendship when any selfish plan was to be attained, and loving the jingle of the money-bag, the music of every act in the true motive of the Jew was to fulfill his destiny in the world.

"It is true that Jesus himself selected him as one of the chosen twelve, at the same time giving his reasons for doing so in John 17: 12: 'That the Scriptures might be fulfilled.' We see, however, another reason why this selection was necessary, for as the character of the Christ was really to be a model of human actions, if we analyze the individual characters of the twelve men selected as the disciples of the great teacher, we shall find in each a perfect representative of some characteristic peculiar to human life. Thus, in Thomas we see the typical sceptic, who will not believe until he has seen or heard until the truth has been demonstrated beyond a doubt. In John we find the loving, trusting nature, to whom self-sacrifice, when called out by love, is the only natural result. In Peter we see the heart steadfast and true beneath the impulsive, self-confident exterior, always making mistakes, but never failing to be true to his duty and devotion. But in Judas—alas! in Judas we can only see the typical traitor, ready at any moment to profess an affection which it is not in his nature to feel, if only some personal gain or gratification is to be reached thereby, equally ready to betray when the same selfish requirements shall demand; and so long as this character was intended as a type, and since his diabolical breed

ing the Lord came upon him, and he went down to Askalon and spent thirty men whom he took their spoil and gave change of garments unto them that expounded the riddle." Blasphemy is defined to be "speaking evil of God." Different writers of the Bible are doubtless guilty of the crime; but it remained for Samson's chronicler to commit an act which was even more audacious to accuse God of wholesale murder and robbery to give a dissolute villain to pay a gambling debt.

"It is a wanton waste of time, ink and paper to write about the astronomy of the Bible. There is none in it. The only hint at astronomical science in that book of wisdom, 'Write any knowledge, is found in Job 9, 9, and in Job 38:31 and 32. In those verses mention is made of Arcturus, Orion and Pleiades, while coupled with them is talk by God himself about the 'foundation' of the earth and its 'corner-stone.' The plain truth is that the Bible is an astronomical book it gives evidence in nearly all its chapters of gross ignorance of that and all other sciences.

"Why, even in the medical department the knowledge of its writers seems bounded by the discovery that a poultice of fig leaves is a remedy for boils, and that a treatment of prayer and groans would serve for all other ailments. (See II Kings 20, and James 5:14.)

"I notice in one of Rev. D. W. Hull's articles, that mention is made of 'astrology,' but I trust he has no faith in that ancient and boyish, superstition. When mankind believed that our earth had four corners, a foundation and corner-stones, they might easily be persuaded that certain stars dominated their fortunes. But now there is no excuse for such ignorance. Astrology is a word no longer used by scientific men, and it ought to be forgotten. Every scholar now knows that outside our planetary system, all the constellations of the universe exercise no more power over our origin, activities and destiny, than does our own number-three-mackerel in the ocean.

"J. CLEMENT SMITH, Topeka, Kansas.

"MARY OF MAGDALA."

A Criticism on the New Bible Drama.

"During the past three weeks the church-going population of Chicago seem to have been considerably worked up by the production of a new Bible drama, the story of the Magdalene, upon the stage of one of our theatres, and in the various criticisms by the different ministers of the city, in the Sunday American of a recent date, it is interesting to notice how widely opposite were the impressions received, and how perfectly the progressive development of the individual could be traced in these different expressions of opinion. To the man still enervated in the straight-jacket of orthodox and early education, only 'the shameless effrontery of the wanton' could be discovered. The terrific struggle of the awakened soul at the critical moment of its great temptation, aroused no chord of sympathy in such a breast, while to the man or woman of evolution and progress, the shadowed feature of this pathetic story sinks into insignificance before the mighty victory of good over evil, and the utter vanquishment of earthly passion before the gentle power of pure and holy love.

"But that which struck the writer most in this wonderfully vivid portrayal of this momentous tragedy, was the evidence which it afforded of the true character of that arch-fiend, Judas Iscariot, by investing him with the cloak of the patriot, anxiously awaiting the release of his countrymen from Roman bondage, who seeing only the weakness of subjection in the commands of Jesus to 'Love your enemies'—he should naturally conclude that the result of this teaching would be to rivet closer the chains which bound them to Rome, determined to remove the danger by betraying the Nazarene into the hands of his enemies. Perhaps it is that human nature as a whole, so shrinks from the crime of treachery that it would rather blot it out from the category of human shortcomings, and would gladly place any other construction upon it than that which is clearly defined by the writers of the narrative. Be this as it may, certain it is that Paul Hesse does not stand alone in this attempt to whitewash the character of this detestable man. We have often heard it advanced that the act of betrayal was not the act of Judas, but for his Master; that so great was his confidence in his divine power that Judas fully believed he was but giving Jesus another chance to prove his divine mission, and was confident that the Christ would deliver himself out of the dilemma with added glory to the cause, and thus prove beyond a doubt that he was in reality the 'King of the Jews.'

"We have, however, looked in vain for any word throughout the whole Bible record which would give us even the shadow of a pretext for either of these charitable conceptions, but instead, the more carefully we read the more clearly this act of Judas stands revealed as the crime of all crimes, and the man himself as the criminal of all criminals. Drawn among the twelve, to meet the teacher who claimed to be the 'King of the Jews,' dazzled by the notoriety of the miracles in which he saw future possibilities of gratifying his love of greed, pronounced in his protestations of friendship when any selfish plan was to be attained, and loving the jingle of the money-bag, the music of every act in the true motive of the Jew was to fulfill his destiny in the world.

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RENDING THE VEIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Veil" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we may say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines.

"The principal contributors to the book are: Mrs. W. W. Aber, Dr. H. H. Reed, who is called the 'scientific control of the medium'; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophical, religious, theologic and occult topics—from world-building, the origin of life, or religion, of scientific history, and the laws of cosmos or nature, in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality that was seated at the doorway of the circle and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as their works extend on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of respect for the past, and the conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various ignored questions. All these are answered in a most fully, but all rationally understood. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or in writing, filed away. At the next meeting the manuscript was read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria Klug wrote under inspiration. Newbrough wrote Orpheus automatically by type-writer. 'Rending the Veil' was written by a number of full-blown personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is just but to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or lapse dixits of the scribe. He simply states that 'a form purporting to be' So-and-so, 'appeared and delivered the following'—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-reliant, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader. This remarkable book, 'Rending the Veil,' is for sale at the office of The Medium Imposes upon communication, Progressive Thinker. Price \$1.75.

BEYOND THE VEIL

A Sequel to "Rending the Veil."

The two volumes together as a record of practically obtained facts demonstrating the claims of Modern Spiritualism as to post-mortel survival, are unique and overwhelming. Every communication is from a full materialized spirit form, in good light, and either spoken audibly or written in full view by the form. There is not an automatic or trance message in the book.

It is illustrated by several engravings, the originals of which were drawn in medicine, jurisprudence, theology and the presence of the circle by a full form materialized spirit artist. BEYOND THE VEIL is, as a rule, the experiences of spirits in both worlds—their own account of their lives on earth and their progress after death to their present condition of freedom from earthly conditions. It is a most interesting, instructive and often highly dramatic. Coincident with these are the profound philosophical comments of the controlling spirits of the seances, Prof. William Denton, Thomas Paine, Dr. H. Reed and others—covering, law, the origin of life, of religion, of scientific history, and the laws of cosmos or nature, in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

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TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

"Cards, Wine and Women." The above quotation is from one of the big dates of this city and it occurred in large black type at the head of an article, or rather a record of the cause of a man's ruin as given by himself, when found out.

It is the same old story! "It was Eve" who tempted our first parent in the garden of Eden. It wasn't the garden of Eden in which this ruin occurred, but in a beer garden, beneath the twentieth century electric lights, over a glass of real sparkling, fermented wine and a game of cards that this Adam fell.

What a main appetite he must be who will let his own fettle and base desires control him to his ruin and lay all the guilt upon woman.

What a noble spirit must possess a man who is ever ready to lay his mistakes at the door of someone else. It is too bad to have such a person fall from the path of duty, honor and virtue into the slums of recklessness, dishonor and vice.

Some good Christian judge should have those women arrested and heavily fined for disregarding the interest of man and ruining him, burn the cards and spill the wine.

But hold! common sense and twentieth century knowledge tell us these things would have been no temptation to this poor man if his inclinations had not been that way. If a man inclines toward cards and wine he can be tempted to ruin by a chum or a saloon-keeper, and if he is sensually inclined and controlled by his passion he will seek similar company, he will go where he can find congeniality.

How often do we read of a woman tempting a young man in the "quality circles" to his downfall. Yet, the "quality circles" stone the poor woman and embrace the young man, call him back again and try to reform him and cover up his trail of vice, and cast the woman out to the merciless human beasts without a thought of her ruin, and of her reform.

Poor, ruined man. Go look in the mirror of your soul and find a conscience if you can, and make it true and just, and cease this old Adam whim: "The woman did it."

The Original John Slater. He is in California. He never was at Rockford, Ill. He is a good medium—never resorts to trickery of any kind. He sends us his photograph, which we recognize. We extend to Brother Slater the right hand of fellowship and good will, and may he go on doing as good work in the future as in the past.

Death of Dr. P. J. Barrington. To the Editor:—Dr. P. J. Barrington, M. D., a stranger, who came to this city a few weeks ago, had a stroke of paralysis, and died on the 10th of November. Among his effects was found the enclosed packet addressed to you. It was his wish the same should be read at his funeral, which was done. A few short acquaintances in the Spiritualist faith bought a small piece of ground so that the material part of this grand old man should not lay in a pauper's grave, and kind hands laid many beautiful flowers upon his coffin.

We are now sure of this old man's nobleness, for but one week prior to his sickness he made a miraculous cure of a young lady who had swallowed lye and been given up by all other physicians. He sent medicine and gave advice to many others, but did not receive a penny, giving it with a good heart, and yet when this old man's effects were gone through, all he had in the world was \$5.00, and of this, after a small telegram was paid, the physician who was called in took all but the two cents, and the old man was not yet dead. He lay unconscious for a week prior to his death. The only regret we have regarding the deceased doctor is that we did not know him before, so as to enjoy his knowledge and good heart. I might mention so that if any of his friends should apply to you, his few effects are at Mr. and Mrs. Milo Cramer's, 332 East 12th Street, Sioux Falls, S. D., who were very kind to him, sending him flowers and trying to find out his relatives. I close this letter with regrets in a selfish way that this grand old man passed beyond, for I wish that he might have lived on, and shed the glorious light of knowledge which he possessed.

R. W. DICKENSON. Sioux Falls, S. D.

Will Give Great Satisfaction. Your excellent reports of Mr. Leadbeater's lectures will give great satisfaction. I congratulate you on the opportunity to do so much good.

Cleveland, O. J. H. TAYLOR.

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"Invisible Helpers." By G. W. Leadbeater, the noted Theosophical lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

A Righteous Decision.

A decision of much importance not only to magnetic, mind cure and other schools of healers has just been rendered by the United States Supreme Court. As stated by the press Washington dispatch, of Nov. 17, Justice Peckham of the United States Supreme Court delivered the opinion of that court in the case of the American School of Magnetic Healing vs. J. M. McAnulty, the latter being postmaster at the town of Nevada, Mo., where the school is located. The proceeding grew out of a fraud order issued by the postoffice prohibiting the postmaster from delivering mail addressed to the school. The original bill asked for an injunction to prohibit the postmaster from obeying this order.

On trial in the United States Circuit Court for the western district of Missouri the department's order was sustained on a demurrer. The able opinion reversed that judgment, but in delivering it Justice Peckham said that there was no intention of passing upon the various constitutional objections set out in the bill, the intention of the court being to "simply hold that the admitted facts show no violation of the statutes cited, but an erroneous order given by the postmaster general to the defendant, which the courts have the power to grant relief against."

The action of the court was accompanied with instruction to the lower court to "overrule the defendant's demurrer to the amended bill, with leave to answer and to grant a temporary injunction as applied for by complainants." The opinion added: "In overruling the demurrer we do not mean to preclude the defendant from showing on the trial if he can that the business of complainants, as in fact conducted, amounts to a violation of the statutes. Justices White and McKenna did not concur in the opinion.

In reviewing the case Justice Peckham quoted the plea of the magnetic school that one human mind may control another in treating disease and said:

One person may believe it of greater efficacy than another, but surely it cannot be said that it is a fraud for one person to contend that the mind has an effect upon the body and its physical condition greater than even a vast majority of intelligent people might be willing to admit or believe. Even intelligent people may and do differ among themselves as to the extent of this mental effect.

Because the complainants might or did claim to be able to effect cures by reason of working upon and affecting the mental powers of the individual and directing them toward the accomplishment of a cure of the disease under which he might be suffering, who can say that it is a fraud or false pretense or promise within the meaning of the statutes? How can anyone lay down the limit and say beyond that there are fraud and false pretenses? The claim of the ability to cure may be vastly greater than most men would be ready to admit and yet those who might deny the existence or virtue of the remedy would only differ in opinion from those who assert it. There is no exact standard of absolute truth by which to prove the assertion false and a fraud.

Suppose a person should assert that by the use of electricity alone he could treat diseases as efficaciously as the same heretofore have been treated by "regular" physicians. Would these statutes justify the postmaster general, upon evidence satisfactory to him, to adjudge such claim to be without foundation and then pronounce the person guilty of procuring by false or fraudulent pretenses the moneys of people sending him money through the mails and then to prohibit the delivery of any letters to him?

The opinion says that many people do not believe in vaccination and in sympathy and asks whether on this account vaccination is to be prohibited and whether homeopathic physicians are subject to be proceeded against by the postmaster general. Justice Peckham concludes that the statutes under which the postmaster general proceeded in this case were "not intended to cover any case of what the postmaster general might think to be false opinions, but only cases of actual fraud in fact, in regard to which opinion forms no part of the case."

It is hoped that this opinion of the highest legal tribunal of our country may serve to curb somewhat the mettle of the lordlings of the postoffice department. It has apparently been the custom of the postoffice department authorities to promulgate rules and orders to suit their own whims, without regard to individual rights or the equities of cases. These orders are known as New Thought periodicals and have been discriminated against, and compelled to pay higher rates of postage.

Henceforth the mere opinion of a postoffice official will not suffice to operate as a valid reason for discrimination to the injury of those who use the mails for the conduct of their business. Prejudice against any class of healers will not be permitted to deprive them of their rights; there must be actual proof of fraud before they can be deprived of mail facilities.

The opinion of the Supreme Court puts a long-needed curb on the arbitrary methods of the postoffice department. Perhaps sometime the officials of that department may learn that Russian autocratic centralism is not adapted to American institutions.

Nauseous. The newspapers bring us the important intelligence that certain New York City ladies, presumably some of the upper crust of the very swell "400," have provided themselves with very nice and expensive sets of manure implements, etc., to use upon their pet dogs!

Doubtless it will become a fad of fashion with a class that is becoming disgustingly notorious to all outside of the circle of exclusiveness of their ilk. It would seem that persons possessing time and means might devote their attention to ways and methods to better the condition of needy human beings. They might devote their thought to some noble and humanitarian purpose, to occupy their minds and drive away their ennui.

There are thousands of poor children and suffering unfortunates, to whom they could extend help, and thus benefit society and gain the happiness of doing good. But no—they lavish their attention and their attentions upon pugs and poodles, terriers, etc. Their works are the gaze of their mentality, their morality, their spirituality.

One Helen Gould is worth more to herself and the world than a million of such poor samples of a nauseous type of human beings.

"Invisible Helpers." By G. W. Leadbeater, the noted Theosophical lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

HISTORICAL POINTERS WITH REFERENCE TO JESUS.

As Illustrated by P. J. Cooley, in the Chicago Record-Herald.

I ask in all candor of the inquirer after truth to my side all superstitious notions and previous religious instruction and consider a few facts concerning this all-important subject.

There are only two sides to a question—did such a being exist or not?

I am aware that since the day of Constantine millions of honest and good people have built their hopes and risked their future salvation on their crucified and risen Savior, without a fear or doubt, and lived and died believing He was still interceding at the throne of mercy in their behalf.

For anyone to even express a doubt concerning His personality has been met by the slurs from the priesthood and many pious believers, and a demand for a recantation with threats of the faggots and the stake.

When we come to consider the oldest religions of antiquity that were reverently believed by millions of people we learn that the inanimate as well as the animate were deified and reverently worshiped as divinities or gods, and no doubt the ancient astrologies antedate all other systems of worship.

They built the pyramids and deified the sun, moon and stars. They also deified the year into days, weeks and months. They named the days of the week and the months after these deified stars. They gave us the twelve signs of the zodiac, now in use in all of our almanacs, which were the twelve apostles of this sun god whom they named "Great Jehovah."

THE GOD OF MOSES. The Jews later on discarded all lesser gods or stars that were ruled over by the sun, and accepted Jehovah as the one God. Moses became acquainted with his Jehovah in Egypt.

This Jewish Jehovah was adopted by the Christians, who became the father of the patron saint of the Christian world.

The sun worshippers also deified gods, saviors and redeemers on earth and claimed for each of them a virgin birth. In the world's history as many as forty-five can be named. Also more than twenty saviors have been represented as crucified to redeem to world from sin.

And all the different names selected by the different races of mankind in all ages are only different names for the sun, such as Jupiter, Apollo, Venus, Pan, Custor, Apollo, Brahma, Allah, Ormazd, Elohim, Bacchus, Horus, Ra, Sol, Odin, Vishnu, Siva, Jehovah, Apollo, Zeus, Romulus, etc.—all pure myths, only personifications of the elements, showing clearly deified gods existing only in name. But at the same time untold millions of human beings have offered sacrifices and prayer devoutly to all these mythical divinities. They have all been lauded by pious priests, and their praises sung and their merits written up in all the Bibles and sacred literature of heathen antiquity.

But, say you, we have the Holy Bible, the revealed will of God as a witness to Christ's personality, and also the miracles he performed. Who wrote the four gospels? Nobody knows. And His biographers never saw Christ nor any of His apostles. Most scholars agree the four gospels were written in the second century, all from tradition, and the mythology of other oriental gods were dictated by editors and theologians.

CHRIST NOT MENTIONED. Outside of the four gospels we have no authentic history of Christ. Josephus makes no mention of Him. But the English edition makes mention of a man, "if he may be called a man," a doer of wonderful works, then relates wonderful events in Jewish history.

This account is classed as an interpolation by all scholars, but is pronounced as genuine by "Eusebius," who is universally accused of scriptural forgeries. He says in his writings he was justifiable in lying so long as the interests of the church were advanced.

"Cyclopedia Britannica" also states that the writings of Josephus are considered as spurious. No doubt Eusebius was the author. Eusebius occupied a seat at the right hand of Constantine at the council of Nice.

Bacchus, the god of wine, like the Roman Hercules, had a virgin for a mother and a god for a father. After his death and resurrection, like Christ, he descended into hell and preached to the saints in confinement. He also turned water into wine "that cheereth both God and man." He cast out devils and raised the dead.

Christina, the incarnate god of the Hindus, did the same. Rev. George Wadington, of England, fellow of Trinity College, seventy years ago wrote the history of the Christian Church, in which he says: "It is a wonderful coincidence that just at the time of the crucifixion of Christ the mountain should be rent, the dead arise and walk with the living in the streets of Jerusalem; that such an eruption of so stupendous a character should happen at that moment; that the sun should be darkened for the space of three hours in the middle of the day."

SAGA OF HEATHENS. But similar events are related regarding the deaths of all oriental gods; for instance, in the cases of Alexander the Great and Julius Caesar. But in all the writings through all the ages no mention is made of the convulsions of nature at the death of the hero of Christianity. The conception and birth of Christ also correspond with the virgin birth of Plato, who was worshiped as a god for 400 years, and whose statue was placed in the Pantheon with other oriental gods.

Philo, a contemporary of Christ, an Alexandrian Jew and a learned historian, wrote the lives and doings of all important personages of his time and never mentioned such a person as Jesus Christ.

Seneca, Pliny, Plutarch, Celsus, Origen, Manicheus and Cotelierus, all authentic historians of the first and second centuries, fail to mention Christ or any of His apostles.

"Rennan" asks how it is that the Christian fathers have never been able to fix the date of the birth of their hero, or to fix the time any nearer than 130 years?

Is it fair or reasonable to assert that all oriental gods of antiquity were all pure myths and Christ the only personality? I leave the reader to judge.

All oriental gods appointed twelve apostles to teach their doctrine. The Jews had their twelve tribes of Israel. There are twelve labors of Hercules. There are twelve celestial gods on Mount Olympus. The twelve foundations for the walls of the new Jerusalem were garnished with twelve precious stones.

I show in my book, "Evolution," that the church borrowed every iota of their doctrines, rites and ceremonies from the Jews and pagans, as also the death, burial and resurrection of their hero, including the three days in the tomb.

STORY OF THE SUN. The pagan astronomers at an early day learned the cause of the sun in his journey to the south in the winter and his return in the spring.

They saw on March 21 the sun had reached his greatest distance to the south of the equinoctial line; where, so far as time can be counted, that body remained at a standstill for three days. Then it started on its return journey.

This was recognized by pagan nations as the death, burial and resurrection of their sun god, rising from his grave to give life, light and heat to a lost world, to restore and animate all animal and vegetable life alike, to give food, comfort and happiness to man. So to both pagan

and Christian it was a great day of rejoicing. The god has arisen! The new-born god has atoned for the sins of the world, has conquered the cold and dreary winter and brought the beautiful spring. The harvest, the fig and the spring lamb (the emblem of Christianity)—all joined in the festival of the sun god.

Here is where we get the conception of all oriental gods, dying on March 21 and rising on March 25. All oriental gods, including the Christians' hero, were all born on Dec. 25. See Chambers' "Book of Days," Vol. II; also the Encyclopedia Britannica.

The day was arbitrarily fixed since pagans had celebrated this day for centuries as the anniversary of all pagan sun gods. It is purely a pagan festival.

This Christian festival was instituted by Constantine, the father of state Christianity, who murdered his whole family, killed his wife by boiling her in a vat of hot water and established Christianity by suppressing paganism by arbitrary law.

For further reference see "Gibbon's History of Christianity," "Draper's Conflict Between Science and Religion," Parish Ladd's "Hebrew and Christian Mythology," Kersey Graves' "Crucified Saviors," Graves' "Bible of Bibles," and all works on the mythology of the ancients.

Religions are opinions; prove but one. And all men mingle in a common faith.—P. J. Cooley, Author of Evolution.

WHAT THE FOX SISTERS DID FOR SPIRITUALISM

Their Exploits Recalled by the Recent Death of the Last of the Famous Sisterhood.

The death of Mrs. Maria Fox Smith, the last survivor of the famous Fox Sisters, who gave Spiritualism its great impetus in this country, is of mere cursory interest to the millions of persons who have accepted the belief of communication between the living and the dead.

Mrs. Smith was not a medium, and she played but a small part in the movement which brought such fame to the Fox Sisters. She passed her life near where she was born, dying at Newark, N. Y., on Nov. 4, at the age of eighty-five.

Because one of these sisters, Margaretta, afterward declared that the spirit rappings were a mere trick, going upon the public stage to show how they were made by dislocating the joints of the toe and the knee, the Modern Spiritualists no longer accord the Fox sisters the high place they once held. It is but fair to say, however, that all sincere Spiritualists believe that the spirit rappings heard by the Fox sisters were genuine, and that the trickery was in the alleged exposure. The Fox sisters afterward recanted and returned to the Spiritualist fold.

The Fox family had lived in Rochester, N. Y., and afterward removed to the little town of Hydesville, N. Y. It was in the house they occupied there that the first rappings were heard. Three of the sisters were mediumistic—Leah, who married Daniel Underhill, the president of the New York Life Insurance Company; Margaretta, commonly called Maggie, who married Dr. Elisha Kent Kane, the famous Arctic explorer, and Kate, who married an English barrister named Jencken, and who was known in England as Mrs. Fox Jencken. Margaretta and Kate were the famous sisters. Both died in poverty, the latter in 1829 and the former in 1833.

The sisters, seated at table, heard remarkable rappings, and the evidence seemed to show that they were not physical manifestations. Repeated sances appeared to indicate that two raps meant yes and one rap meant no. Names and sentences were formed by repeating over the alphabet until a rap was sounded. In this way the Fox sisters claimed to have discovered that the spirit making the rapping was that of a peddler who had been murdered.

The alleged communication with the ghostly world made a tremendous sensation. The Fox sisters, who were mere children, were invited to go to Buffalo, where they gave sances. Then they came to New York at the invitation of Horace Greeley and they gave manifestations before him, William Cullen Bryant, the Carey sisters and ever so many other prominent people.

While many later-day Spiritualists deny that the Fox sisters were the founders of Modern Spiritualism, to them is attributed the real development of it in this country. They were certainly the first mediums, and the fundamental principle of the belief is the same now as it was in the beginning, namely, that there is communication between the living and the dead through certain individuals possessing psychic power.

The claim, apparently demonstrated by abundant experimental evidence, that loved ones who had entered the shadow of death still lived in the spirit and could communicate their wishes, their thoughts, their affection to the living, took the country by storm. It was accepted as a new revelation. Spiritualism swept through the land like an epidemic.

Within three years England was as enthusiastic over Spiritualism as was America, and it spread swiftly to other lands. Now there is not a civilized country on the face of the globe where Spiritualism has not a strong foothold.

The believers in Spiritualism frankly declare that it has suffered more from charlatans and fraud than any other movement the world has known.

The rapid development of mediums brought forth new methods of alleged communication. Rapping was very slow. It took hours to obtain a message. Slate writing was an immense improvement in this respect. The clairvoyant visions were an advance upon slate and pencil writing. These mysterious writings did more, perhaps, to gain converts to the new movement than any other manifestations.

The physical manifestations of the power of spirits were amazingly effective in public sances. These were exemplified in the moving about of furniture in the most mysterious way, causing a table to rise in the air, a sofa to shoot out in the room, the most careful examination and investigation failing to disclose any wires or apparatus of any kind to make them move about.

From these tests to the cabinet was a natural step in the evolution of Spiritualism, and the converts multiplied. In 1867 Judge Edmonds, of the Supreme Court of New York, estimated that there were 10,000,000 Spiritualists in the United States—that is, two-fifths of the population at that time. Another Spiritualist placed the number at 3,000,000. The truth is that there never was nor can there be an accurate estimate of the number of Spiritualists in this country or any other, for the reason that thousands of believers for social and business reasons do not acknowledge their belief.—New York World.

Men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is the best for man.—Robert C. Adams.

Every generation laughs at the old fashions, but follows religiously the new.—Thoreau.

The devil has at least one good quality, that he will flee if we resist him.—Tyron Edwards.

HUDSON TUTTLE,

Editor at Large for the National Spiritualists Association.

Mr. Tuttle will answer all attacks in the secular or religious press on Spiritualism and mediumship. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Now Is the Time to Subscribe.

You who are not subscribers to The Progressive Thinker miss many a rare intellectual treat; in fact, without reading it each week you cannot keep well posted in regard to the occult and Spiritualistic development of the present age. The Progressive Thinker has all the essentials of a first class spiritual paper, combining cheapness and excellence. By subscribing for it you not only keep yourself thoroughly informed in regard to Spiritualistic and occult happenings, but you also aid us and the cause of truth. Please send in your subscription at once. The paper during the coming fall and winter will be especially valuable.

PEOPLE WILL TALK.

We may go through the world, but 'twill be very slow If we listen to all that is said as we go; We'll be worried and fretted and kept a stew, For meddlesome tongues must have something to do— For people will talk.

If quiet and modest, 'twill then be presumed That your humble position is only assumed; You're a wolf in sheep's clothing and keep a stew, For meddlesome tongues must have something to do— For people will talk.

If generous and noble, they'll vent out their spleen, You'll hear some loud hints that you're selfish and mean. If upright and honest, and fair as the day, They'll call you a rogue, in a sly, sneaking way— For people will talk.

'Then if you show the least boldness of heart, Or a slight inclination to take your own part, They'll call you an upstart, conceited and vain; But keep straight ahead—don't stop to explain— For people will talk.

If threadbare your coat, or old-fashioned your dress, Some one, of course, will take notice of this, And hint rather close that you can't pay your way; But don't get excited, whatever they say— For people will talk.

If you dress in the fashion, don't think to escape, For they criticize then in a far different shape; You're ahead of your means, or your bills are unpaid, But mind your own business, and keep straight ahead— For people will talk.

They'll talk like before you, but then at your back, Of venom and spite there is never a lack. How kind and polite all they say, But bitter as gall when you're out of the way— For people will talk.

Good friend, take my advice, and do as you please, For your mind (if you have one) will then be at ease; Through life you will meet with all sorts of abuse, But don't try to stop them—'twill be of no use— For people will talk.

Dr. P. J. Barrington passed to spirit life at Sioux Falls, S. D. November 10. He died a pauper, but was rich spiritually. He prepared his own funeral discourse which was read over his remains. It is replete with excellent thought, and will appear in The Progressive Thinker next week. Everybody should read it.

Next week we will give another interesting spirit message from Carlyle Petersilea.

THE ORIGINAL JOHN SLATER

Not the One Exposed at Rockford, Ill.

To the Editor:—In the first place please to give this letter the same prominence in your paper as you did the two-column article that came from Rockford, signed by Mrs. Cramer. My reasons are, first, it has been the means of injuring an innocent person who is and has been for twenty years known as John Slater, platform test medium.

Secondly, I never was in Rockford nor any other city, town or village in Illinois excepting one month in Chicago and one week in Canton, and that was almost eighteen years ago.

Third, I do not want any of my friends, Spiritualistic or otherwise, to think that I had stooped to such means to make a living.

Fourth, I have never held a dark seance for physical or any other phenomena, and what is more, in all the twenty years of my public life and travels I have only attended four dark sances, and what I witnessed at them, with one exception, "the least said soonest mended."

Fifth, I know absolutely nothing regarding palmistry, and therefore can not read palms.

Sixth, I have had the very unpleasant experience (to me) of some of my Spiritualistic friends looking at me askance and while talking to me, making me wonder what was the matter with them, until all was explained by Mr. Edward Earle, a brother medium, asking me if I had seen that article.

Now, Mr. Editor, to think that, after all the years (twenty) that I have given to the uplifting of the cause of Spiritualism, that my good reputation has been so ruined by the "demotion boy-sows" by that unfortunate article. I think, knowing that I, John Slater, have sat and talked to you and your wife in your office in Chicago, and that you personally have escorted me to the cars, you should know although years have rolled on since then, that John Slater is a man of 41, with hair sprinkled with gray, and also with a wife, and boy ten years old. Now I will send you two photos of myself taken fourteen years ago; one to you and the other please send to Mrs. Cramer of Rockford, asking her if that is the photo of the John Slater who "worked" Rockford. I only wish my friends and the public at large to know that the original John Slater,

who was given his name at his birth, and has never changed it since then, is not the fakir who operated in the city of Rockford under the name of John Slater.

I have had this sort of thing happen to me before, so Mr. Editor, before you publish an article whether the name of John Slater may be used, please investigate first and then if it is not the original you can publish all you wish. Mr. Newman has endorsed my photos on the back. Please return the photos.

JOHN SLATER, 317 Lombard Street, San Francisco, Cal.

G. W. LEADBEATER,

The Lectures of the Great English Psychic.

Our Winter Campaign will be especially valuable to every thinking mind. The Progressive Thinker never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English psychic, G. W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. Leadbeater's trend of thought in the domain of the Occult and Spiritual, is of such a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. His list of lectures is as follows:

"Man and His Bodies," "The Necessity of Reincarnation," "Karma—the Law of Cause and Effect," "Life After Death—Purgatory," "Life After Death—the Heaven World," "Crucifixion—The Invisible of Telepathy and Mind-Cure," "Invisible Helpers," "Clairvoyance—What Is It? How Is It Developed?" "Clairvoyance—In Space."

The above lectures are not the only ones that Mr. Leadbeater has given. He is an attraction that The Progressive Thinker will offer. Carlyle Petersilea's communications will be resumed. They are always read with deep interest. They carry one into the Spiritual domain. There will be other special attractions from time to time and all like the ones that we have reported. "That which makes Slater who 'worked' Rockford. I only wish my friends and the public at large to know that the original John Slater,

without The Progressive Thinker.

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 an equal bearing compels the answers to be made in the most condensed form, and often brevity is necessary to the forced brevity. Proofs have to be omitted, and the style becomes thereby ascertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. 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 excessive courtesy of correspondents is deeply appreciated. HUDSON TUTTLE.

Lizzie Howell: Q. How shall I understand the drawings I enclose? I have success in healing, but the spirits controlling absolutely forbid making charges.

A. (1) These drawings, composed of complex lines and conventional figures, are made as the result of an attempt to gain control of the hand, and have no further significance. Scores of such drawings from widely remote localities have been sent to this department, some by uneducated mediums, others by most highly educated, having a common similarity as though drawn by the same hand. They have resemblance because the object of each case was the same.

(2) They who would deal must do so for love; pure, disinterested, absorbing love; their hearts filled with kindness and sympathy. That is the only service an angel can give, and it can not be repaid with money. Its price is an awakened sympathy. That this correspondent is thus advised indicates the truthful character of his advisers.

Chas. Thessmann: Q. (1) Do animals materialize? (2) Why should one who has always been an agnostic be controlled by a Catholic priest?

A. (1) There can be no doubt that animals have been seen as materialized, but the facts are explainable most clearly on the theory of all such appearances being subjective and not objective. To make plain, when a recipient, under hypnotic influence sees objects suggested by the controlling operator, the reality of such objects is not consecutive as though they had material existence. Yet they have recognition only as a thought. Thus an idea may be suggested, as of a horse, a dog, and become so distinct that it will be mistaken for the reality. In many forms of mania, and delirium tremens, the impress on the mind becomes of a similar nature.

(2) In the same manner a spirit may suggest to a sensitive the appearance of a favorite dog or horse, with such vividness that the idea will be mistaken for the object.

There may be moments, perhaps only once in a lifetime when this is possible. It will be inferred, and correctly, that spirits may in a similar manner, suggest the appearance of themselves, and thus "materialize." Why? The blending of these two distinct forms of manifestation, the difficulty which a clairvoyant experiences to distinguish between the suggestion of ideas and the real objective existence, leads to great confusion of thought, and the more because the sources of this confusion are not understood.

(2) The belief of a sensitive has little influence with the character of the control. There has been from the beginning of the movement a persistent effort on the part of the Catholics of the spirit world to propagate their doctrines and destroy the cause, by bringing confusion and disgrace.

It is necessary for the success of a cause that there should be a solidarity of belief and purpose among its adherents, an esprit du corps, and in no way can a cause be weakened more effectually than by weakening and disturbing this unity.

For an agnostic to be controlled by a Catholic priest; to be led along paths he would otherwise scorn to tread; to be liable at some unguarded moment to be pushed into some fatal act, is a perilous position for an agnostic, and one which must be exceedingly agreeable to a Catholic priest.

Student: Q. What is meant by Rhodian Law? A. The Rhodians, dwelling as they did on an island in the midst of the Grecian civilization, and by disposition and position a maritime people, were among the first to perceive the necessity of laws governing the intercourse of trading nations. As early as 900 B. C. they compiled a code of maritime laws, which is the earliest known to history, and has since been known by their name.

H. G. Purinton, Va.: Q. (1) What relation does psychometry bear to phrenology? (2) Why are there so many weakened Spiritualists, afraid to defend their knowledge? A. (1) Dr. Buchanan applied psychometry to locate the "organs" in the brain, by which the faculties of the mind are manifested. The success of most phrenologists in reading character depends on their sensitiveness. There is a difference between psychometry and sensitiveness only in name. Phrenology, which claims to read character by the "organs" and their combinations, has not the least thing in common with psychometry.

(2) Because there are so many weakened people, and because their backs are only a cotton string, with a few rags tied to it, a perfect acceptance of the doctrines of Spiritualism ought to so ennoble the purposes of

life, as to give a dignity and poise of character, and a noble pride in its grand inheritance. I think those who accept Spiritualism understandingly are not weak in its support, or ashamed of its acknowledgment. When asked they do not say, "While I believe there are remarkable manifestations, I am not a Spiritualist, I am an occultist," or a "Theosophist," or a "Christian Scientist," or claiming the Unitarian or Spiritualist, join that church. They think they blind others to their position, but they deceive only themselves. And instead of gaining approbation of those they court, they awaken only pity for their subservient weakness.

Oh, for the zeal, the strength of purpose of those who have sealed their high purpose with their lives, though that purpose has been only a belief in the spirit world of Polycarp, Bishop of Carthage who when told by the Roman emperor, that if he did not recant and worship the old gods of Rome he would be thrown to the wild beasts in the arena, replied, "Throw me as you will, and let the savage tigers tear my body to shreds, I will never renounce my faith!"

I do not reverence that faith. To me the old beliefs were preferable, but I admire the spirit of the martyr not the less, and I feel assured that a cause can not lead unless its leaders are thus devoted.

Moses Whisler: Q. In The Progressive Thinker, No. 674, I notice an item from Dr. E. A. Palmer, of Blair, Neb., asking to correct a mistake in The Progressive Thinker that Dr. Daniel Greaves is an atheist, when he is a Spiritist. Now does Athelism, Pantheism, Deism, or even Christian Trinitarianism out any figure whatever as to a person's being a thoroughly confirmed Spiritist, any more than would the color of the hair or eyes, or any special number of pounds in avoirdupois?

A. It simply believing in the possibility of spirits communicating with mortals makes the believer a Spiritualist, Christians, Mohammedans, Deists, Pantheists, and Atheists may have this common bond. The correction was made by Dr. Palmer not because there was anything disrespectful in atheism, but because in justice the truth should be stated.

There are many church members who are fully convinced that they communicate with their departed friends. Many ministers have attended circles and have difficulty in holding back from their congregation the knowledge of spirit life they have received. I have met excellent "Christian Trinitarians" who were firm believers in spirit communion, and those who were baptized into the Episcopal church in infancy and for long years remained zealous. Why? How could they reconcile the diverse doctrines? Why? They did not attempt to harmonize. They did not think. They just believed in one as they did in the other. The first had taught blind faith, and they did not compare or question.

Write on this plane of belief there are no misgivings, and the Pantheist, the Trinitarian and Unitarian may joyfully accept the messages from their departed friends. It is on the higher plane of questioning of the old, the comparison of beliefs, the determination to have knowledge for belief, that the trouble begins, and here the true Spiritist leaves his atheism, deism, Pantheism; his unitarianism, his trinitarianism as outworn and outgrown garments.

THE LAND OF FLOWERS.

Lake Helen Camp, Florida, and Its Attractions.

As winter is near, with all of its discomforts, I am inspired to write a word to Spiritualists in general on behalf of the Southern Cassadaga Camp and Florida as to climate in which one may rejuvenate both physical and spiritual powers. Perhaps some time pipe lines will be used to transport tropical air into our homes in the cold regions of the North; then the ozone of the pine will cool our rooms in the morning of a hot summer's day, and in the afternoon we will enjoy the salt breeze from the sea. While in the winter the balmy breath of spring will come to us in pipelines from some southern clime. Until science with its ceaseless march provides us with all the conditions conducive to health and comfort, the human family will be compelled to follow their nomadic instincts to obtain health and comfort.

In writing to friends during my winter stays in the South, I have often tried to find language to express the soul's thought of the charm and mystery that overwhelms one after leaving gray skies and wintry winds and making the transition to this land of sunshine and flowers, and every time I make the attempt language ceases to vibrate; I can only say, in proportion to the size of your soul and your love of the beautiful will you enjoy it.

Florida is the most picturesque state in the Union. There is externalized in expression the perpetuity of all life. Florida is the healthiest state in the Union, for two reasons: First, the state is new. Old Ocean has not yet completed the job of making the state, although no doubt she has been millions of years in making the sand ridges and valleys that comprise the vast territory of Florida, and yet there has not been sufficient time for decayed vegetation, and the carbon from the sun's rays to form a stratum of soil upon the surface. Hence there are no malarial or germinal diseases there. Second, the entire state is covered with a rich growth of pine that gives off a rich resinous odor that mixes with the salt breeze that sweep in all over the state from the sea coast as well as the east coast, which adds health and vigor to the atmosphere.

To Spiritualists wishing to enjoy a spiritual feast as well as climatic benefits, there is no spiritual camp anywhere equal to Lake Helen. "Is there who will meet the most intelligent class of our people, they go to the lake and sleep in all over the state from the sea coast as well as the east coast, which adds health and vigor to the atmosphere.

Many of our people are adopting the pessimistic idea of life, and I don't wonder from the spirit of envy and jealousy which pervades most of our camps, and yet the world is not growing worse. Education and science are the levers that are civilizing and also spiritualizing. Evolution is slow but sure, and to it we must look for the redemption of the world. Not an act of nature, from the winds that leaped ages ago across Himalayan heights to the trickle of the lime drops, but the stigmata of the evolution of a moral character of creatures not yet evolved. Man is the fruit, but not ripe fruit, of evolution, and his moral character is the product of all the conjoined forces that work in atoms. He is the child of cosmic environments, but it does not yet appear what he shall be; he weaves now at the loom of his own destiny. It is nature and her laws that are the great power, and the infinite finiteness, the finite infinity yearning. God will never appear to men, only as he appears in them. We see in a thing what the mind brings to it. We can only enjoy according to the value of our reminiscence. The day is coming when men will live more in thought and less in the material world. At present his eyes are hidden. 'Twas Emerson who said, "God screens us ever more from premature ideas. We cannot see things that stare us in the face until the hour arrives that the mind is ripened. Then we behold them, and the time that we know them is not a dream." Canst thou find the sweet influence of the Pleiades or lose the hands of Orion? Then will I also confess unto thee that thy own right hand can save thee." When man truly knows his capability and divests himself of his selfishness the Golden Rule will then enforce itself. Thinking is getting to be a great power. Bye and bye it is going to set up a kingdom on this earth. Thought, the commands the lightning and by and by the great forces of nature will be at its command.

Spiritualists, go to Lake Helen, where you will come in contact with the ablest representatives of our glorious religion. Go where the mocking bird sings night and day. Go where the long-leaved pine that sit through music from aeolian harps. Go where you can row over the silvery waters of Spirit lake. Go where you can enjoy the fruit of the orange grove and be sheltered from the burning sun, by the emerald magnolia. Go and spend one winter in Florida, and my word for it, the memory of what you enjoy will always be a joy and delight to you. G. N. HILLIGOSS, M. D. Cincinnati, Ohio.

Life is a riddle whose solution lies So far beyond our reach, we can but say, "We live." When first our childish minds can grasp The thought of being, we can know but this: "We live." And after many years of toll And trial, when our minds, grown more mature, Are wise in worldly things, the cooling babe In mother's arms is just as wise as we As to the why, the whither and the whence Of our existence. "Ah!" you say, "we die!" But, hold you. What is this, that you call death? Flesh is a garment of immortal souls; And when this worn, by sickness or by age, Or when from any cause it is unfit For further use, the spirit casts it off, And (glorious resurrection!) cries aloud: "Behold! I live! and those I loved on earth Better than life itself, they also live! O! tell the dear ones I have left behind To dry their tears, for death is but a change In this great scheme of life!"

Such messages Come to us every day; then say no more "we die," but let your grateful heart In thankfulness for this great, joyful truth: That after death, we live. S. HAYFORD. Turtle Bayou, Texas.

TO THE WILD PINK ROSE OF THE SACRAMENTO VALLEY. Rock-ribbed and hard are the mountains, The ridges are bleak and bare; But the glow of the picturesque cacti, With the rich sweet lemon tint there. Serene and scarlet in glory, Sometimes your eyes may see; But here where the verdure begneth, We find the sweet rose tree.

Not like its pale pink sister, Down in the valley below, Not like the old, old blossoms Of Cape Cod sands long ago; Not like the wild white roses Nor the yellow Texas bloom; But here with the brightest of colors, Here with the sweet perfume.

So I hail thee, mountain flower, Thou rose so sweet and mild, Thou who hath never been cultured, Thou who art Nature's child. And methinks that cultivation Might aptly thy fragrant soul, Or take a bit of thy fragrance, Within thy cup-shaped bowl.

Thou blossom so sweet and tender, We leave thee as we find, Growing in bright, fair splendor, Here in thy mountain clime. JENNIE HAGAN BROWN.

WE LIVE. Life is a riddle whose solution lies So far beyond our reach, we can but say, "We live." When first our childish minds can grasp The thought of being, we can know but this: "We live." And after many years of toll And trial, when our minds, grown more mature, Are wise in worldly things, the cooling babe In mother's arms is just as wise as we As to the why, the whither and the whence Of our existence. "Ah!" you say, "we die!" But, hold you. What is this, that you call death? Flesh is a garment of immortal souls; And when this worn, by sickness or by age, Or when from any cause it is unfit For further use, the spirit casts it off, And (glorious resurrection!) cries aloud: "Behold! I live! and those I loved on earth Better than life itself, they also live! O! tell the dear ones I have left behind To dry their tears, for death is but a change In this great scheme of life!"

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THE SPIRITUALIST OF NATURE. By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Longly's Beautiful Songs." Vol. 2. Sewing machine music for home and social meetings. For sale at this office. Price 15 cents.

"Just How to Cook Meats Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

THE LAND OF FLOWERS.

Lake Helen Camp, Florida, and Its Attractions.

As winter is near, with all of its discomforts, I am inspired to write a word to Spiritualists in general on behalf of the Southern Cassadaga Camp and Florida as to climate in which one may rejuvenate both physical and spiritual powers. Perhaps some time pipe lines will be used to transport tropical air into our homes in the cold regions of the North; then the ozone of the pine will cool our rooms in the morning of a hot summer's day, and in the afternoon we will enjoy the salt breeze from the sea. While in the winter the balmy breath of spring will come to us in pipelines from some southern clime. Until science with its ceaseless march provides us with all the conditions conducive to health and comfort, the human family will be compelled to follow their nomadic instincts to obtain health and comfort.

In writing to friends during my winter stays in the South, I have often tried to find language to express the soul's thought of the charm and mystery that overwhelms one after leaving gray skies and wintry winds and making the transition to this land of sunshine and flowers, and every time I make the attempt language ceases to vibrate; I can only say, in proportion to the size of your soul and your love of the beautiful will you enjoy it.

Florida is the most picturesque state in the Union. There is externalized in expression the perpetuity of all life. Florida is the healthiest state in the Union, for two reasons: First, the state is new. Old Ocean has not yet completed the job of making the state, although no doubt she has been millions of years in making the sand ridges and valleys that comprise the vast territory of Florida, and yet there has not been sufficient time for decayed vegetation, and the carbon from the sun's rays to form a stratum of soil upon the surface. Hence there are no malarial or germinal diseases there. Second, the entire state is covered with a rich growth of pine that gives off a rich resinous odor that mixes with the salt breeze that sweep in all over the state from the sea coast as well as the east coast, which adds health and vigor to the atmosphere.

To Spiritualists wishing to enjoy a spiritual feast as well as climatic benefits, there is no spiritual camp anywhere equal to Lake Helen. "Is there who will meet the most intelligent class of our people, they go to the lake and sleep in all over the state from the sea coast as well as the east coast, which adds health and vigor to the atmosphere.

Many of our people are adopting the pessimistic idea of life, and I don't wonder from the spirit of envy and jealousy which pervades most of our camps, and yet the world is not growing worse. Education and science are the levers that are civilizing and also spiritualizing. Evolution is slow but sure, and to it we must look for the redemption of the world. Not an act of nature, from the winds that leaped ages ago across Himalayan heights to the trickle of the lime drops, but the stigmata of the evolution of a moral character of creatures not yet evolved. Man is the fruit, but not ripe fruit, of evolution, and his moral character is the product of all the conjoined forces that work in atoms. He is the child of cosmic environments, but it does not yet appear what he shall be; he weaves now at the loom of his own destiny. It is nature and her laws that are the great power, and the infinite finiteness, the finite infinity yearning. God will never appear to men, only as he appears in them. We see in a thing what the mind brings to it. We can only enjoy according to the value of our reminiscence. The day is coming when men will live more in thought and less in the material world. At present his eyes are hidden. 'Twas Emerson who said, "God screens us ever more from premature ideas. We cannot see things that stare us in the face until the hour arrives that the mind is ripened. Then we behold them, and the time that we know them is not a dream." Canst thou find the sweet influence of the Pleiades or lose the hands of Orion? Then will I also confess unto thee that thy own right hand can save thee." When man truly knows his capability and divests himself of his selfishness the Golden Rule will then enforce itself. Thinking is getting to be a great power. Bye and bye it is going to set up a kingdom on this earth. Thought, the commands the lightning and by and by the great forces of nature will be at its command.

Spiritualists, go to Lake Helen, where you will come in contact with the ablest representatives of our glorious religion. Go where the mocking bird sings night and day. Go where the long-leaved pine that sit through music from aeolian harps. Go where you can row over the silvery waters of Spirit lake. Go where you can enjoy the fruit of the orange grove and be sheltered from the burning sun, by the emerald magnolia. Go and spend one winter in Florida, and my word for it, the memory of what you enjoy will always be a joy and delight to you. G. N. HILLIGOSS, M. D. Cincinnati, Ohio.

Life is a riddle whose solution lies So far beyond our reach, we can but say, "We live." When first our childish minds can grasp The thought of being, we can know but this: "We live." And after many years of toll And trial, when our minds, grown more mature, Are wise in worldly things, the cooling babe In mother's arms is just as wise as we As to the why, the whither and the whence Of our existence. "Ah!" you say, "we die!" But, hold you. What is this, that you call death? Flesh is a garment of immortal souls; And when this worn, by sickness or by age, Or when from any cause it is unfit For further use, the spirit casts it off, And (glorious resurrection!) cries aloud: "Behold! I live! and those I loved on earth Better than life itself, they also live! O! tell the dear ones I have left behind To dry their tears, for death is but a change In this great scheme of life!"

Such messages Come to us every day; then say no more "we die," but let your grateful heart In thankfulness for this great, joyful truth: That after death, we live. S. HAYFORD. Turtle Bayou, Texas.

TO THE WILD PINK ROSE OF THE SACRAMENTO VALLEY. Rock-ribbed and hard are the mountains, The ridges are bleak and bare; But the glow of the picturesque cacti, With the rich sweet lemon tint there. Serene and scarlet in glory, Sometimes your eyes may see; But here where the verdure begneth, We find the sweet rose tree.

Not like its pale pink sister, Down in the valley below, Not like the old, old blossoms Of Cape Cod sands long ago; Not like the wild white roses Nor the yellow Texas bloom; But here with the brightest of colors, Here with the sweet perfume.

So I hail thee, mountain flower, Thou rose so sweet and mild, Thou who hath never been cultured, Thou who art Nature's child. And methinks that cultivation Might aptly thy fragrant soul, Or take a bit of thy fragrance, Within thy cup-shaped bowl.

Thou blossom so sweet and tender, We leave thee as we find, Growing in bright, fair splendor, Here in thy mountain clime. JENNIE HAGAN BROWN.

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GOOD RESULTS.

The Home Circle in Ohio.

That spirit return and communion with loved ones of earth is a fact, notwithstanding the strong opposition of the average clergyman and ignorant bigoted ignoramus. The shadow of a doubt in the minds of those who have investigated this God-given truth which at this progressive age is daily being proved both at public seances and in the private home circle throughout the land. I have a word to say concerning the form of which all Spiritualists should encourage, and when convenient to do so each family of Spiritualists should form a circle, sit regularly, make proper conditions and at certain times their loved ones whom they call dead will make their presence known, and in various ways prove that they still live. The home circles of which I particularly desire to speak at this time are held in the homes of Mr. David Schmachtenberger and Mr. H. A. Pennock, in the village of Minerva, Ohio. Through attending seances held in the homes of these good people, which to honest truthseekers are free as the air they breathe, many a sad and hungry soul has been lifted out of doubt and darkness into the light of the sun. While visiting these worthy people this week I had the pleasure of attending two seances, the first being held in the home of Mr. Schmachtenberger, the second in the home of Mr. Pennock. While Mr. Schmachtenberger is a medium himself, he having developed clairvoyance and clairaudience, the medium the spirit friends chose and used on this occasion was Mrs. Amanda Hfner, a trance and clairvoyant medium, who was controlled by a number of spirits, old friends of the family, also by former orthodox preachers who upon reaching the spirit side learned for the first time his mistake and the fimsiness of the doctrine he for so many years believed and expounded to his congregations while on earth. Before the seance charge of the medium and gave a number of tests, also messages from spirit friends. She also gave accurate predictions of several of the writer's loved ones who have been on the spirit side of life for a number of years.

In the home of Mr. Pennock, Mrs. Pennock is the medium and one of the most sensitive instruments of the spirit world the writer has had the pleasure of meeting, through whom a number of noted men now on the spirit side of life, through permission of her hand of controls, are frequently permitted to control the medium, and the writer would be glad to take her before the public, but neither she nor her husband desire them to do so for a time at least. It is also a significant fact that this band of controls is of a high order, men and women of education, respected and loved by the people in the communities in which they lived when on earth, and who guard their instrument as carefully as the most precious of their young and innocent babe, thereby permitting no spirits of a low order to be admitted to the charge of the medium; therefore truth and love are the guiding lights, through which, together with wisdom and counsel of bright and learned spirits available knowledge is obtained, and those who attend Mrs. Pennock's seances return to their homes wiser and certainly better men or women.

Mrs. Pennock's main seance control is Hon. William DeFord, a well-known and highly respected man when on earth, also a relative of Mr. Pennock, who has been on the spirit side with the exception of Dr. Blackford and Hulda, an Indian girl, are principally old friends of the two families. Dr. Blackford lectures, also does healing through the medium, while Hulda uses her medium for messages and tests, the former consoling, the latter accurate, clean-cut and convincing. In addition to full names, messages are given and the writer has attended in Mrs. Pennock's seances. Before the close of this seance a dear sister of the writer was permitted to control and through the medium delivered her message in song, which was indeed affecting even to one who has been in the work as long as he has.

Our public or professional mediums are doing their work, therefore let us encourage the home circle which will result in bringing out and developing the gifts and powers of many that are now dormant. E. R. KIDD. Canton, Ohio.

BIRDS OF PASSAGE. Notes of a Visit to Youngstown, Ohio.

I find myself one of them, stopping for the present in the pleasant city of Youngstown, Ohio, where I am, in my simple way, dropping some seeds of spiritual truth.

After this intelligent people who are seeking for the truth, earnest investigators who want not the froth and foam, but the deep, abiding truth. There are many old-time Spiritualists here, among them I may mention Mrs. M. K. Grute, the talented author of "Crooked Sticks," a very interesting book of poems, which contains many exquisite gems of spiritual truth.

Mr. and Mrs. J. H. White are also staunch supporters of the spiritual cause, and ever ready to give a helping hand to all honest mediums whom they meet. For the present I am stopping at their most hospitable home, holding parlor meetings and giving private readings. These meetings have been well attended, many listening for the first time to the utterances of a medium, and many manifesting a desire to learn more.

This city, like many others, has been unfortunate in having too many adventurers, calling themselves mediums, and advertising their wares under the guise of Spiritualism, and imposing upon the truth and making the way hard for an honest medium.

A Mr. French, of Cleveland, is now here holding materializing seances. Though laboring under difficulties, we hope he will succeed in his work and convince the investigators of the truth of this phase of manifestation, which will do much toward clearing away the suspicions and unfavorable opinions caused by the tricks of the impostors.

However the leaven is working and people are thinking, what this and all the time must count. Until then let us all do the little of truth as it is given us to do, and wait time to do the rest. MARY WEBB-BAKER.

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DR. PHELON'S LETTER.

Notes and News from the Pacific Coast.

It is a long stride from Martinique to Guatemala, but the giant with the seven-league boots has made it. Mt. Pelee, named for the demon of destruction, and Santa Maria, the Mother of God, have shown they both were born under the same star. The same capacities and the same power of possibility. While the latitude of each is very nearly the same, their longitude differs widely. Ashes and scoria, fire melted lava and water: the cry is as monotonous as that of our childhood, "Bean soup hot, bean soup cold, bean soup in two pot nine days old."

The warning cry sounds again and again, after this fashion: The mountain for ages inactive, shows signs of activity. Smoke is seen issuing from a crater long extinct. There were rumblings, noises, then a shock of earthquake, more or less noticeable. Then a column of fire, smoke and steam shoots up from the mountain, to an immense height, followed by a shower of ashes covering everything in sight, animate and inanimate, over the tops of the houses. The crops are killed in this tropical climate. Jack Frost kills in the northern climate. Not only are the vegetables thus swiftly gathered, but man, animals and all grassy-brown death. Will a hundred thousand cover the mortality for 1902, from volcanic action? Well, hardly.

Did not these people have warning of the awful events coming. Yes, plenty of it and time enough for all to be saved. But the old story of the Flood and the Ark is simply a statement of how man is always likely to act, by not acting and allowing himself to blunder into the path of the unreasoning, meretricious doctrine he for so many years believed and expounded to his congregations while on earth. Before the seance charge of the medium and gave a number of tests, also messages from spirit friends. She also gave accurate predictions of several of the writer's loved ones who have been on the spirit side of life for a number of years.

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A MISSIONARY STATEMENT.

Giving Many Facts Illustrating the Work.

Inasmuch as numerous opinions exist in the missionary work of the N. S. A., and a variety of suggestions have been advanced, it is thought that I should make a few comments. The N. S. A. is not in condition as yet to create and support a systematic missionary effort for propaganda. Its present aim is to send out organizers and agents to secure co-operation of and support by the Spiritualists. We need to get our adherents and sympathizers into line for united effort.

The present missionary effort is

