EPROGESSWE IN

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

VOL. 27.

EXCELLENT SUGGESTIONS else, and the result may be easily comprehended.

For Advancing the Cause of Spirit-

To the Editor:-If you, through the columns of The Progressive Thinker, should propound and request an answer from every one of your many subscribers to the question: What is the incentive which prompts

and stimulates the untold labors, expense of time and money, in and for the propagation of the cause of spiritual-

This is a broad question, and worthy a sincere consideration by every Spiritualist.

And if the question was answered by every one of your able contributors. with an animated unanimity of feeling, which would be instructive to all, only a very few compared with the many outside of the circulation of your philosophical journal would be benefited

We may to a limited extent realize that all things exist from growth; there is no exception to the rule, and that all things of a permanent nature must from necessity, or the nature of things, be of a slow growth. Yet a full realization of these facts would not warrant us as Spiritualists or friends of the cause in keeping our lights under the measure. In a few brief years those now of this mundane sphere will be the workers in the lower educational line on the spirit side of life; and labor we must; it is the common lot of all. This question is one of much interest to the whole human family, whether acknowledged by them or not, and the more information imparted to our fellow kind

As a phenomenon it is educational, as a philosophy it is also sublime, and, as a religion it is certainly practical, for in the every day walks of life grand and uplifting truths may be realized. It is a life study of ourselves, and learns us in a manner to partially comprehend our own destiny, and to more fully acknowledge our duty to our fellow-man. It is not only mutual but altruistic, in the full sense that altruism implies, and

from the teachings of the grand principles, the benefits derived are far-reaching, as they extend far into the spiritual realm, and the songs of gladness reverberate from sphere to sphere. Yes, our spirit friends are the real

Sources in this great evolutionary for They have a deep and abiding they im in the welfare of their friends tion paled ones of the earth plane, and suffere grand workers from the rostrum | same. reseance room, who are devoting meir life's best energies to the cause, are only instruments, and the rhythmic Hnes more precious than jewels, which flow from their lips, are formulated and

given to us by the spiritual world. These are facts well understood by mairy, and should be more fully comprehended by the masses.

While a grand work is being done by the spiritual press and rostrum, and as broad as the universe and as natural now and then a glimmer of light scin. as the ocean tides; and we as Spiritualtillates from the seance room, only a ists should endeavor to get on the pracvery few compared to the many are benefited thereby; it is facts sufficient for the masses, only partially absorbed by the few. And while the few are sur. ing them the beautiful and sublime feited upon this grand intellectual feast, the masses with a passing glance move on, and dine upon the indigestible husks of falsehood, and methinks many

there are who go to bed hungry. In this connection the paramount question should be: How can we reach the masses? How can the ear and reasoning faculties of this great mass of humanity be gained and brought to think and reason upon this all-important question, and that upon lines in con-

tradiction to their early teachings? It does not seem that our press and workers in general are doing all within their limited power. Yet like the changes in evolution the van moves slowly, sometimes most too slow for

our own pleasure. Now as a lay member of this great brotherhood; that is one who is not igentified in the propaganda of this humanitarian work, one who loves to atterid lectures and seances, and q'ently through expansion required to unbutton our vests, I wish to say a few words to my fellow-kind:

Is there not some work individually and collectively that we can do? Can we not dip our oars and with a concert of action and pleasure to all give this craft an impetus sufficient to clear the shoal? Can we not very materially aid in the good work in extending the bea con light to the millions of sorrowful

homes? I think we can. As an example: Sometime since a three months' trial of The Progressive Thinker was forwarded to a number of our fellow-townsmen; those favored were of the ultra class, both in theology and other beliefs or ways of thinking and the effect was that some were ob served at Lake Brady last season (not interested, only as lookers on). Others I have met at a seance, and only a short time since one of the ultra theology brothers was in attendance at a spiritual gathering and took a promi-

nent part as one of the chosen commit-Now, friends, individually we can after we absorb all the good things we can from The Progressive Thinker each week, pass it to our neighbors and encourage them to subscribe and investi gate the phenomena; no expense at tached, and as the old lady said, it will do lots of good, and The Thinker will

do its own talking. Yet there remains a great mass of humanity, readers and thinkers, unprovided for, many who are entirely ignorant of the facts as they are demonstrated by our phenomena; patrons of our public libraries. How can we mos successfully reach the ear and intellect of this great number of our sisters and brothers whose lives and beliefs are to a great extent molded or shaped by the

Of course a committee apointed to purchase books for our public libraries a generally favored with a theologian as a member, and viewing from a logloal stand we can't expect anything

This is an extremely weak place in our lives, and should be strengthened as soon as possible. And as the soldiers of all great armies by their labors erect the lines of defense, so let us as lay-workers and co-workers close this gap, by stocking our public libraries with a full line of spiritual literature. It is well to remember that there are no facts or philosophy to-day equal to or to be compared favorably with that contained in our books. And the eminent authors, with a world-wide reputation in the domain of science, art and literature, over their own signatures place well demonstrated as any other branch

What we need and need badly is a full line of books-books for the millions, in our public libraries; and we as donors will be more than doubly compensated by having the opportunity and pleasure of reading to our hearts' content. And with a concert of action the expense will be very small; in fact a mere nothing compared to the benefits we would receive.

Now, friends, this should be a mutual affair. Anyone can afford to purchase one or two books and have access to the whole number, and each have due credit for all books he or she may choose to donate.

Now, candidly, don't you like the idea? I think you do.

To start this far-reaching and silent work, I will say that the nine wonderful books (wonderful in price and dictum) advertised as premium books in The Progressive Thinker have been presented to, and with many thanks received by the officials of Akron's public library.

A concert of action is probably necessary in this work as it will tend to prevent many copies of some one book being donated.

And to all sisters and brothers living at a distance whose shelves are loaded with the knowledge that is destined to illumine, and shed the light that is perpetual, and from the chaos of darkness create the warm glow of sunshine and happiness, who may feel inclined to aid in and encourage this work, we will be pleased to hear from and take much pleasure in seeing their books are properly registered and due credit given by the librarian for same.

Undoubtedly there are benevolent ones, with extensive libraries of spiritual literature who can illy afford to donate to any extent. Those we will be glad to hear from, with list of books and amount they can afford to take for

This work, let us hope may extend to every hamlet in our fair land which supports a public library. We then will have silent advocates for our cause, continually at work, and in a manner and with an influence that it will prove more difficult by a mandate of those in

Spiritualism does not rest upon any fine-spun or hair-splitting theory, but is tical side of all questions.

The propaganda of our cause rests in the education of the masses, by teachtruths of Spiritualism. And as their thinkers expand they will slowly themselves out and clear from the fogs and myths of childhood.

With a well stocked library where the sage, philosopher and more moderate thinkers may find that thought food to netus will be manifest along our whole line. Struggling and defunct societies will take on new life and our speakers and mediums will be inspired by that confidence which precedes success.

As a parting word we will say that the effect of this work will be watched with much interest by all those who take an unselfish view of our cause, and will be more particularly manifest by an increased attendance at our camps, crease the work may we expect to receive and enjoy like benefits.

Allow the seed a proper time to ger minate and the result will be all that the most sanguine heart should wish. D. C. MONTGOMERY.

Akron, Ohio.

THE LAW.

We bring our storms; our calms we also Our wars are self-inflicted. As we Each seed shall bear its rightful har-

The Just Law willeth so. Who plants a thorn within a brother's

Shall find beside his own an answering smart. and every thought, or good or evil, hath

Echo in the world's heart.

We are as we have willed. Of this be Our lives are of our pleasures, as we

mould. Only the laws ourselves have formed endure: Our hands the balance hold.

Sow to the winds evil, it shall return Evil unto thee after many days. Nor shalt thou fall full recompense to

By straight or devious ways.

For every loving thought or tenderness, make:

And as the thought is shall it move to Or sure reprisal take.

But cause established its effect must live. Nor prayer nor tear avail us to withhold

The Law controlling, is by us controlled,

Such meed as it must give. Evil to evil tends. The good shall bring Like seed in time, or good or ill to

Each shall win forth his rightful harvesting; The Just Law willeth so. CLARE B. ST. GEORGE.

A HELL SPOT.

WHERE A PRETENTIOUS RELIGION RULES.

Acts of Injustice and Cruelty Practiced.

Louisville, Ky.-In a late issue of The Citizen there is copied from a Louisville paper a brief notice of the escape of two girls from the convent of the Sisters of the Good Shepherd in this city, and of suits brought by them to recover damages for unlawful imprisonment and for value of services. The story, as it comes from the lips of

the two girls, is a startling and a harrowing one. It appears that in the early eighties a man by the name of William Wilhite, a resident of Hardin William Willite, a loss of county, in this state, the birthplace of Abraham Lincoln, having become a confirmed invalid, found himself unable to support his wife and large family of nine children-four boys and five girls. The wife also became afflicted and broke down, and it became necessary to place her and her daughters temporarily the county alms-house. Here, in a short time, the mother died

from an affection of the heart. In the meantime, the oldest daughter, Hattle, about 15 years old, had been married to designing fellow by the name of Moore, who deserted her six weeks later, and she thereupon returned to visit her sisters at the alms-house. One of the girls, the next youngest, aged 7, was given a home in Elizabethtown, and did well. The other four-Hattle, 16 years old; Rose, 12; Josephine, 10, and Maggie, 5, were taken to Louisville, where Hattle, Rose, and Maggie were out in the Convent of the Sisters of the Good Shepherd, and Josephine into St. Vincent's Orphan Asylum, another Romanist institution-and this, notwithstanding the fact that the Wilhite family were Methodists. Hattie was induced to go by promises that she would be educated, as would also her sisters, and that they would be visited by the superintendent and their father; and

What became of Josephine the girls never heard. At that time the convent prison on Bank street was walled in with boards, and through an opening in she has grown up to a creditable womanhood.

Rose was set to shoveling coal into tne furnace of the engine that runs the laundry. Twice she got over the walls saints, who, from the beginning of the and out of the city, trying to make her world until the eternal ages, are loved escape, but was each time caught by the of God, curse him. May the heavens ever-willing Romanist police and carand the earth, and all the holy things ried back to the loathed prison.

For the second attempt to gain her liberty she was punished in a way that out when she is given an opportunity to face her tormentors in the court-room.

Hattie was, for some reason, given lighter job. She was set to a 14-year old job of pressing pantaloons in the clothing factory of the institution—servitude which but for her lucky escape would have been life-time.

Neither the father nor superintendent of the alms-house ever came to see them. They never got a day nor an hour of the education promised them. Hattie can write her name, but learned this outside. Rose had to sign with a cross when she swore to her petition filed in court. When the girls asked the nuns for the education promised them, as they often did, the reply was: "This is a place for work and not for study." They were frequently beaten: sometimes with leathern straps, some times with clubs, and again with fists They give the case of a wretched girl who, in an advanced stage of consumption, was forced to work at a table iron-

One day, while she was at work over lectures and seances, and as we in an indifferent piece of goods, a sudden fit head to the sole of his feet. May there of coughing came on with a gush of blood from her mouth, which bespat tered the goods, whereupon a good sister jumped at her and began beating her in the back with her fists, telling the wretched girl that she could have kept from it if she had tried. Next day

At times the stronger girls were made to beat the weaker ones. The nuns would pinch them and twist their flesh, or jerk them over by the hair while beating them in the face.

It was the custom to strip recalcitrant girls to a single garment, and make them stand up before all the other girls and hold their hands above their heads while being whipped.

Both these sisters repeatedly claimed their liberty, even going so far as to get down on their knees to beg for it, only to be told that there were better girls on the street and in the workhouse than

they were.

The food was often vile. As a rule, they were kept at work from six in the morning until ten or eleven o'clock at night. Their labor was not, however, without some variety and diversion. Four times a day they had a resting spell of some half an hour, with nothing to do but bob up and down on their knees repeating prayers and catechism -for these Methodist girls no doubt a

very pleasant diversion. Finally, one good day in April, 1900, Rose succeeded in scaling the walls and luate the citizenship of the state.—Vin making good her escape. She was now 26 years old, and had been imprisoned The Law immutable doth record at harder labor than any convict in the Frankfort penitentiary, for 13 yearsfive years, at the very least, longer than power on earth had the right to de tain her.

> In the same way the older sister, Mrs Hattle Moore, scaled the wall in Sep-tember, 1901, having been unlawfully imprisoned at hard labor for 14 years. These girls have been, until very re cently, kept in concealment, for fear they would be kidnapped; but now they are in the hands of friends who will see them righted, or know the reason why. They have brought suit-one for \$25, 000 and the other for \$5,000-Rose have ing been out too long to sustain a suit for damages. . This is their story, and they are ready lished. Send for it.

EXCOMMUNICATED.

CHICAGO, ILL., JAN. 17, 1903.

THE LANGUAGE USED TO DO IT. It Reads as if it Originated From the Infernal Regions.

If Father McGrady, the Kentucky priest, is excommunicated for his social istic lectures, the document, will be in Latin, of which the following is a trans-

lation "By the authority of Almighty God, the Father, the Son and the Holy Spirit; and of the immaculate Virgin Mary, mother and patron of our Savior; and of all the celestial forces, angels and archangels, thrones, dominions, powers, cherubim, seraphim; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of all the holy innocents who are found worthy in the sight of the Holy Lamb to sing the new song; of all the holy virgins. and of all the holy saints together with the saints and elect of God, we excommunicate and curse this evil doer, Edward MacGlynn, and from the thresh olds of the Holy Church of God Almighty we cut him off, that he may be tormented, despoiled and delivered with Dathan and Abiram, and with those that say to the Lord God, 'Depart from us, we wish none of thy ways.' And as the fire is quenched with water, so let his light be quenched forever, if he does not repent and make satisfaction. Amen.

"May the Father, who created man curse him. May the Son, who suffered for us, curse him. May the Holy Spirit who was given to us in baptism, curse him. May the holy cross, upon which Christ went up for our sulvation, triumphing over his enemics, curse him. May the Holy and Eternal Virgin Mary, mother of God, curse him. May St. Michael, the advocate of the holy souls, curse him. May all the angels and archangels, principalities and powers, and all the celestial hosts, curse him. May the multitude of patriarchs and prophets, worthy of praises, curse him. May St. John, the forerunner, this was coupled with the threat that | St. John the divine, and St. Peter and she had "as well go as to be made to St. Paul and St. Andrew, all the other apostles of Christ, together, curse him. And may the rest of his disciples and the four evangelists, who, by their preaching, converted the world universal, and the holy and marvelous com. these little Maggie crept out and es- pany of martyrs and confessors, who, caped, to find a friendly home, where with their holy marks, please God Almighty, curse him. May the holy church of the Holy Virgins, who, in order to honor Christ, have despised the things of the world, curse him. May all the world until the eternal ages, are loved that remain in them, curse him.

"Let him be accursed wheresoever he may be, whether in the house or in the stable or in the garden or in the field, or on the royal highway, or in the bypath or in the grove or on the water or n the church. Let him be accurse living, in dying, in eating, in drinking, in thirsting, in being awake, in sleeping, in dozing, in awaking up, in walking, in standing, in sitting, in lying down, in working, in resting and in being bled. May he be accursed in all the faculties of his body. Let him be accursed within and without. Let him be accursed in the hair of his head. Let him be accursed in his brains, and in the crown of his head, in his temples, in his fore head, in his ears, in his eyebrows, in his cheeks, in his paws, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his wrists, in his arms, in his hands, in his mouth, in his breast, in his heart and its dependencies, in his stomach and the lower part of his body, in his veins, in and in his knees, his legs and feet, and in the nails of his fingers. May he be accursed in all the joints and ligatures of his members, from the crown of his not be any piece sound in him.

"May the Son of the Living God, with all the glory of his majesty, curse him; and may the heavens, with all the powers that move themselves there, rise against him and condemn him if he does not repent and make satisfaction. Amen and Amen."-Courier-Journal, Louisville, Ky.

and anxious to substantiate their charges in court. On the other hand the convent, through its attorneys, is seeking to evade and delay by whatever

E.....

Just now they are seeking to nullify the service that has been made on the mother superior, alleging that she is not the legal representative of the institution, though she has been answering in previous suits, and they refuse to disclose who is the legal representa-

And now, will it be believed that this prosperous institution, working 100 women convicts, is exempted from taxation by reason of an ambiguous provision sneaked into the Constitution of the withstanding it largely manufactures clothing and turns out laundry work, in competition with those wild must pay the taxes, and raise children to perpet

dex, in Boston Citizent A GREAT BOOK.

THE HULL-JAMIESON DEBATE.

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THE MAN HIMSELF.

BY CHARLES DAWBARN.

CHAPTER THREE.

Intelligence apart from matter or substance is unthinkable, and impossi-The blending is always molecular; and as the particles gather, fall apart, and perpetually come and go, the components of any particular form are never the same for any two seconds. We recognize this in the human being. We notice added intelligence coming as the form of the child-increases in size. intelligence is in perpetual activity. At last old age appears, Intelligence commences to grow silent. The man we knew is no longer there. We call the torm "childish," and presently bury it out of our sight. So much we count as of the leaf you are in presence of the every-day life, and at certain recognized rates of speed. So many months and years and we have just so much effect. Nature was tapping upon the molecular form all through that life, until, one day, it fell apart.

tion by one limited form looking at another limited form. We mean "limited by senses" which can only discern certain rates of molecular movement, perception seems to cease. But the the powers that inhere to Manhood it Above or below such a vibration our movement goes on all the same, whether we notice it or not. It necessarily deals only with the same intelligence, substance and energy, for there is nothing else in Cosmos. Yet if it be truc that the molecules of his form are perpetually coming and going, we naturalwhat is there remaining which ve catl man?"

It is evident that either man remains maffected by such changes, or else he is a mere leaf on a tree of life, his own little personality of importance greater individuality only while it lasts
-exactly like the leaf on a tree. A leaf is most assuredly an individual

leaf, but it is only a leaf so long as it is of use to a greater individuality. One day it withers and dies. Who cares for the history and experiences of a leaf? Yet in the aggregate those experiences were of immense importance to the tree. The contention of the writer is that our studies have always been of leaves on the tree of life, and never of the tree itself. The leaf appears at its and to a man than the theologian has season. To an ignorant mind it appears just as important as the twig, the dle a leaf we are using our physical branch, the root. But they remain after senses. Its color, shape, size, and evthe leaf disappears. Man as we see cry detail are "sensed" by us. We all the planet. It is not even an evergreen, our senses has its limit—a very narrow lts leaves appear and disappear with limit indeed. We are traveling outside the seasons. They are essential to what that limit when we manufacture an arwe call "growth" of the tree; meaning tificial sense, and call it a microscope, by growth a vast series of molecular a telescope or an X-ray. That manufacblendings. The mystery of man is precisely the mystery of every other leaf. You can easily distort the shape of a leaf. You can compel it to appear on dent presently discovers that when the some unwonted part of the limb or leaf shrivels, and the man decays, it is trunk. You can make it a perfect or imperfect leaf. You can affect and color sense. That which vanished was only it before it is born as easily as you can destroy it after it is dead. Its existence affected the tree for good or ill. Take off all the leaves and the tree it. self disappears, because that tree is itself only a leaf belonging to a greater individuality, which, for want of a bet. manhood, which neither shrivel nor deter name, we call Cosmos. We have changed our illustration from a rock that can be split, to a leaf that distorted and misshaped, but it is precisely the same idea.

The thought we are trying to grasp is that man is but an infinitesimal expression of life. His personality is just that of one leaf. He comes and he goes, just like every other leaf. No one, save perhaps a theosophist, talks of reincarnation for a leaf, yet it contained a personality as much as a man. The personality of that leaf was expressed in form-the history of that leaf was the history of a form. From our standpoint there was a birth, and a death to that leaf form, with lots of ex-

perience between.

It should be obvious to every student in a leaf before its brief antenatal expeary form. His brief history consti- and held spiritual gatherings. tutes what we call "fact," out of which science is born.

we stand. The writer claims that man, Peebles, M. D., and not leave it to her like every other leaf, has no personal various lieutenants throughout the history till, like every other leaf, he country. This matter I trust will be makes an appearance. That is one end settled by some one in our own ranks. of his existence. Most certainly no more of immortality or mystery at that end than with every other leaf in the Mrs. Mary Baker Glover Eddy's mediforest of life. He has become personal umship' of old, or whether she 'proman, as every leaf is a personal leaf; fessed to be a medium' at any time prior no more, and no less. But like a leaf, to her founding the Christian Science he is always in direct relation with the movement, etc. life of his planet tree. But instead of "Some forty years ago I was informed now being ready to pass on to the drop- that this woman, now known as Mrs. ping of the leaf, and the inquiry "what Mary Baker Glover Eddy (I have kept comes after death?" we are, as yet, but run of her history, having personally

at the beginning of our investigation. ment of a greater life, no matter versing with the angels, seraphs whether we call that greater life tree high-up heavenly hosts. Good, sensible, God, Nature, or any other name. Man ordinary mediumship was too common is precisely the same. At a time which for her assumed exaltation. I had a sitinto the greater personality we count as his larger self, or oversoul. A single leaf is of little import upon a tree, yet other sensitives. It is my candid opinall the leaves together express the to-tal life of that tree. Without them inspired not by God, nor the higher there would be no tree. there would be no tree. We coin a heavenly intelligences, but by a class of word, and talk of "Manhood" as em-orthodox spirits, earth-bound, who have bracing a single man, and something not yet outgrown their previous sectamore. It is that "something more" which becomes prominent in cases such as those of Mollie Fancher and Miss chockful of rapid-firing ideas, and is the Beauchamp, though always present in each one of us.

of the tree. The leaf has its own life, and something more. That something more is its "subliminal life." The subliminal or tree life exercises the larger manifestations of intelligence, which looks after not only single leaves but growth of the whole tree-its proper fecundation when grown-its elaborate system for self preservation, and for its posterity, are all thus latent in the leaf. Out of certain changes in the leaf comes the tree, as we sense it, but it is does the work. That is to say, the work is done by the intelligence of the whole tree, which includes that of the single

strictly normal. It is matter and intelligence mutually affecting each other in every day life, and at certain recognized.

There are those who, for theological reasons, can imagine nothing as be-tween man and God. Yet-every time they talk or think of Manhood, they are making personal man but a fragment of that manhood, and really counting him as but one leaf on the tree of life. The lesson herein is that it is not the subliminal of the man with which we

are dealing when we discover the larger

and beyond man's little personality into

We are really passing out

leaf. As soon as you try to get back

self. We commence to study a leaf, and for a while we think ourselves learned. Then in a moment we pass the limit of a single leaf, and must either begin to study the powers of the united leaves. that is of the tree, or else cease our investigations. It is no answer to say we are studying the subliminal leaf. That is only hiding the fact that we are

beyond the single leaf altogether. Surely the student can now see that when we get to the limit of our study of man the mortal, (if we ever do) it is not a subliminal man who faces us, but the powers of manhood as a whole, This is the truth the writer presents as a key to the mysterious powers of a Mollie Fancher, or a Miss Beauchamp; and myriads of similar cases. It is a startling truth, but it demands and will bear the strictest investigation, as we

Let us recognize as an acknowledged fact that there is far more both to a leaf ever dreamed. When we see and hanow, or ought to know tured sense shows us there is more to a leaf, and a man, than our physical sense had permitted us to discover. The student presently discovers that when the only an appearance, due to his limited just so much of the leaf and the man as he had been able to sense. The leaf and the man had always been but an appearance of a leaf and a man to his mortal sense. But outside the little form had always been leafhood, and cay. We call the appearance which we sense a leaf and a man. We now recognize they are both integral portions of the tree of life. We had sensed only certain fragments. Our limited sense was their personality; and that personality now vanished. Necessarily leafhood and manhood have expressions that cannot be sensed by the leaf and the man. But we must now, for the expressions and experiences, of which we are almost totally ignorant, and follow our thought out in the line of man-

(To be continued.)

Was Mrs. Mary Baker Eddy a Medium? To the Editor:-I enclose you two letters clipped from the New York Sun, rethat you cannot trace any personality garding Mary Baker G. Eddy having been a medium some years back. Now riences, when the leaf speck began its I only wish some one would come out career. Go back of that speck and you and settle this important question (for are face to face with tree life, and not I do consider it important) once and for with that of a leaf. So this is our real all, for her followers in Christian Scistarting point with man. At a certain ence should know the truth. I have antenatal point the leaf we call "man" friends residing in Lynn, Mass., who appears. All before that was not leaf have shown me the house in that city but tree—not man but cosmic intelli- where Mary Baker G. Eddy, then Mrs. gence, substance and force, in planet- Glover, resided as a spiritual medium

cience is born.

Now let us, once again, note where close from our esteemed friend, J. M. Dr. Peebles says:
"You inquire if I 'know anything of

t the beginning of our investigation.
The leaf was, and is always a fragperior and highly exalted medium, conwe do not sense, his personality merges ting with her, getting a queer message rian notions."

J. OSBORNE LUNT.

Doing good is the only certainly hap-In the leaf is always present the life py action of a man's life.—Sidney.

NO. 686.

Educator of the Present Age... Induce

RELIGION CREATING TROUBLE

War on the Friars in the Philippine Islands-Danger of a General Rebellion in Luzon.

Washington, D. C .- Detailed reports ust received at the war department from Gov. Taft indicate that the Philippine islands, or more particularly the island of Luzon, will soon be the scene of an extraordinary religious warfare. It has been a carefully guarded secret at he war department for some time that the differences of opinion over the Spanish friars must sooner or later be-

According to the advices now in hand. he most serious results are feared. There is impending a general rebellion. not at all against the power of the United States, but for the purpose of driving out the Spanish friars without much regard for law. zon a separate church, which in some ways is modeled after the church of England. The members of the new organization are now entirely loyal to the United States. How long they will remain so is another matter. They have taken the ground that the parish churches of the Island were built by the people themselves, and are their erty rather than that of the Catholic church or of the various orders of friars who have represented the caurch in the

In many of the villages the new organization, which calls itself the Na-tional Filipino church, has seized upon the parish buildings, and is conducting religious services in them to the complete exclusion of the friars. The members of the new organization, headed by Senor Buencamino, have appealed to Gov. Taft and have demanded that the United States shall fortify them in their ossession of the parish churches.

The new organization is now headed by an excommunicated Catholic priest Father Aglipay, who formerly served with the insurgents and who has been proclaimed archbishop. He has issued a manifesto, which has had an extraordinary effect throughout the country. and the reports received here seem to show that the new church has caught the fancy of the natives.

The seizure of the parish churches loes not directly concern the question of the agricultural lands which formerly belonged, or were claimed to belong, to the friars. That matter is now being negotiated between Gov. Taft and the Catholic authorities. The new church organization is seeking to control the historic church edifices only, and from present appearances it will take a miliry guard in front of every c

prevent their doing this.

The regular Catholic archbishop of Manila has also appealed to Gov. Taft, and has demanded that the United States forces should drive out the rebellious priests from every parish church. Neither side to this bitter religious dispute seems to have the slight. est idea as yet of the actual neutrality of the United States government in all religious matters. They persist in believing that Gov. Taft will sooner or later establish one church or the other and back it up with bayonets. He has told both parties to the dispute that they must appeal to the courts and abide by the decisions of the civil tribunal. In this action he has been upheld by the war department.

Secretary Root has informed the government that his position of absolute neutrality between the warring factions is cordially approved. Nevertheless, the latest reports show that serious disturbances and possibly fatal riots are likely to ensue at almost any minute. Thus far the anti-friar element, which is practically the same as the old insurgents, professes the most profound loyalty to the government of the United Stated, and declares that its opposition to the friars arises chiefly from the fact that the religious orders always have been and always will be opposed to progress and education in the Philippine islands.

The situation is causing a great deal of anxiety here, because it is feared that one party or the other will become em-United States in some way. It is recogcoming just at this time, will necessarily prove fatal to the many schemes of good government, and will at least delay the political regeneration of the islands, even if it does not result in armed conflict once more.

"THE MODERN CHURCH."

Descending to the Level of the Political Bummer.

The Washington Post, Nov. 19, 1902. and the Hartford Courant, of a later date, neither having "the fear of God" pefore their eyes, state that "efforts to get money out of candidates by various processes, such as begging and bullyagging, were surprisingly bold in this year's campaign, and were not confined to the political bummers. And then we nave the astounding and melancholy assertion, that at least one clergyman wrote to a dispenser of boodle, saying, that "his church needed money and had so many members, and if their church was remembered, then its many members would show their gratification at

Under the heading of "Reform," Ella Wheeler Wilcox says:

'The time has come when men with hearts and brains, Must rise and take the misdirected

reins Of government too long left in the Of allens and lackeys. He who stands And sees the mighty vehicle of State,

Hauled through the mire to some ignoble fate. And makes not such bold protest as he

Is no longer an American." C. H. MATHEWS,

New Philadelphia, Ohio.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FIVE.

DearReaders: -- Methinks I now hear some of you remark, "Mr. Beecher-if indeed it is your spirit dictating these letters-no one ever preached God and his attributes more than you did when here with us in the flesh. You were always pointing out our duty toward God and what we ought to do

Yes, dear friends, I did preach God and him crucified; but the three Gods puzzled me more than I was willing to admit. I most sincerely believed in the one God, and I tried with all my might to believe in the other two, and I certainly preached Christ and him crucified, but whatever I may have said to the contrary, I could not believe that Jesus was a third part of God, and secretly, I did not believe that God was born of a Jewish maiden. O, how I used to worry and puzzle over it. And what was the Holy Ghost? If God were a spirit or ghost himself, was there another ghost more holy than God? If so, this is the way it must be: First, there is an exceedingly Holy Ghost God; then there is the Great, Almighty God, Creator of heaven of earth; then, this Holy Ghost God begets another God, Jesus Christ, and yet there is but one God-one only God, Creator of heaven and earth. No one can fail to see how inconsistent this all is; but whatever I may have believed or thought, I do not believe or think so now; and yet there are many thousands, perhaps millions here in the spirit world, who believe just as they did when on the earth; they still believe in God, and the Holy Ghost, and the crucified Savior; and if one asks them why they thus believe after having passed through the narrow gate of death and not finding such a God or Gods, they reply: "We were a little mistaken, that is all. This is an intermediate or probationary state. We still expect to enter heaven and see God and be judged by him, and we still believe that we shall hear the words, 'Depart, thou cursed, into everlasting punishment, prepared for the devil and his angels' or, 'Come, thou blessed, sit here at my right hand,'"

There are congregations, churches, societies and preachers here, as you have them there; and some of you may ask: "Why, then, do you not still believe in God? Very likely it is as these spirits think; and, if, as you say, you have not seen God or heaven, perhaps you are in a probationary condition."

I have many reasons for not believing thus. When I found, on arriving here, that heaven, God, Christ, hell and the Devil were not as I had supposed them to be, my mind naturally repudiated the whole scheme; and that is not all. My father, Lyman Beecher, had been in this world many yearstwenty and more, as earthly time is counted-and he had long since given up his former notions. His mind was too powerful and too progressive to move in the old ruts very long, therefore he had commenced, long before, to study natural laws, and he had now become proficient in the sciences; moreover, I have seen and communed with spiritual beings, or angels, who have been here in the spiritual spheres-yes and some who have passed beyond the spheres of earth-for thousands of years, and they one and all declare there is no such God as I formerly believed in; no such heaven, hell nor devil; and Jesus was but one of many human beings who think they are sent to earth, by God, to save the people from perdition; and, no doubt they do save many from evil. I used to think, when I was with you, that I was ordained by myths and end in error. Yours for truth, God to save sinners from his wrath; but, friends, I have

changed my mind, or, rather, my mind has changed me. A mind, or soul, that can remain without change, must be very hard and unmalleable; but the most obdurate mind must change. Change is the mevitable law of nature. Even the hardest substances change slowly as the ages roll by; but, of one thing be assured: There is no personal God. It seems very strange to me now that I ever could have believed such an absurdity, and it is strange that any intelligent mind can think that there is.

That there is a creative or God principle within all na ture is true, but this principle swerves not neither to the right nor the left, and all the prayers that ever ascended within the atmosphere never changed it the breadth of a hair. One may call on God day and night for a thousand years and the supposed God will remain perfectly deaf and unheeding, for there is no such being.

Then, you ask me if prayers are useless? Yes; as words of mouth they are; but, when a soul earnestly desires that which is for its eternal welfare, such desires are often an swered. Not by a personal God, but by an unchangeable law

To illustrate: A child is hungry. It goes to its father or mother and asks for food. That father or mother hears the child and if possible will obtain food and give to the child. Now the natural love of that father or that mother for that child never dies. When the father, or the mother, is translated to this life, that father or that mother hears the cry of that child-though the child might be three-score years and ten-and, if possible, that cry or prayer will be answered by that father or that mother or by both; and so of all other friends; husbands, wives, brothers, sisters, children, dearly loved friends, other spiritual beings who are in sympathy; and so the prayers or earnest desires of a nation may arise for the nation's welfare, and such desires or prayers will, it possible, be answered; not by a personal God, but by the vast conclaves of spiritual beings who are ever mindful of the welfare of nations and of mankind generally.

Now do not suppose that man alone is the only being that prays or has earnest desires. Indeed not. Your cat, your dog, your horse, your cow, your poultry, your pigeons, the little birds, even the little sparrows-"for not one sparrow falleth to the ground without the knowledge of our Father in heaven"-all the wild animals; all things in nature, in fact, pray, or have natural desires, and these desires are answered by our father in heaven.

And who is our father in heaven? Friends, I will tell you in the simplest language possible. It is our father in heaven if we have one there. It is our mother in heaven if she be there. It is our sisters, our brothers, our husbands, or our wives, if any of them have gone before us. It is our dearly loved friends, or it may be guardian angels, and these angels are also cognizant of the desires of the animal kingdom; and not one sparrow falls to the ground, pierced through its little heart by the cruel shot of the ruthless gunner or sports. man, that angels are not compassionate. They may not be able to save the poor little creatures' natural life, but they are mindful of all prayers or cries of suffering, and hasten to answer them if possible, and assuage pain and comfort the

So there is a great truth hidden within the words: "Pray to your father in heaven," for if your father, or mine, is within the heavenly spheres, he will answer your prayers if possible, providing your prayers are for your best good.

An earnest prayer vibrates within the ethereal atmos phere, and there are legions of ministering spirits who will try to respond if it is for the best good of all.

The best way to study theology is to study all things in nature-all natural laws. To study God is to commence with

HENRY WARD BEECHER.

A CRITICAL REVIEW

Of Certain Important Matters Connected With Spiritualism.

To the Editor:-The writer has, during the last few months, come in contact with a good deal of condemnation, because of his failure to mention, in his various letters to your valuable paper, in an extensive and explicit way, the work of various mediums and workers with whom he has come in contact at various points throughout the State, and because of his position in connection with the State Association and the organized movement, the conclusion is at once jumped at that the whole organized movement, or its representatives, are jealous of, and opposing the work of the independent mediums.

That this supposition is without solid foundation, will be readily seen by those who understand something of the aims and purposes of organization in the spiritual field. By no means is this to be construed as an apology for the course taken by the writer, because as long as connected with the movement in this state or any other he is going to do that which he deems, according to his best judgment, is best for the cause at large, and not for the individual alone, hence this letter.

When one stops to consider the num ber of workers there are in the average city, they will realize the futility of en-deavoring to endorse them all, and that is just what a letter from any officer in an Association is construed to mean, an endorsement, and will understand how impossible it is for that officer to please everybody.

A private individual, or rather an individual not officially connected with an organization, meets a medium and is pleased with his or her work, and writes a letter of commendation, and that letter is taken by the reading public simply as the opinion of that individual. whereas if the writer of the letter be an official of a state or national, or local association, the letter is construed as being the testimony of the association.

As I understand the object of organ ization, it is not for the purpose of foisting the fame of an individual upon the public, but for the advancement of the whole cause in general; to be sure, the advancement of all means the advancetoken the forward march of one has its influence upon the whole combination. We, as workers, must learn to sub-

serve personal interests in the effort to further the interest of humanity at large, and that is exactly what the legitimate organized movement is aiming for. There has been altogether too much of this idea, that has crept into the minds of some of our workers, that everybody was working against them, and the sooner we get it out of our minds the better for all concerned. An association cannot judge of the

merits of an individual worker by the spurt that may be made one day or two; it must judge by the average that may be summed up at the expiration of the year, two years or a decade, or a lifetime, and when an association jumps at conclusions, and simply because a person has made an impression one day, heralds to the world that they can be thoroughly relied upon, they are Hable to be bitten; and badly, too. It is not to be bitten; and a splendid example long since we had a splendid example of that truth. The officers, who are simply the servants of the people, then have in mind a worker that came under the observation of the writer some time since, through whose efforts a society was organized, and affiliated with one: of the organized associations. Because the association did not make as special a recognition of the fact as was deemed suitable by the individual, and because to have a circle and then "rush the well repaid by its periusal. For sale at its laws forbade the granting of ordina can," etc. is in the estimation of the this office. Price, cloth \$1; paper, 50 tion papers, said worker was heard to writer "low Spiritualism." While that coats.

wanted, they would go back and tear the d-n charter to pieces. It strikes me that such is rather poor and ineffective policy. But enough of that; if I may be pardoned for taking up so much time and space, I would like to touch upon a few other points that have been on the top of the "mental wave" for some little time.

A writer from a neighboring state. whose name has slipped my memory, says in relation to the question of purging the ranks, that if the "frauds are not patronized they will soon cease to exist." or something to that effect. I have been thinking of that statement a good deal since reading it, and while I do not doubt the statement one bit. and believe it to be sound logic, I have been wondering how the mischief the innocent and inexperienced investigator was going to "get on" to the fact that they were dealing with a fraud before they had been badly "bled" and thoroughly disgusted with the "whole as was the case with a number in this city by the lake.

By no means would I have the "purging" confined to one class, but rather extend it to all. Again I feel constrained to make the statement made in a former letter of mine, and commented upon by the above mentioned writer that "It is not justice to shield the fraud," because by so doing we are the fraud," because simply feeding the "octopus" with fresh victims every day. "He who is not for us is against us" is true, and the fact that Spiritualists keep a profound silence when a fraud has been discovered (if they do keep still) is giving a tacit consent to the whole proceedings, and is so construed by the public. . That is why I say it is not justice to shield the fraud. I do not believe in a person spending all his or her time in trying to find out every little deficiency in the make-up of their fellow-mortals, because most of us have enough to do to keep our own back-yard clean; but those who are familiar with the laws governing spiritual manifestations are est fitted to judge of said manifestations; and should not hesitate to discriminate between the good and the bad. The successful merchant is always the one who will take the "bad apple" out of the barrel before it has destroyed the selling quality of the whole

Just one more point, and then I will close this already too long letter. A breeds contempt with enlightened men correspondent in a recent issue of The and women. It opens the eyes long Progressive Thinker, I believe the De- sealed by the scales of opinions. and cember 27th issue, asks what is meant by the expression, "Higher Spiritualism," used so often of late by many of our speakers, and asks "is not all Spiritualism," asks what is meant gives to the beholder lovely landscapes bedotted with well-springs of gladness, whose tidings are of green shades and cooling waters of knowledge, that bloom itualism high?" If I may be allowed to attempt to answer the query, I should say that all true Spiritualism is high. but the conception entertained by many who profess to a belief in the philosophy of Spiritualism, is by no means as elevated as it might be. Only that conception of Spiritualism is high, which grasped the truths that he has in his broadens the mind and soul-powers of the person or persons entertaining it. most powerless to awaken the human True Spiritualism elevates mankind to the highest possible level, and elimithe highest possible level, and eliminates selfishness, bigotry, jealousy and all kindred ills. It delves into the realms of the subjective, or spiritual zones, in search of self-development, and not for self-aggrandizement or power; it delves for the kernel of truth. and having found it keeps it uppermost. A good many think because they can receive messages from their arisen: friends they are Spiritualists; and they

are offlimes as thoroughly inconsistent as many of the old-school orthodox. There certainly are high and low phases of spiritual manifestations, as is evidenced by the conditions produced by said manifestations. The Spiritualism that allows its exponent to sell love deep, clear thought, reverent for charms, to mix phenomena and whisky, truth alone, will be pleased with it, and

say that if they did not get what they | Spiritualism which enables its exponents and followers to behold the transcendent beauty of the spiritual truth, and live it every day in the week, and twice on Sunday if need be; that feels the pulse of the Great Over-Soul or whatever it may be termed, throbbing with regular beats within itself; that blends harmoniously the life material with the spiritual, by teaching its votalive rightly here and now, is "High Spiritualism."

> In conclusion, let me add one more plea for rational, humanitarian spiritual organization. It is the one thing that will give us the strength and power to develop true Spiritualism. Let all good Spiritualists rally to the banner of the cause, and see how soon we will overcome the obstacles of superstition and prejudice that are and have been confronting our movement.

The year has about closed at this writing, but the New Year dawns most auspiciously. So, too, the year of unorganized, ineffective Spiritualism is waning, and already can we see the resplendent rays of the Sun of Human and Spiritual endeavor, begin to light up the horizon of the soul, and we can see emblazoned across the standard of life, "Truth, the Higher Spiritualism, WILL J. ERWOOD, Secretary W. S. S. A.

THE RELIGION OF MAN.

Words of Appreciation and Encomium.

To the Editor:-I have just finished reading "The Religion of Man, and Ethics of Science," by Mr. Hudson Tuttle. It is one of the most clear-thinking, philosophic, instructive works that has been put upon the modern market. It is simply untrammeled by any theories. It is the truth unvarnished. It is reasonable, clear and concise. It is a text book of well-regulated research whose subjects must eventually reach mankind, and with their true uplifting force place firmly the best minds on the rock of peerless principles. No taint of prejudice mars its pages.

It is an interesting work, holding its readers in wonder at its key of knowledge. It dispels the mental darkness and ignorance of man held in fear and trembling by the church, and arrogant, assuming, wine-besotted clergy and cowled monks, whose driveling idiocy like the lilies, and whisper peace to the soul in truths and defined facts. The echo of sweet songs are reaching the weary wanderers in this incarnation; they have reached Brother Tuttle, (but he has mistaken their meaning). Yet, but few in this present existence have possession. The spirit world seems aluntiring love over abide.

It beckens, it whispers, it wipes away

It calls to the dear ones, "Re of good cheer": It jostles, it warns us; on street or in And bids us rejoice ... The gates are

ajar. Rose La Bushnell Donnelly. Summerland, Cal.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bolu, untrammeled thinker. Spiritualists who

THE POORHOUSE IN SIGHT.

When I am old and worthless for the toils of this old earth; When this body gets so useless that its divice has no worth: When this worn-out clay is helpless and

the soul is almost free,
Will the friends that I made happy, to
the poorhouse hustle me? Will the friends who love my poems, who have riches stored away.

me fill all pauper's lodgings upon the earth I stay? Will the pleasure that I gave them all regardless of the cost, And the sacred love I loaned them

through my writings, e'er be lost? Will the poorhouse keeper like me for the genii haunting me?

Will he give me some light labor and a room where I can be With my muses in the silence of the evenings all alone?
Then my soul will sing its anthems to

the world in loving tone. Like a shadow hangs before me the old poorhouse open door, And it seems to swing so lightly and po-

With my pen and ink and paper and my muses I will dwell In the poorhouse and be happy, if the keeper treats me well.

If it is my fate to go there, let the world of this be sure,
That while I was writing poems I was making no one poor;

While my soul was giving gladness to the world in rhythmic thought was not oppressing people with the wealth'I might have caught.

would rather live in honor, though I fill a pauper's grave,
Than to be possessed of millions I obtained by playing knave.

would rather be a servant or a worthy neighbor's dog Than to be the hungry spirit of a greedy human hog,

Though the world looks on a pauper with a feeling of disdain,
Oft beneath the poorhouse shelter

be found a noble brain; owner oft a knave. While an honest man's possession is the

bond of common slave. Let me pass beyond the portal with a conscience free and clear, And though massing from the poorhouse

I will pass in splendid cheer;

me help to make folks happy and the rich can have their gold, And no matter what betides me in the days when I am old.
DR. T. WILKINS.

NEW RELIGIOUS CULT.

Supernatural Powers Claimed for Mrs Haxes-Chynoweth-Their Articles yy., , of Faith.

San Tose, Cal.-Mrs. Mary Hayes

Chynoweth, who is the mother of E. A. and J. O. Haves, owners of the Mercury, the state, has organized a new religious denomination which is styled "Church of the True Life." Her followers believe she has supernatural powers, equal to those of Christ, and that she has the faculty of healing by the touch. There are many followers of her cult, and her place is thronged with those who are Among the articles in the declaration

of faith for the new organization are the following: :--"We hold that religion consists in pure and holy living and unselfish doing

and not in professions.

"We are convinced that the Christ standard of perfection in human life is al light and wisdom come as results of growth and the overcoming of the physical elements in each nature, because of the manifestations of God's life and power which have been throught to the world through Mrs. Mary Hayes-Chynoweth. Among other things, she has healed the sick by laying on of the hands when no human agency could alleviate their sufferings; she has preached the gospel of God without previous study, but as the truth was given to her through inspiration at the time; she reads the human heart as an open book, knows its yearnings and needs. ply: He has revealed to her the where earth, as well as many of the mysteries of the spiritual world. God is no respecter of persons, and what He has "done for Mrs. Hayes-Chynoweth He will do for all of His children who work for the spiritual life with the same zeal and

ingleness of purpose with which she Mrs. Hayes-Chynoweth is quoted as saving that she guides and advises her sons in political matters. She maintains a church on the Hayes homestead and her sons and relatives, besides many others, are regular and devout attendants. The family is very wealthy, and disposed to contribute liberally to ward all charities as well as for the support of their church.

THAT HAUNTED HOUSE.

Unseen Hands Rap Name of Husband.

Port Huron, Mich. - Port Huron's haunted house mystery still remains unsolved, notwithstanding that several po lice officials and people interested in mysteries remained in the Griggs house last night.

In the presence of officials, visitors and the Griggs family, the knockings came as usifar, and while Mrs. Griggs and her little granddaughter were re clining in the bed.

The bicets took the bed apart, but could"And nothing in the nature of an attachment, and a watch was kept out side the house and also within, but nothing was discovered.

Mrst Griges has considerable property. AT she makes up with her husband, against whom she has started divorce proceedings, the property will go to himpandif she remains away from him it goes to a son. But, try as they may, the officers cannot locate the

Last hight Mrs. Griggs asked of the "If this is my husband, as I call each letter of his name, rap."

Around her were gathered officers and sistors and as each letter of her husband's name called a rap came on the foot of the bed, as though with a spirit hand. That the woman is not conniving at a

trick in evidenced by her critical condition, for she is continually under a doc Mrs. Griggs stated that her husband

once told her she was a medium, but he has been under surveillance and has not been near the house. The mystery, unless solved soon, promises to result in the death of Mrs. Griggs from nervous prostration.-Chicago Examiner.

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Win. George, Jordan. It treats of the bound: Price Si.

Win. George, Jordan. It treats of the bound: Price Si.

William or the Touching of the Touching, full of sweet the revelation of reserve power.

The Expension of reserve power.

The revelation of reserve power.

A GOSSIPY LETTER.

Good Work of The Progressive Thinker.

Readers may have observed that a large portion of my writings are of a gossipy character, relating personal experiences, current events, accounts of travels, etc. Some readers may regard this as light and trivial, and think the entific essays, philosophical speculations, metaphysical conjurings and accounts of startling phenomena and spir-

These are all well but the common-places of human life, the associations of individuals in which friendship and all the best sentiments of the soul are expressed have a vital bearing on our spiritual and intellectual consciousness. To hear from an old friend long ab-

ent but not forgotten is an inspiration, to learn something of the conditions and experiences of those we have known and loved and who have long since passed out of our knowledge gives a new vigor to the soul, brings the past into the present with all its secret tonics and effectual blessings. Gossipy letters sent out through The

Progressive Thinker reach thousands of thing of the persons referred to, and be brought into correspondence with them and a long train of interesting events and spiritual attainments may follow.

As an illustration of this fact, a letter from Grand Rapids informs me that my letter in The Progressive Thinker, giving a sketch of my trip to Reed City, in November, and my visit with Mrs. Dr Marvin, blind and prostrate as she was, has brought to her a number of letters from old time friends who had lost all traces of her whereabouts. Anna B. Taylor writes me she was thrilled and delighted at the reminiscences it awoke in her consciousness, and the echo of long-buried years repeated their voices to her soul. She and her sister at once wrote to Mrs. Dr. Marvin and several others in other localities did the same thus reuniting the affectional chain that vibrates with a new emotion and carries to her sad, lonely conditions cheer comfort and sustainment, thus she is blest and all her friends who have thus plest; and these blessings will radiate through a large sphere of thought and impress many with the loving thoughts and earnest good will toward the unfor tunate and needy everywhere.

Such work is in my judgment quite as

valuable as dissertations upon man's aural self, memory vibrations, reincarnation and kindred themes that absorb the interest of many readers. Every plane and phase of thought has

its place and use, and each reader may select what suits him best. A little more gossip may extend this

After a trying experience of ten days following the fire, I ventured to start for home. I reached Buffalo near midnight, took a hack to Mrs. Matteson's, where I was cordially welcomed and

She was preparing for a trip to California, and expects to start January 13. I reached home Dec. 23, badly demor alized by the immense strain on my nerves incident to the journey and the poison of la grippe eating out my vitality, while a distressing cough harassed all my rest. I found Mrs. Howe suffering with the same disease, and for ter days following we were alone, she only being able to keep the fires and care

for me in my blindness.
It was the most deso was the most desolate and trying week in our history, but we are both rallying and rising. To sweeten the darkness we received from Mr. and Mrs. J. Deitz, of Ellington, Mich., a Christpossible for each of us, and that spirit- mas box of the most delicious honey ever made outside of paradise, and I was amazed, bewildered and completely overcome by the receipt of a letter from Theo Barnsdall, of Titusville, Pa., with Christmas greetings, enclosing a check

for \$250. This gives a financial outlook, easier and brighter than I have had for many years, and if the operation I expect to have for cataract, in March, gives me my sight again, I hope to do a work for the cause and for all who share its benedictions that will in a way compensate the friends who have thus blessed me.

Besides these I have been bountifully remembered and assisted by Mrs. J. H. R. Matteson and her sister at North Collins, and Mrs. Atcheson and many others who joined with them to carry me across the gulf which my misfortune has made. For all of these I am more grateful than I can express.

The generous efforts of my friends a Lily Dale last summer, which sent me to Reed City for a three-months' rest and treatment in Dr. Spinney's sanitarium, have accomplished more than appears from the present situation.

The burning of the sanitarium appears like a calamity, but are there any calamities in nature? It may be seen in the ultimate that this temporary misfortune had a use and a concealed bless ing behind it. I am confident that the lymph treat-

ment has done me a lasting good and I have not taken quite 52 days of it yet. I am pushing my work (writing by proxy) in collecting data for history, and if I get my sight as I expect to after an operation, I shall be ready to take hold of it with energy.

There is a vast amount of data yet to be obtained. Most of all so far furnished relate directly to mediumistic phenomena, and there is much more o that kind yet to be sought, but I want other data as well, a hint of which may be seen in my late call in the spiritual papers.

I should have had the operation on my eyes two weeks ago, but it would not do while I was coughing and now it is too late if I fill my engagement in Buffalo, hence I shall probably go into the hospital early in March.

Excuse the personal notes, there are many interested to know what I am doing, and The Progressive Thinker is a good channel of information.

LYMAN C. HOWE.

INDUCE

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for the dear have never been absent erything. I feel overwhelmingly happy though it was only in 1830 that an or- me he puts in the fewest possible ganized community—the Order of the Helpers of the Holy Souls (1, Glouces ter Road, Regent's Park)—sprang into journeys by night all the hidden miser-

more scientific method and the clearer knowledge which is within reach of the would discover the kind of help which student of occultism, but their Purga- was required by each particular case, be condemned to everlasting perdition. he always went at her request. Therefore all the souls in Purgatory are at once that he has escaped hell and neys to distant places and work, and is The method of these Helpers is simply prayer and vicarious suffering, ill and suffering?' Mary said: 'All that if it is possible to do so.

plative nun of the last century, used to

This idea of expiatory suffering by morning. penance, discipline and the willing ac. A priest named Brentano, to whom ceptance of all troubles, is as foreign to she recounted the most elaborate dethe Protestant mind as it is common to all classes of Catholics. They are accustomed from childhood to offer to God A French Review has recently reall pains and sorrows, and by this simulated that the superior of a monastery ple act of devotion they are turned into in Smyrna happened to come across so many forces for the good of the this book some twelve years ago and world in general, or they may be spe- reading it with a certain incredulous incially dedicated to some one person or terest, he came upon a passage describ-

had such an insight and perception of leagues from Ephesus up a narrow and the state of purgatory "that her utter tortuous way," etc. The priest was so ances seemed like those of one immuch struck by the other details about mersed in its expiation of love." (Prefit the country, the accuracy of which he ace by Cardinal Manning to her Treat- knew that he started off with a friend ise on Purgatory.)

A saint of the seventeenth century, up the Bulbul Dag, as clearly indicated the Blessed Margaret Mary, often spoke by the visionary. of har supernatural intercourse with Anne Catherine also worked among souls in purgatory, and said that souls which she said were "neither in they implored her to spread this devo-tion as a sovereign remedy for their fully on the earth seeking in vain to do

in two places at once. To the student of occultism it is

plain that she passed from one plane to another without any break in the con- seen so many things: I think I know tinuity of consciousness, but without his whole life." really understanding the whole nature of the operation.

combined with such ardent zeal, naturally affected her physical health, and resulted in a great deal of what we now which, however, by a constant and "mi- went into the smallest details of conraculous help," sent to her by the Lord, duct. When she ceased reading it disdid not prevent her from fulfilling all appeared. the duties of a nun.

as though I were also on fire.'

who had heard her once in confession of all countries and ages, and she was and ordered her to offer a mass for the told that this was her share of the Holy Souls, and for this God allowed treasure. It was a true record of prohim now to appeal to her for help in his phetical knowledge and of the foundasufferings.

He then explained that the chief jous orders. cause of his misery was that he had been self-interested all his life and is impossible to sift the truth from the wanting in charity to his brethren, and voluminous mass of her psychic expewanting in charity to his pretinen, had had too much natural affection for riences, and it is also impossible to know how much was told her or drawn

which was most displeasing to God. "For three months this soul was allimpression on three cultivated and ways with me, and wherever I saw him | learned dignitaries of the church, and he seemed enveloped in fire. My supe though many contemplative nuns and

rior, touched with compassion, gave me saints such as S. Gertrude, S. Teresa, some severe penances, in particular, and S. Catherine of Genoa, have always disciplines; for all exterior pains that I asserted they saw the souls of the faithendured greatly alleviated other suffer ful departed, and could be in purgatory ings. When the three months had ex- whenever they pleased, Anne Catherine pired I saw the transformation that had is the only one with a thirst for explortaken place in this person and, full of ing the world and history, and who has joy and glory; he went to his eternal left us such graphic descriptions of her rest, thanking me for what I had done numerous activities on the inner planes. for him." Anne Catherine Emmerich also con- and those described in the little book

stantly saw the souls of the dead and Invisible Helpers, are so close that it went about among them, consoling seems evident she was doing, though them. And with her also the conviction quite untrained, what the student of octhem. And was in the physical body re- cultism attempts at present with the inacted on her health. After long jour- valuable assistance of definite instrucneys with her "angel" up hill and down dale, she returned next morning exhausted, as she thought she must be.

If she was taken through thorny
woods and made to scramble up stony

would help her across a wide sheet of the Great Lever That Moves the water and she considered this a mirawater and she considered this a mira-cle. "Sometimes," she said, "we trav-cled as quick as thought—but I never shee that he moves his feet, though I have to climb on my hands and knees minds of the people. Each number has

The angel-gulde never seems to have Try and induce your neighbor to subtold poor Anne that it was not neces scribe. Just think of it, the paper only gary to go on all fours under the cir- costs two cents a week. What an incumstances. "He glides along very tellectual feast for an insignificant sum! sliently, hardly ever speaking, making a sign generally with his head or his "Astral Worship." By J. H. Hill, M. God-hood. ART God in answer to my questions. He D. For sale at this office. Price \$1 Charleston, S. C.

is quite transparent and radiant with light, his countenance beaming with love and a sweet solemn gravity. His hair is smooth, flowing and shining, his head is uncovered and he wears a long white robe something like a priest's

When someone questioned her about these nightly journeys she answered: "The angel calls me and leads me Some Remarkable Instances Related hither and thither. It is always during -Some of the Work of Contemplative the night that we travel. When he Nuns, as Set Forth in the Theosoph. comes to fetch me, I first of all behold a brilliant light, and then his form rises suddenly out of the darkness. I talk Compassion and prayerful thoughts to him quite boldly; he teaches me evfrom the Roman Catholic Church, at being in his presence. What he tells

She relates that she saw in her long existence for the plous object of devot- les of the world, the sins of prisons, hosing the whole day to the helpless souls pitals and asylums, homes of correct of the "fait ful departed." The motto tion, galleys and holds of pirate ships; of the Order is "Prayer, Work and Suf- she saw travelers who had lost their way, homeless, starving and despairing."

Way, homeless, starving and despairing souls, and God made her help them all Her modus operandi was this: She

fory exactly tallies with the astral plane and then, calling her "angel guardian," in two important respects. Firstly, it is she would send him to the "angel" of transitory, and, secondly, it is impossible distressed soul to give it the necesple, once a soul is there, that it should sary advice and comfort, and she said

She was sent to Russia, China and Holy Souls," because sooner or later they will rise to the region of the blessed; so that the Catholic, whatever his life may have been, finding himself that the catholic will be sooned by the catholic will be sooned after death in a dreary region, realizes every night I have to make long jourthat his sole duty is patience and hope. seems so natural and real, and yet at which last they carry almost to excess, you really desire to do and to suffer for my Son-you do really and truly in Anne Catherine Emmerich, a contemprayer; you can see how for yourself. She constantly saw the ancestors of

beg the Lord to send her more and more the Virgin in dream-pictures. She physical sufferings, although she was called them "Essenians," and she said they came hurrying over the mountains in order that she might offer it up for and plains to accompany her when she was going to a low mass early in the

bject.
S. Catherine of Genoa is said to have spent her last days. It was "three and found the house after a stiff climb

sufferings.

"During a part of the night," she said,
"I was, as it were, entirely surrounded with these poor suppliants." Sometimes she saw them gradually disaptors of the saw them gradually disaptors of the saw them gradually disaptors.

She often speke of the helplessness of the same saw them are so thankful. If people only knew?" near. "lost as it were and inundated in She often spoke of the helplessness of glory like unto those who are drowned the "poor dear souls," and said how sadly forgotten and neglected they were She said that she formed a close by people on earth. She seems to have they suffered, so that she had no rest a form of intellectual clairvoyance which made it passible for her to learn the whole history and condition of any impression, so common among medie- soul, living or dead, when she wished val saints, that she was able after a Books she abhorred. "Thanks be to time to go without sleep entirely, and God I have hardly read a line!" she also that she had the mystical gift said once. "When I see a book it seems called bi-location, or the power of being to me that I already know it by heart." Someone once offered her a life ofSt. Francis Xavier and she answered: "There is no saint about whom I have

The great event in her strange double life was the day when her mystical This ignorance of her own powers, book was brought to her in a vision. "Two nuns and a very saintly-looking man brought me a great book like a Missal. It was in Latin, but I undercall "acute hysteria," as she was firmly stood every word." It was written in convinced that her physical body had red and gold letters on parchment with faced all the dangers and fatigues of pictures of saints of the olden times. her astral journeys. She therefore spent the whole day in a state of nerver portion of it every day, and it gave her ous collapse and "incredible suffering," instructions about her double life and

It seems to have been visible, how Once she said when she was before ever, to others while she held it, for the altar there suddenly appeared to her a person enveloped in fire, "the heat her, but was unable even to move it. from which was so intense that I felt She says she saw it once in a place where she was carried in spirit amongst He said he was a Benedictine monk, a number of other prophetical writings tion and ulterior meaning of all relig-

But in the case of Anne Catherine it riences, and it is also impossible to the course of spiritual conversations, telepathically from the minds of priests. She succeeded in making a profound

The parallels between her experiences

woods and made to scramble up stony paths she found herself bruised and The Progressive Thinker

something you and others should know.

PAST AND FUTURE. IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES Helpful Thoughts for the New Year.

THE TWO WORLDS, MANCHES. TER, ENGLAND.

The Home Circle.

Did we, during this past year make

the best possible use of all the opportu-

nities which were given us? Did we endeavor with earnestness of purpose, to

work for the good of mankind? Did we

consider each moment as precious and use it to the best advantage, or did we

allow them to slip by, unmindful of

Life, taken as a whole means so much

that we commit a great error against

ourselves as well as those with whom

we come in contact, if we fritter it away

in mere frivolity and a search after

The greatest pleasure, the highest

happiness comes from living a life of

usefulness, and through this will our

better natures become unfolded and

No matter how humble may be the

service, if by performing it a single hu-

man being is made glad or receives any

glorified and we have taken one more step along the road which leads to the

In looking over the year which has

just rolled by, as we discover our mis-

tered along the path which we have just left, let us rejoice, and resolve that the

pathway which lies before us shall be

thickly strewn with kindly deeds and

loving thoughts which will take root and blossoms in the human heart like

It is customary with many people to form New Year's resolutions, but it

often requires the most strenuous effort

to carry them out. It is easy enough to resolve it is far more difficult to live

gain in will power, which is of vast im-

Let us each and every one, resolve that this new year shall be filled to

overflowing with good deeds which shall benefit humanity. Let us forget

ourselves and work for the good of oth-

ers. Let us throw around the weak

and fallen the mantle of charity, remembering it may be but the force of

circumstances which has caused their

downfall. Let us give to them a help-

ing hand, strengthen them by kindly

words and lift them up into a better

Let us keep watch over our inner-

most thoughts, trampling under foot

and crushing out with an iron will all evil desires, all malice and envy, all un-kindness towards our fellow-beings. Let us walk hand in hand with the an-

gels, inviting and attracting their pres-

ence by our purity of purpose, our good-

Let us so live that at the close of the

year we may view it with pleasure and

pride, and can honestly say, we did the best we could. IRENE GAY.

THE VOICE AND THE HAND.

cuse or palliation is ever offered the crimes of the Inquisition or other cruelties perpetrated by

In Roman Catholic countries no ex

church. In Protestant countries like

people by a show of liberality and indi-

destroy its opponents-and whether

opposed to the Roman Catholic church.

is its own, but not every church has the

right to go out into the streets and pub-

lic places and say, 'If you don't come to my code of ethics I'll hit you."

probably only a few of the large assem-

bly present knew that the Roman Cath-

olic church has always and everywhere

claimed such right, and has exercised

it even to the destruction of the dissi-

dents wherever it had the power. It "hit" the founders of Protestantism in

the sixteenth century, and all the re-

formers in the church before and since that period. It "hit" the Protestant

missionaries in South America and

other Catholic countries, and is still

We could a tale unfold if we entered

upon a relation of the "hitting" meth-

ods of the Jesuits and other Roman ec-

clesiastics that have come to our knowl-But as we have studiously

avoided all reference to such persecu-

tions we will not be turned aside by

Archbishop Ireland's sophistry. As the

labor unions are so largely in control

of Roman Catholics, it is only natural

that they should have adopted Rome's

method's in dealing with the non-union

men. Archbishop Ireland can safely be

"liberal" in the United States. But the

'voice is Jacob's voice. The hands are

the hands of Esau." In Rome he would talk differently.—The Converted Cath-

Is This Reincarnation?

little communication held at a recent

The life-principle of the universe-

Does spirit exist independent of mat-

No, but it is invisible to physical

sight. The seen is but a small percent-

age of the real substance. In the abso-

Yes, but there are planetary conditions not visible to our sight—ours be-

ing the grossest form of matter known

How would beings from a higher condition of matter appear to us?

As spirits, so-called, as we would ap

pear to inhabitants of planetary condi-

Are such conditions known?
No, because we cannot reach beyond

May we also be attracted to higher

Yes, if we have overcome the attract-

Yes, if we have not fallen from t

ing power of the present.
Would that be considered progress?

our own universe of spirit and matter unless attracted to a grosser condition

Are all beings created alike?

The following is the substance of a

"hitting" them whenever it can.

edge.

seance:

What is matter?

lute it is all spirit.

What is man?

Spirit individualized,

tions grosser than ours.

conditions?

by crimes irreparable in ours.

Spirit materialized.

The report says there was laughter at

Archbishop Ireland replied:

the

portance when rightly used.

broad fields of eternal progression.

benefit therefrom, that service becomes

blossom into higher development.

their real worth?

worldly pleasure.

sweetest flowers.

condition of being.

ness of heart.

Willoughby, Ohio.

A lady of our circle being unable to attend on account of an attack of paralysis, we decided, on the recommenda tion of our spirit friends, to hold our circle at her house. The results were marvelous. The spirit friends were enabled to transfer the disease from Sister Mto Sister K— to a large extent. Sister K— showed all the usual signs of paralysis, being unable to stand, while Sisable to walk, had that power returned to her. Sister K- being in good health was enabled to throw off the effects of the attack in a short time. The spirit been attempted by them, this was the first case in which they had been successful. The above experience has happened twice, and Sister M— was able to come to our circle last night, and is gradually recovering her usual health. On another occasion I dislocated the bones of my wrist, one of them being raised over half an inch above my wrist, The spirit friends took me in hand, I was taken under control, and without pain to myself the bone was put back in takes, let us profit by them, using them its place. The sharp crack when the bone was set was heard by everyone in as stepping stones to something higher and better.

If we can see any good deeds scatthe circle.
I could relate other experiences even

more marvelous, but will save them for another time.—Jas G. Huxley.

[We shall be pleased to hear further, from your circle. The names of controls had better be left out; they only me, robed in green and white, our give occasion to the scoffer.-Ed. T.W.1 Spirit Gulded.

at. The following will surprise many up to a resolution, but by so doing we Some time ago my daughter lost a gold cross on a Sunday evening, and on discovering her loss she had a cry. and searched the house without finding it. On Monday morning she asked her mother to request her guides to help in finding it, and shortly after the latter was impressed to go out for a walk, which she did, in the direction the girl was the previous evening, and when passing an entry she heard the word "Halt!" clairaudiently, and on looking into the entry there was the cross where it had dropped when the girl was

Prayers for the Departed.

There has been great controversy in the English church upon the question of the legality or otherwise of prayers for the departed, and in the June issue of The Anglo-Catholic the subject is fully discussed. The Rev. Pender H. Cudlip says in his introduction:

stooping to tie up her bootlace. If that

was not being led by the spirit or spir-

its, I should like to know what it was

The practice of prayer for the de-

faithful, but strengthened it." that Christianity has, of all religions, most radically cut off hope by communion between the departed and those say the least about doctrine; it is only still in earth-life. However, we are in the ultra-Protestant churches that the United States and England, how- glad to have the admission that a large they are given prominence to and insistever, the leaders of that church often section of the church believes in the seek to throw dust in the eyes of the possibility to-day.

rectly condemn the methods employed saints, the writer in our contemporary by the Roman church in former times to remarks:

"As on earth (in all primitive times) consciously or not, every Protestant is Christians prayed for the departed, so in science, arts, manufactures, agricul after death it would only be natural ture, education, medicine and all that At the meeting of the National Civic they should remember those on earthin fact, they seem to take a keener in-Federation in this city this month, one terest in them; for surely they would ion the churches has as a body opposed of the labor leaders, Mr. Gompers, said the labor unions had the right to establish their own code of ethics. To this ual welfare of his five brothers. The growth. Only a few months since the "Of course every association has its knowledge gained in the spiritual world "Southern Baptist," of which the Rev. right to establish its own code of eth. accounts for this, and, further, we are F. J. Wilkin is the local editor, had a expressly reminded that we are com- leading article on the necessity of beics. Every church establishes its own creed, or, rather, puts forth a creed that passed about with a cloud of witnesses -saints gathered to their rest-who distinctive doctrines and re-establishing eagerly watch our Christian race, and the original institutions of the Christian must do all that is permitted them to church, and that they should be "aghelp us. "As they loved us here, they gressive in their work." If the "origiare quite certain to be doing what they this sally of the prelate-politician. But can for us there." "We are certain that meant primitive Christianity, we should those who have gone before can help us take no exception to it, for the modern with their prayers. We are certain of this." Archbishop Benson.) Death is no stop

to prayer, praise, or worship." According to this finding the Christians in primitive times were nearer the truth than the bulk of their latter-day followers. There is no doubt whatever that the Bible teaches the communion of spirit. It would scarcely be claimed, however, that the prayer of Dives dem-

onstrated the "communion of saints."
The only remarkable thing about the general orthodox attitude is that Christians have shut their eyes to the manifest teachings of their own authority. They sneer at Spiritualists for promulgating the very doctrine which has been well recognized but little practiced in

the church for ages. If prayer can help the embodied then it can assist the departed. Of that there can be no manner of doubt. Our author thinks likewise, and quotes no less an authority than Mr. Gladstone. (We do not know which gentleman of that ilk, but presume the Rt. Hon. W.

He writes: To assume an attitude of prayerlessness towards the departed seems like a as a rule seek to proselyte, but with the practical denial of "the Communion of realization that his faith is founded Saints." "To forbid prayers for the dead is to undermine the doctrine of prayers for the living" (Gladstone).

"Not to pray for the dead would imply the belief that all communion and connection between them nand us had ceased, which would limit the Communion of Saints to one section of God's Kingdom. It is a cold, unnatural, unloving creed to force on mourners, that they are not to pour out their hearts in prayer for their loved departed, but are to stop all their prayers at the moment of the soul's departure from the body. Is our Father, and their Father in heaven, One to close His ear to His, children's cry, uttered in all the strength and intensity of bereaved love? Surely and fear, and whom he so loves. ence, Religion, etc. Price, cloth, 75 "Right dear in the sight of the Lord is cents. For sale at this effice. the death of His saints."

the death of His saints."

Here, however, in this last sentence 2. An occult library in itself, a textwe have the evidence of that narrow-book of esoteric knowledge as taught

Why do not our friends go the whole office.

way? If prayer for the departed is of the booklets." By Ralph

Three departs of the departed is of the booklets." any force why not prayer for the unre- Waldo Trine. Three daintily beautiful generate as well as for the saints? Nay, little books, finely adapted for holiday

Yes, if we have not land.

higher to the present. There is retrogression as well as progression on the gression as well as progression on the road to soul-perfection or individualized to the sinners, and as it is the better class that needs the greater blessing on one imagine for a moment that the Chicago Vegetarian Society. Price 25

Almighty Father will hear the plead ings of love on behalf of those who are already qualified to enter the portals of glory, and turn a deaf ear to the cry of His children for those who are suffering

'the tortures of a soul condemned?" The position is illogical, unthinkable We are glad to note the advance which is being made, but long for the time when the Christian church and all churches shall extend their sympathies and learn to read the character of God aright.

The ways of men are narrow, But the gates of heaven are wide.

A Marvelous Experience. In the year 1873, and when in my thirteenth year, I experienced a most wonderful psychic demonstration. For friends told us that though it had often nearly two years I had been indulging in continued and daily prayer that I might find relief from unhappy and sinful conditions. After this long period had elapsed, and still no release, had I lacked faith in God's mercy I would have become discouraged, when suddenly and without warning, as I was walking through the woods with my brother, I was lifted bodily, and raised to a height of at least thirty-five feet. Then I floated along in the air for more than a hundred yards, when there appeared a wonderful light, so bright, so splendid, that I knew it was the presence of God. My brother also saw this strange light, and was overcome with fear, for I appeared to him as being con-sumed with fire. How long I remained in this suspended attitude I cannot tell, but during my elevation there came to blessed Jesus. When I alighted and returned to my brother, who was anxiously waiting for me, he said, "Why You may add my name to your list of you fairly flew, and there was a light all circle holders, and from time to time I around you, which reached from earth will write you on the occurrences there-to heaven."—B. D. Freeman.

> HARBINGER OF LIGHT, MEL-BOURNE. AUSTRALIA.

One of the main objections, from a theological aspect, to Spiritualism is that it fails to accept the fundamental doctrines of modern Christianity, and to this omission we may with good grace plead guilty; but if there is any sin in so doing we have the consolation of knowing that we sin in good company and are not singular in our disbelief. Apart from the many eminent ministers account of their inability to conform to doctrines which reflection has shown to be repugnant to their reason and to a high conception of the goodness and in one's hands by this book, the legislature of justice of God, a very large proportion of church-goers, who nominally accept the doctrines peculiar to the denomina tion to which they belong, do not be-lieve in them, and will, if asked, admit their unbelief. This is particularly the case with the doctrine of eternal punishment, which is repudiated by probparted reaches beyond the Christian ably nine-tenths of nominal Christians. era, and Christianity did not break any The resurrection of the body is almost existing bond of union between the as largely discarded, whilst the "sevenday" creation has gone by the board, This is interesting in view of the fact and even the trinity, and justification by faith, are largely discounted. The most popular preachers are those who ed upon. The decadence of creeds and doctrines is a hopeful sign of the times, Referring to this close communion of and indicates the broadening of religious thought, which, until the last half century has been cramped and confined within their narrow limits. Evolution pertains to the physical, has been anparent and untrammelled, but in relig-

ing dogmatic, of pressing forward their nal institutions of the Christian church" Spiritualists's belief is in very close re-(Bishop Temple's sermon on lation to that. There were no Thirtynine Articles in those days, and an impartial Bible student will find in the teachings attributed to Christ a religion without doctrine; the sermon on the Mount and the parable of "The Good Samaritan" are examples of this, and in the latter an example is given of the superiority of good deeds to the observance of religious, formula. Religion is the exhibition of the beatitudes in our daily life, and the realization of the Fatherhood of God and the Brotherhood of man. No doctrines can add to this, they but serve to obscure it and hide its beauty. The Spiritualist believes in a supreme, beneficent intelligence, whose laws are perfect, but in

many directions inscrutable to our finite intelligence. He believes in Christ and His essential teachings, and in the undogmatic teachings of other great religious leaders. He is eclectic in taking and assimilating all that commends itself to the reason from all moral and religious sources, and puts no restrictions upon man's conceptions of God and the future life. He does not upon convincing evidence and personal knowledge, he is ever ready to enlight en his inquiring brother and to make known to the world the truths he is the repository of, not expecting belief without evidence. We think most Spiritual ists could join with Thomas Paine, who said, "My religion is to do good." The two comprehensive commandments, according to Jesus, were love to God, and love to man, and a good living man would, as a rule, be a God-loving man, Religion is expressed in action, not in words; by deeds and not by creeds.

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generate as well as for the saints? Nay, little book are, "Character is it not a farce that prayer should be presents. The titles are, "Character effective for those who are already Building by Thought Power," "Every safe while it should be inoperative for Living Creature," and "The Greatest those who need it most?

Living Creature," and "The Greatest Thing ever known." The matter is of "God hears the prayers of His saints" high-toned spiritual character and of

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secrets and lives of every one you meet. No one can deceive you. You can tell what vocation is best for you to follow. You can know the se cret power by which minds of human beings are charmed and fascinated. The newest, latest and best system of physical and mental culture and magnetic healing is fully explained and illustrated by beautiful half-tone engravings. No such book has ever before been published. No such wonderful information has ever before been placed in the hands of the public. On ne count of the mighty power and influence placed the State of New York debated whether or not the state ought to permit its promiscuous circulation: but it was finally decided the good it would accomplish would greatly overcome the fill, and its distribution was not interfered with. Not long ago John D. Rockefeller, the richest man in America, said, in talking to a Sunday school class, that he regarded his success in life largely to his ability to influence others. Lincoln. Lee, Napoleon and Alexander the Great, all won name and renown by their wonderful power of personal influence. Jay Gould piled up millions by this same power, J. P. Morgan organized the billion dollar steel trust and eniched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with the brains and education of Mr. Morgan who are practically paupers. They have the ability to organize a rust, but they have not sufficient power of per sonal influence. Personal influence, will-power stamina-call it what you will- has from the creation of man been the subtle force that has brought wealth, fame and renown to those who were fortunate enough to possess it.

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emy.

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

Thomas B. Reed on Woman Suffrage.

The recent death of Thomas B. Reed recalls to mind his minority report in 1884, of the House Judiciary Committee in favor of a sixteenth amendment enfranchising the women of the United States. This report was signed by Thomas B. Reed, Maine; Ezra B. Taylor, Ohio; Thomas M. Browne, Indiana; Moses A. McCold, Iowa, and was the keenest, clearest exposition of the absurdity of the objections against woman suffrage that has ever been made, and says in part:

"No reason on earth can be given by those who claim suffrage as a right of manhood which does not make it a right of womanhood also. If the suffrage is to be given man to protect him in his life, liberty and property, the same reasons urge that it be given to woman, for she has the same life, liberty and property to protect. If it be urged that her interests are so bound up in those of man that they are sure to be protected, the answer is that the same argument was urged as to the merging in the husband of the wife's right of property, and was pronounced by the judgment of mankind fallacious in practice and in principle. If the natures of men and women are so alike that for pressing women, what harm can be there be in refusing representation to those who might take juster views about many social and political ques-

"It is sometimes asserted that women now have a great influence in politics through their husbands brothers. This is undoubtedly true. But that is just the kind of influence which is not wholesome for the com-munity, for it it is influence unaccompa-nied by responsibility. People are always ready to recommend to others what they would not do themselves. If it be true that women cannot be prevented from exercising political influence, is not this only another reason why they should be steadled in their nolitical action by that proper sense of responsibility which comes from acting

"We conclude then that every reason which in this country bestows the ballot upon man is equally applicable to the woman, that in our judgment there is no foundation for the fear that women will thereby become unfitted for all the duties she has hitherto performed."

Salvation of the Heathen.

A new light seems to be breaking on the orthodox mind concerning the problem of saving the heathen. This light has long been glowing brightly, but only the unorthodox and infidels have discerned it.

According to the New York Sun, the Rev. Dr. McConnell, of All Souls' church, at a missionary meeting in Carnegie Hall, said:

"I do not know whether pagans will be damned or not. I will qualify that by saying I do not think they will. I do not believe God will punish those that

have committed sin innocently.' Whereupon a Congregationalist writes after this sensible fashion:

"Then the future state of the pagans will not be improved by sending mis-sionaries. The case stands thus. If no missionaries are sent to the pagans, all are sent to the pagans, such of those heathen as have the Gospel preached unto them and do not accept it will be damned. Send no foreign missionaries and no heathen will be damned. Send some or many foreign missionaries and some or many will be damned. Now, I want all the heathen saved. Consequently, I will not give a cent for foreign missions and damning the heathen. I will save the heathen souls and my money. If there were no foreign missions, the heathen—in China, for instance—would have much less trouble here and none hereafter."

Wise conclusion, and it were well if all the missionaries and missionary societies would see the point and come to the same conclusion. Thus would all the heathen be saved, the population of heaven enlarged, hell diminished, and the Devil and his angels have less to do in the way of termenting the lest.

. By all means let the plous soul-savers save their money and save the souls of the heathen at the same time, by leaving them alone in their ignorant inno-

He who foresces calamities suffers them twice over.-Parteous.

A STUDY OF GRIME AND GRIMINALS.

Spiritualism and All Religious Sects Should Commence Cleaning House.

Has the World Reached the End of the Present Progressive, there has not only been a rapid increase in social abnormal-Cycle?-Crime and Criminals Increasing Everywhere-

Statistics Demonstrate That Humanity Are Retrograding -The Criminal a Parasite-A Disheartening Picture Drawn by Master Minds-Startling Statistics in Dr. Arthur MacDonald's Report to Congress-Asks Government to Provide Laboratory-\$600,000,000 Spent Yearly to Fight Crime, Nothing to Study Causes.

New York Herald Bureau, No. 734 Fifteenth Street, N. W.,

Washington, D. C. Widespread attention will be attracted to the report made to Congress by Dr. Arthur MacDonald, of Washington, showing statistics of crime, suicide, insanity, and other abnormal conditions, as a result of which the contention is made that crime is on the increase through the world relatively to pop ulation and notwithstanding the great strides which have been made by education, the arts and sciences and philan-

The report is made in support of a bill to provide for a laboratory for the study of the criminal, pauper and defective classes. In the United States six hundred million dollars is spent every year because of the existence of criminal classes. Nothing is spent by the government to investigate the causes of crime or to mitigate in a scientific way the influences which promote abnormal conditions leading to crime.

The whole question should be treated on the principle that the government is a solidarity. For instance, the question of the mining of coal is at first blush no business of the government. Yet when the coal strike threatened to stop all the wheels of industry it became the question of the highest

Could Stop Government.

So, too, with this question of criminology. It is not a matter of concern to the government, yet if no study be made of it it is possible for it to stop all government. A crank could do it with a single shot, as was the case at Buffalo. To study the causes and get at the root of the evil, this is the object of Dr. McDonald.

The statistics which have been presented in the report are irresistible. They show that through thirty years crime in various phases has been on the increase. So have mental disorders and nervous diseases. During the same period life has been swinging along, becoming easy, the education of the mind has increased at a tremendous rate and influences have been prevailing which one at first thought would suppose ought to tend to eradicate human savagery and bring us nearer to an altruistic condition.

This is true the world over. According to the statistics it is true as to murder and suicide, as to insanity and nervous diseases, just as it is true as to an increase in population and as to the betterment of social and domestic conditions of working and living.

The scientist who has collected the statistics on which he bases these conclusions would not have it reasoned that the world is steadily degenerating and is bound to go on growing good and bad, at breakfast. worse and worse.

Turn Always Comes.

There have been cycles during which mankind distinctively retrograded, only to start anew and follow an upward tendency for a long time, going higher than before. Thus it is pointed out that when the Roman empire began to decay those students of the sciences of the times would unquestionably have held that the world was growing worse and was bound to continue to grow worse. The conclusions drawn are not to be taken as evidence that a permanent retrograde movement has set in, but rather that the human race has not yet settled down and adapted itself to he tremendous changes in manners of living and employment that have come, when compared with other eras, with a rapidity almost lightninglike.

The Congressional report which has just been printed calls attention to the fact that objection is frequently made that done by elevating them to equality? If his relative increase in crime etc., is due to more stringent weight, yet how much it has had to do with the increase is as possible from official publications. Yet the results in all a matter of opinion. In the judgment of those who have countries are the same. It is shown that the evil effects of spent their lives in dealing first hand with these forms of ab city life are an enormous relative increase in deaths from

Due to Rapid Development.

It would seem that it is due more to the rapid development

ities, but in many other things, such as education, intelligence, wealth and in comforts of living for the poor,

If we take in our own country the groups of States that show the greatest education and intelligence we find that are near the maximum in the number of suicides, while the they also exceed in patho-social evils, as insanity, suicide, nervous diseases, juvenile criminals and almshouse paupers, But to assume, for instance, as is sometimes done, that education and intelligence tend to increase social evils is a too common mistake of confounding concomitants with causes.

The North Atlantic States show that the average number of years' schooling of the inhabitants is 6.05; that the per centage of the illiterate is 5.9; that the number of people per library is 5,837, and one out of every 714 goes through college. As against that, in the South Atlantic States the average number of years' schooling is 2.73; the percentage of the illiterates is 14.5; the number of people per library is 29. 138, and there was one college student to each 1,030 inhab

So much for the education and intelligence of these two groups of States. As to the patho-social conditions, Dr. Mac-Donald's figures, taken from the census, show that the num ber of insane per million in the North Atlantic was 2,385, and in the South Atlantic 1,322. The number of suicides per million in the North Atlantic was 77.09, and in the South

The death per million from nervous diseases in the North and Dr. Max Nordau, author of "Degeneration." Atlantic were 2,181 and in the South Atlantic 1,168. The number of invenile criminals in the North Atlantic per million population was 425 and in the South Atlantic 126. The number of almshouse paupers per million in the North Atlantic was 1,790 and in the South Atlantic 914.

The report contains a table which shows that while wages have increased prices have decreased, indicating better opwheat, coffee and other grains has increased, the consumption of malt liquors and sugar has increased much more.

This might be interpreted as a tendency toward less solid, less stable or more artificial food, since, also the consump tion of meat and notatoes has decreased. While notatoes are not especially nutritious, yet with meat they are regarded by physiologists as a very desirable combination.

Sugar Not Held to Blame.

Dr. MacDonald says that if we were to argue from mere concomitance we might say that since the consumption of sugar and the number of divorces, suicides and juvenile crimes have also increased, this increased consumption of sugar is one of the causes of these evils. Doubtless all such factors may be related in some way, but the investigation has not reached the stage at which such relations can be de-

But there are matters which seem to have a special relevancy to the increase in crime. For instance, the rapid development of society. Fifty years ago the enterprise of the press did not enable every one to have the news of the world

An abnormal strain is put upon the nervous system as compared with the muscular system. The trolley car, the automobile, the telephone—none of these things tend to make people exercise less and to think more. The business man of to-day, with the methods of getting about quickly, with the stenographer at his elbow, the telephone at his desk, the electric cab waiting at his door, the elevator whisking him twenty stories in three minutes, is enabled to do the work in a day that fifty years ago would have required a week or more.

Medical men have already noted the results of this easy muscular and arduous mental life. Hence a reaction has already set in through the development of systems by physical

The investigator for Congress has noted in commenting on these statistics of crime, that youths, as compared with adults, have committed more crimes as society has devel-

might be regarded as a symptom of diseased precociousness.

Evil of Concentration.

the seaport towns show the highest percentage of crime, at ages between fifty-five and sixty-five both in men and wo- physical functions. They are stationary beings. The real men, but in general three men commit suicide where one criminal, on the other hand, is an active creature. A crimiwoman does.

It would be hazardous to give any general causes of sullearned professions it is found that the lawyer and physician clergyman is nearest the minimum.

Soldiers commit suicide twice as frequently as any other profession and five times oftener than the general average. It would be impossible, in the scope of a newspaper article to go into the details of all these interesting statistics, which have been collected by Dr. MacDonald. He has made two inthe Study of Man," Senate document No. 400, Fifty-seventh that only once. Congress, first session, and "Statistics of Crime, Etc.," Senate document No 11, Fifty-seventh Congress, second session.

Forth in The New York World.

What is crime?

How is the normal, virtuous man to know when the tw most famous criminologists in the world are now loudly dif-

notes is now being carried on between those past masters in the study of criminal characteristics, Dr. Cesare Lombroso

Dr. Nordau, only a few weeks ago, advanced for the first time his new "biological theory of crime." The criminal, he announced in triumph, is a parasite. Morally and mentally degenerate, preying on the society that supports him, he is exactly comparable to the animal and vegetable parasites that exist by preying on larger organisms, to which they like. wise make no return. The analogy is complete. Away with portunities of living, more general comfort, hygienic im the definition of the lawver that crime is an infraction of provements, etc. While the consumption per capita of law; with that of the theologian that crime is a disobedience of divine command, and with that of the anarchist who, recognizing neither law nor divine command, declares that crime is no crime at all!

> But here Dr. Lombroso interrupts. Does my learned friend not know he says that crime is atayism? Has he not read my book, "The Criminal Man?" Parasitism forsooth! Crime is a matter of inheritance, reversion. The germs of all the crimes lay with the heart of prehistoric man. Sometimes he developed them, sometimes he did not. But any modern animal manifestation is a halt in moral progress, a harking back to that prehistoric grandfather. An absolute. ly new characteristic in a human being is impossible. Criminal impulses are as old as time.

The war of words is still on. Not only by these two high authorities, who are as courteous as they are erudite, but by sociologists everywhere. The outcome of the discussion is ecognized as a matter of supreme importance. Why are ome men criminals? Is crime a disease? And how should crime be treated? These are questions upon which this ineresting controversy may shed great and valuable light.

To the popular mind Dr. Nordau's conception of the term 'criminal" will come as somewhat of a shock. To the criminal ranks belong, he declares, conquerors, tyrants, social dictators, political and financial terrorists. The idle wearer of a crown and the Beau Brummel of a frivolous society are both criminals, both parasites, because they obtain the gratification of their desires without any pretense of reciprocity.

"The great monopolist," Norday continues, "the unscrupylous spectator, the protectionist who abuses his political power to impose a tariff that enriches the minority at the expense of the majority-these are the types, sometimes better, sometimes worse, of the pirate of olden times and the thief of all times. All are parasites, all are criminals." Nordau distinguishes between crimes of parasitism and

crimes of passion, such as murder. The accidental crime prompted by passion is, he says, inherent in human nature and inevitable. The really unpardonable crime is that of the parasite whose crimes serve his own convenience and profit "And the great remedy for this kind of crime would be a oned. Suicide among children has greatly increased; this social organization which would render co-operation complete, which would not permit dishonest commerce, which which would insure to the weak the minimum of his needs." church, every cult, every club and every Spiritualist, should

normality better methods of inquiry will not account for the alcoholism and suicide. Also it is shown that deaths from the criminal is anti-social. And he suspects that the first mony with all the cardinal virtues can counteract the downnervous diseases are more frequent in the city than in the step in degeneracy and crime was taken when indolent man ward tendency now commencing. We are hopeful of the fulearned to become a parasite.

of the world in general than to any specific cause. Thus, | Figures are given which seems to support the theory that | To all of which Lombroso replies that although parasitism darkness now enveloping it.

a race that is most free from crime when in an agricultural is no doubt responsible for certain crimes, atavism is, after state can become most criminal when concentrated in cities, all, as he has maintained, the chief cause. He admits that This is shown by British statistics, and it is also shown that the sharper, the tramp, the thief, the bankrupt and the professional beggar are parasites. But parasites, he insists, are Tables are given to show that suicides are most trequent creatures who have undergone atrophy of mental, moral or nal's senses, particularly his sight and hearing, are very acute, and his muscular agility greater than that of the cides due to profession or trade. In comparing the three normal man. And if he is deficient in morals or intelligence he displays, on the other hand, a wonderful ingenuity.

There is, indeed, a complete antagonism, continues Lombroso, between the apathetic, immobile life of the true parasite and the restless energy of the criminal. The professional criminal has a singular fondness for change of occupation. "Sixty out of seventy pick-pockets and sixty out of ninety-seven thieves I have found to be men who indulged in a frequent change of trade, whereas among a hundred teresting reports on this subject, one of which is "A Plan for normal men only thireen had changed their occupation, and

"Far from holding Dr. Nordau's view, it seems to me that the only point of analogy with animal parasitism is to be found in the still existing remnants of the ruling classes of The Views of Dr Max Nordau and Cesare Lombroso, as Set the nobility. Inertia and the atrophy of productive functions have here given rise to an enormous number of vices, all injurious to society, such as pride, arrogance, hypocrisy, incapacity and total inaptitude for intellectual and social activity, sometimes reaching the extreme of actual imbecility."

A controversy on which scientific Europe is eagerly taking | The Crime Wave Sweeping Over the Country, as Set Forth In the Chicago Tribune.

> The statistics printed in the Speaker of London by the Rt. Hon. G. Shaw Lefevre, as to the increase of drunkenness, pauperism, and crime in Great Britain are remarkable. The number of paupers in England and Wales in 1901 was 18,800 greater than in 1900, and during the eleven months of 1902. ending with November, this increase was swelled 13,000 more, the increase being greatest in London, where the work houses are overcrowded.

> In the matter of crime the increase of persons sentenced O penal servitude in 1901 was 193, and of persons sentenced to ordinary imprisonment, 17,163. Though greater in London than elsewhere, the increase of crime was general throughout England. As to drunkenness, the conviction of persons for the three years, 1893-'95, were 150,000; for 1896-98, 169,000; for the last three years, 189,000. In London the number during the same period increased from an average of 27,000 a year to 41,000. As to vagrancy the reports show that the average number of vagrants relieved daily in the workhouses increased last year by 20 per cent, and as compared with ten years ago by 100 per cent. In the meantime deposits in the savings banks are falling off fast.

In seeking for the causes of the increase of crime and its consequences. Mr. Lefevre vaguely attributes it to hard times, high taxes consequent upon the Boer war, and the increased cost of the necessities of life. But has he found the right cause? The year which has just closed was not one of hard times or of high taxes in this country, and if the necessities of life have risen in value there has been an increase in wages. Yet crime of all kinds, while not increasing at such a rapid rate here as in England, has increased greatly during the year. Vagrancy may not have increased. and the most reliable authorities are of opinion that drunkenness is decreasing. Murders and suicides, however, have largely increased. Evidently other than industrial and politico-economical causes must be sought for in this country. Has Dr. MacDonald, the specialist to the United States bureau of education, hit upon the right cause when he says that the rapid development of society, with its strain upon the nervous system, is the cause of crime, suicide, and insanity, and that "in periods of rush and strain the weaknesses of human nature become more apparent?" There is food for thought for the social philosophers in the doctor's statement that "when the nerves are unstrung by overpressure the will may become weak, depression and pessimism set in, and loss of self-control follow with its consequent abnormalactions leading on to crime and other social evils."

Here we have it from three different sources-crime increasing, the world retrograding in many respects. This is a doleful picture in the beginning of the twentieth century. would prevent the abuse of his superiority by the strong and Spiritualists should ponder this question well. Every Moreover, Nordau does not believe that prehistoric man look squarely at the above showing. Nothing but strict honwas wicked, finding him social in his tendencies, whereas esty, purity of character, and manly endeavor to live in harfirst permitted woman to wait upon him-when he, in short, ture; and believe that at no distant day a healthy counteract, ing wave will start and the world be redeemed from the

Illustrating Christianity.

It appears from the Washington Post that George Otis Draper, millionaire, in- Request and Thanks From the N. S. A. How grandly different in the realms ventor, and globe trotter, and son of ex-Ambassador to Italy, W. F. Draper, is out as an author, having made public his authorship of a philosophical work of the Morris Pratt Institute, towards He published anonymously over a year ago, Mr. and Mrs. H. D. Barrett, in the in which he decries Christianity and earthly loss of their only and beautiful takes the ground that Christian ideals child, the following resolution appears: are impossible. In his book he declares himself to be a searcher after

Morris Pratt Institute request the N. S.
truth. The book contains fourteen

Barrett is, to at once set apart and chapters. In the first chapter the au- make known a certain day and hour for thor comes to the conclusion that Chris- universal concentration of spiritual

> perfect world by a faultless artisan who makes his toys suffer for his mistakes."
> The results of his conclusions on the divinity of Christ are embodied in the sentence:

conscientiously affirm that there is one reach them, on January 29, at 8 p. m. Christian country, state, county, city or Spiritual societies not meeting on the town where the ruling instinct is not in- date mentioned, could also fix their dividual worldly gain? This Christian united thoughts of love and sympathy ideal is not only impossible, but it is absolutely abnormal, unnatural, strained, harsh, cold, lifeless, unattractive, and spiritual service. That a baptism of undesirable. Christianity has come to light and peace may thus reach our "As will be seen by perusing the edit. signify commonplace morality. Wealth, stricken friends, and prove a healing practical, impossible, imperfect; it of sympathy to the N. S. A. office, conwars against human instinct, human cerning the sorrow of Mr. and Mrs. Bar-

rian ends, with expedient constitution,

"Three Jubilee Lectures." By J. M. tion of their own exclusive make and rett's speedy restoration to health. Peebles, M. D. Doctor Peebles is a This pretty volume contains fifty seven trenchant and instructive writer and of the author's latest and choicest lecturer, and these three addresses on poems. Neatly bound in cloth, and with

To the Editor and Friends at Large: In the tribute of love and sympathy expressed by the officers and members "Resolved, That the secretary of the tianity is illustrative of the awe of ig- thought and power, for strength and comfort to our beloved brother and sis-

ter. May this wave of thought, universal from sphere to sphere, give them courage to look through the cloud of sorrow to the brighter life where the mists of earth shall clear away, and Never shall a tender tie be broken."
In connection with the above, it was suggested that as the 29th of January will be the birthday anniversary of "Christianity has been built up Thomas Paine, at which time many soaround a literary creation, the great clettes will hold meetings, it might be masses having taken the simple account as unquestionable truth." On "The Imuniversal concentration of thought, practicability of Christianity," he says: therefore it is requested of the friends. "Admitting the object of Christianity everywhere that they concentrate their

reason, human experience. Why not have done with it, root and branch?"

As a substitute for Christianity he suggests a new faith that should be pro-Secretary N. S. A.

Washington D. C.

"Healing, Causes and Effects." By 'Spirit Echoes." By Mattie E. Hull.

Spirits in Prison.

nishes a theme for a sermon in its lucid ter class are profoundly thankful for a cell until he can be assigned to his sentence that consigns a man to the account of some impressive incidents the big prison library-2,000 volumesin connection with the life of a wealthy from which they can secure all the best man-a banker-by the name of Edward S. Dreyer, who lately was sentenced to serve a term in the penitentiary at Joliet. - Money was used lavishly in his defense; the ablest lawyers tried to rescue him from the meshes of law were brought into requisition from every point of view, in his behalf, yet he was compelled to don the prison garb like any other ordinary abject criminal. | corridors with their bull's-eye lanterns If any of the former friends of this disconsolate convict had been at Joliet on the morning of January 2, they might | the cells, and searching out every corhave seen an undersized man in a bluish-gray uniform emerge from cell 177 of the penitentiary cell-house, and, plac- not in his bunk, his name goes down in ing his hands on the shoulders of John a book, and next day a "privilege" is Fitzgerald, a burglar from Chicago, march in lock-step out of the building,

with the hands of Tom Smith, a forger, resting upon his own shoulders.
This undersized man was the once proud and rich banker-now merely Convict No. 8,119.

The prison yard was still dark as. night, but by lantern light Dreyer marched with the other convicts to a stack of buckets, each bearing a number. One of these Dreyer took and proceeded with his morning ablutions.

Having finished, the lockstep was reversed back to cell 177, where alone, Dreyer was handed a tin plate of bread and a pail of coffee. The tin was dull with many scourings, and the bread was not inviting, but Dreyer ate it, because there was nothing else to eat.

At 5 o'clock p. m., each day Convict 8,119-Banker_Dreyer-will march to cell 177 where in the tiny stone apartment behind the red painted iron bars, he will be given his meager supper.

Then until 9 o'clock he will be at liberty to commune with his own thoughts if he chooses. He may read by the single electric light in his cell, or he cansleep if he wishes. If he had a cellmate he would be at liberty to converse in low tones, but Dreyer has a cell to ing now consists of the neat grayish himself—a punishment that many of the uniform of semi-military cut. The old prisoners dread more than, the daily stripes have been abolished, except for unfortunate condition. They can not itualism. loneliness of the evenings appalls them, other features of the examination by the less is responsible therefor.

of the proper temporament to find east of the second sitting for the proper temporament to find east of the second sitting for the proper temporament to find east of the second sitting for the proper temporament to find east of the second sitting for the proper temporament to find east of the second sitting for the proper temporament to find east of the second sitting for the proper temporament to find east this effect.

ployment for their brains in study or photographs in prison garb. . The Chicago Journal of late date fur. reading. Those who belong to the latwarden purchases \$2,000 worth of new books with the money received from

the admittance fees charged visitors. At 9 o'clock the bell sounds, and the criminal court; the subtilties of the | Dreyer, with every one of the 1.300 convicts, must go to bed. Ten minutes later the lights go out, and then come the guards, walking softly through the -flashing the rays quickly here and there upon the prostrate figures within ner of the gloomy little rooms, to make sure that no mischief is lurking behind

taken away from him.
So it is with every violation of the rules—he loses a privilege, such as tohe is doomed to stand a certain number

The routine is the same for every convict, be he of high or low standing in his previous life. From the prison office he is led to the photograph gallery, where two pictures are taken front and profile. Then he goes to the barber shop. Mustache and beard must come off, but the popular idea about the clipping of the hair is a mistake. The convict is allowed to wear his hair as he pleases provided he does not want it

unusually long.
Next comes the bath and when the
new prisoner has scrubbed himself in convicts. A convict with a pail of disinfectant then passes along the line and leals out a quantity to each shuddering, humillated creature, and every one is required to anoint his body with the illsmelling drug. Then come the prison clothes. Every garment is of the convict type, with a number attached to it. The outer cloth-

Every day in the year, except Sundays and a few holidays, Banker Dreyer of soul. works of fiction, travel, and other must religiously observe the routine branches of literature. Every year the and humiliations of the Joliet peniten-finds himself, on the spirit side of life tiary. There is no favoritism shown. in a most desolate condition—far word on Sundays he can march in lock than that of any earthly prison.

> and music by a fairly good orchestra. keep the penitentiary clean. Every region, void of vegetation or anything day the cells are cleansed by fire. Gas. that is pleasing to the eye. The ears lene lamps are used for this purpose. In addition, the walls and floors are scrubbed daily with disinfectants.

Spirits in prison! Yes, even on this earth, though encased in a material in a slight degree body like Banker Dreyer. He brought Own sad state. on himself the overwhelmingly sad conthe darkness. If a convict is discovered dition in which he is at present placed -just as any common highway robber, swindler or murderer does, and who is consigned to the dreary walls of the penitentiary in consequence.

finement house. The unhappy convict ever lived may have a pleasant exterior, who reaches this place is handcuffed in his crimes never having been revealed of hours. Three times a day the prison and on this plane can not be regarded doctor visits him and examines his as a spirit in prison. With a hardened conscience, with no tender chords of sympathy that gently vibrate, producing exalted emotions, he lives on the mate rial plane, unaware of the nature of the life led by a spirit in prison on the celes-tial side of existence.

egitimate outgrowth of their own orim. toward that desired end." inal acts of cruelty, wrong or licentiousearthly prison walls in which they could be incarcerated. No judge, jury or criminal code sentenced them to this

routine of arrests, trial by jury and then This done, the new convict is put in the charge by the judge, and the final

in a most desolate condition—far worse step, if he wishes, to the big chapel, may be in darkness, so dense that he where there is preaching and singing can only see a faint degree of light, just in proportion to his depravity or moral Warden Murphy has rigorous rules to obliquity. He is probably in a desolate hear no pleasing sound, and the various senses are not gratified in the least. He may be for a long time tethered to one spot, there to remain with his own re-flections until he shall have awakened in a slight degree to a recognition of his

the spirit world that each one makes his own heaven or hell, and thereto he naturally gravitate. The "judgment day" so often alluded to by the churches is inherent in each individual-each one In earth life the deleterious effects of criminal acts on the indwelling spirit can not be plainly detected by mortal cases hence the vilest scoundrel that rules—he loses a privilege, such as the comes to the bacco, etc., and at last he comes to the most-dreaded punishment of the great most-dreaded punishment of the great institution. This is the solitary confinement house. The upper convict escape the thralldom he has woven around the spirit. There is hope for all. a standing position to a cell door, where to the public, hence he is free from the sloom is not perpetual. It only exists devotion to the spiritual welfare of our thy upon Mr. and Mrs. Barrett, that in compliance with the spirits' demand. fellow men, will any careful student comfort and renewed strength may It will dissipate by degrees when the spirit fully realizes the necessity for re-

Harrison D. Barrett's III Health. In a late Banner of Light, Harrison D.

verse to the criminal code of abandon my platform work for an in
Christ abhorred, were the chief aids in We also desire to here publicly than instrumentality of the criminal code of abandon my platform work for an in-a court of law. It is not a spiritual pro-definite period. My health is shattered establishing his present standard of all societies and individuals who have ceeding—it is simply the result of the and it will take considerable time to re- success. The Christian religion is im- sent resolutions and other expressions workings of a man-made system of gain it. I must seek a more equable jurisprudence, without any reference climate at the earliest possible moment, jurisprudence, without any reference climate at the earliest possible moment, whatever to the spiritual plane of life, and begin at once to live in the open the presence of the guards, he is ordered to stand in line, naked with other many spirits in prison who ought to be dered to convicts. A convict with a pail of distance in better health than I have had there. On the spirit side of life the spirits in for years. I must make an effort to get orison are those who are the product or it, and shall do everything in my power Every Spiritualist who reads these

ness, and who are tethered to a condi-lines will pray earnestly for Mr. Barmould, and which is far worse than any Young in years but ripe in intellectual capacity and experience, he can not well be spared from the ranks of Spir-

"Lisbeth. A Story of Two Worlds."
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penitentiary on the material side of life. norance. Under the chapter heading, "The Older Doctrine," he states: "Christianity is primarily founded on absurdity. It assumes the creation of an im-It is indeed a beautiful ordinance of

is abandonment of earthly affairs for loving and helpful thoughts of sympa-

gressive, free from restraint or dogma, without compulsory forms, with utilitawith willingness to learn."-

the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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The Spiritual Significance, or, Death and Event in Life." By Lilian Whitsing, One of Miss Whiting's most suggestive, intensely interesting, spirituality. For sale at this office, it is laden with rich, thought-books, it is laden with rich, thought-books, it is laden with rich this office, it is laden with rich this office.

Whence Our Christmas? H Pagan Boliday, Eldopted in Christendom.

= A Lecture =

By Rev. Daniel W. Bull, Before the Tacoma Spiritualist Church.

Text; -"I am debtor, both the Greek and to the barba- bears a strange resemblance to the Jewish feast of Purim. travel in 25,856 years. The sun actually entered Sagittarius, as a token that he entrusted her with all his property, just Flans, to the wise and to the unwise."-Rom, 1:14.

The spirit of this text from Paul could scarcely be considmons are likely to be founded on it. But Paul, though at lous views. By the barbarians, he refers to those nations who were full beards, and who were esteemed less polite ethnically differed from the Pharisaic religion which he imblbed with his early training might have their uses. Hence we hear him say, in the same chapter, that "God hath shewed it unto them." But he accuses them of being unfaithful to the revelations which have been made known to them. In their worship of him as orthodox in the genuine meaning of this discussion, that Paul's departure from the customary religious views of those of his day was his belief in Spiritualism or the apparition of Jesus after his death and in his ideas of a socialistic system of living.

Max Muller said in his Science of Religion that he who knows one religion knows none. While this is true, it may also be said that its paradox is true: "He that knows one religion in its entirety, knows all." But alas! how few of us know one religion. We assume to understand the Christian religion thoroughly, yet the thing we call Christian is very little like that which was handed out to the world by that title in the time it was christened. It would be natural that Christianity should be in some respects similar to the other religions, because of the association of the early believers in the cult with the various religious peoples about them. We all know that we are each of us more or less hypnotized with the suggestions coming to us by the environments of our comes to us as a part of ourselves, and none of us are so in-

know it is not true. In every country in the world Christmas is celebrated on precisely the same day. And this has been done from time immemorial; and it is always celebrated as hell in this respect his fires were nearly extinct. the birthday of some God. It is the birthday of Horus, Mithras, Hercules, Adonis or Bacchus, Apolon, Odin and several other gods or demigods of less notoriety, and these delties had been worshiped and the festival of their natal day observed, for they all had the same day, the 25th of December, long before the time of Jesus, but of this more later on.

Only two of the gospels, Matthew and Luke, contain the accounts of the birth of Jesus, and neither of them can be relied upon as evidence. It will be noticed that in both Matthew and Luke there is a sudden break in the narrative and we read no more of Jesus till in one of them he was twelve years old, and then nothing after that again till he is thirty years old; in the other till he was thirty years old. This proves that these gospels had been edited by some one long after they had been written. The divinity of Jesus had not to the other, because the nations and cults all about were afterward became Bacchus, the god of wine. He was slain tiquity." been thought of till some time after his death; and about three hundred years after his death a very bitter discussion arose on the subject which made it necessary that something should appear in his biographies to substantiate the dogma. Several other books had been written on his life, relating his immaculate conception, none of which got into the canon. Among these books, too absurd for human credulity, Wire the Gospel of the Infancy and the Protovangelon, and gone down into death at the winter solstice. these contain the identical accounts we find in the beginstoutly denied by the Arians.

midwinter. Then why it is assumed that Christmas was the erenced. natal day of Christianity, and that by people who profess to be learned, is difficult to explain.

that may give us a little light upon the subject. That is that he will not forever desert us. If you had put a stake of the ages to come, angel of the great counsel. Their priests heard one lecturer say a few evenings ago, that that time and marked the length of its shadow, and then on the 25th great Christian." They knew that the "Good Shepherd" was additions. Where a society is able to maintain a readingwas about the first of October, because that was the time the again measured its shadow, you would discover that the a name of Apollo; that Mithra, like Hermes and Jesus, car. room, files of the periodicals can be kept in addition. Read-Jews squared all their accounts. It is very true the Jews shadow had shortened a little, indicating that the sun had ried the lamb on his shoulders; that both were mediators; settled their accounts on the day of atonement, or the tenth moved northward. The sun then became Horus in Egypt, day of the seventh month, and as that occurred in the sign because he had been a great and good king way back in very Libra it is quite probable that many other nations did the early times and had avenged his father Osiris' death, who same. But the Jews did not have the assessment of the had been slain by his brother Set, who afterward became taxes. Palestine was under Roman rule at this time, and our Satan, borrowed as you can see from the Egyptians. taxes would come due whenever the Emperor decreed. All these kings went up in the sky where they lad houses Luke 2:1 tells us that this decree "went out from Caesar and when the sun passed through their houses he took upon Augustus," It may be that Caesar also took the sign of himself their name. Thus we have Horus born upon the Libra for the squaring of accounts. This being the case, 24th of December, just as the constellation Virgo is rising. Jesus was born either the last of September or the first of and the time of his birth is known by the appearance above

Is unreliable, since the chapter we quote from with the present appears known as Spika Virginus. It is in the right pent was the remaining wintry months of the year. His this work.. The character of these tracts may be inferred ceding chapter is an interpolation. But we have other evi- hand of the virgin, and she is always represented as holding twelve labors represent his journeyings through the twelve from some of the titles: "Presentation of Spiritualism to the dence showing that he must have been born about that time. a spike of corn in it, a prophecy of the coming of another signs of the zodiac. In Luke 3:23, we are told that Jesus at the time of John's season's harvest. Now you will notice in those apocryphal preaching "began to be about thirty years old." Now it is chapters in Matthew and Luke that Jesus was born in Bethagreed on all hands that Jesus' ministry lasted three and a lehem—that is, in the "House of Corn." You see those edithalf years, and we know that he was crucified at the time of ors of Matthew and Luke were quite anxious to make Jesus the Passover, which occurred on the fourteenth day of the fit the birthplace of the Gods. But I was going to say that and like gold which represented him, when it flees from a Spirit World, Where Is It?" lecture by Prof. W. F. Peck; first month, or immediately after the fulling of the first moon the kings and priests of early times became gods at their country which relies upon it, his disappearance presaged dire "Plain Talks About Spiritualism," by George W. Kates: "The after the vernal equinox. He would then be thirty-three death and presided over the destinies of their nations as they calamity to the world.91 James Freeman Clarke, in ."Ten Living World," by Dr. Geo. A. Fuller. and a half years old at the time of his death. Jesus was then had done in earth-life. You understand now how it was that Great Religious," V. I, n'1986, says: paptized three and a half years before his death, which would Jehovah who elected himself god of Israel was jealous of the make him thirty years old about the last of September or other gods and prohibited necromancy. first of October. This thus fixes his birth at least three. The apocryphal accounts of Matthew and Luke have Jesus

the bisthday of Jesus? The answer is easy. All other na- supplant him should be born in a stable. Nearly all gods Ishtar, the Babylonian mother of Merodach, Maya, the tions were celebrating the birthdays of their gods upon that and demogods (take notice not demigods, but demogods, mother of Chrishna, Meb, of the Central Americans, the about the subject except what it learns from opposers. The day, and this custom stole upon them possibly unobserved, half man and half god) were born in stables or caves, or mother of the kings]. This great feast, called Yul, whence but most probably was forced upon them by the wholesale some lowly place. The sun is represented as entering Cap-comes the English Vile, the old name for Christmas, which conversion of the Roman government in the time of Constan- ricornus the house of the goat on the 21st of December, have festival took its uplace when the Scandinavians became tine. We all know how natural it is for us to addere to old ing left the house of Sagittarius or the half horse, half man Christians. Their festival was in honor of the sun, and was forms even after we have learned better, and Christianity sign on the 21st of November. Now the houses of horses and held with sacrifices, and great feasting." was environed from the time of its inception with adherents cattle you all know are called stables, just such a place as it to the various pagan systems of religion. Abraham himself represented Jesus was born in. came out of Ur of the Chaldees, and we know that he made very little change from the religion of the Chaldees. He then you will understand how it comes that some of the anibrought with him their Sabbath which was celebrated at mals represented in the zodiac are considered sacred. In its each quarter of the moon; they had a festival every spring apparent motion around the zodiac, the sun falls behind corresponding to the Chaldean festival; he circumcised his about 50 seconds. That is, a solar year is about 50 seconds

W. St. Chad Boscowen in speaking of the religion of Baby-

ness and weeping on the fifteenth of Adar, which preceded of his sign in 2,154.66 years. The sun would thus pass en- founded in Christendom may be traced back to Egypt. The "the great day when the destinies of all men were forecast," tirely around the sodiac backward from the way he seems to Egyptian at his marriage put a gold ring on his wife's finger,

The temple of the Babylonians was essentially the same in on the 21st of December, 388 B. C., and at the time that Jesus as in the Church of England service the bridegroom does the name and construction as that of the Jews. The Hekal, the was born he entered that constellation five and a half days same, saying, With all my worldly goods I thee endow. bred even at this day very orthodox. Indeed very few ser- "holy place," literally the "palace," was separated as in the later, that is on the 26th of December, so that if Jesus had Clemens' tells us that this custom was derived from the Jewish temple from the holy of holies by a vell. This latter been born on the 24th of December, he was born on the cusp Egyptians. times somewhat narrow, seems to be very broad in his relig- was called by the name of parakku, the "shut-off portion," a of Sagittarius. But then there is nothing wrong with that, And a little farther along on the same page, he says: word cognate with the Hebrew word paraketh, "the veil." as Sagittarius is half horse. He was born in a horse stable | "The feast of candles at Sais is still marked in the Chris-Within it were the most precious records of the people or instead of a goat stable, that is all. But see where we are tian calendar as Candlemas Day. The Catholic priest shaves than those who "marred the corners of their beards" with city, similar to the Jewish ark, placed in stone cists as in the now. We are not only out of that constellation but also out his head as the Egyptian priest did before him. The Episrazors. He believed that certain peoples whose religions temple at Ballawat and Sippara. Immediately above them of Sagittarius and almost two degrees in Scorpio. Your allocation peoples whose religions temple at Ballawat and Sippara. was the throne of the god covered by a species of baldichino, manacs are to the contrary, but these are facts, and alma taken from the dress of obligation, made of linen, worn by corresponding to the mercy seat, and supported by cherubim nac makers know it as well as I do. My planisphere also the priest in Egypt. Two thousand years before the Pope or composite figures. Most of their institutions which dis- demonstrates it. tinguished them from the Gentile [golm] nations are to be found in Babylonia. The sabbath, called by the Babylonians forecasts seem to come out just as astrologers figure them, Acts 17:23, he accepts the Athenian "unknown God" and the white day, or "the day of the rest of the heart," was kept but are the figures based on the zodiac? They claim they on the seventh, the fourteenth, the twenty-first and twenty- are, but I think not. To illustrate, I was born April 16, and that word. It would be easy to show if it was relevant to eighth days with a strictness as great as that of the most had my horoscope cast about 25 years ago. It was based Pharisaic Jews. No food was to be cooked, no fire to be lit, upon the hypothesis that I was born in Aries, but I was not. the clothes of the body might not be changed. It was even The sun instead of entering Aries March 21 that year, was unlawful to wash....In addition to this, even that distinctive already entering his second degree of Pisces. And yet I bedean custom long before Abram left his Chaldean home."- tion of every part of the universe to every other part, and ed into Italy, and which was very popular there." Religious Systems of the World, p. 24.

Although the decalogue forbids the making of any graven images, the cherubim was copied after the Babylonian god, Some of those Suns are blue, others green and some bright dence on hand. The truth is that all religious now known being a bull with a man's face. Afterward the Jews were in red. Now suppose our sun was in conjunction with a red had a common origin. Opening Prescott's History of the captivity to the Babylonians, and no doubt they assimilated sun off somewhere in stellar space, would it not have some much of their theology, if there was anything they had the effect on the person born at that particular time? It is natu-following: Jews had not received of them: Long before the appearance ral and scientific to expect something of the kind. But of Jesus, the land of Judea, and in fact all Asia and much of probably the greatest influence would be effected during the Europe, had been overspread with Buddhism, Mithraism, to time of gestation and development of the foctus. That is the say nothing of the various Greek and Roman cults which had most receptive time and I am inclined to think that has been planted in the country by their captors, and all but the more to do with it than the particular constellation under the southern extremity of his course, retraced his path, as if childhood. What was said and believed in our early lives Buddhists celebrated Christmas as the natal day of one or which they happen to be born. During the period of gesta to gladden the hearts of his chosen people by his presence. more of their deities. Christianity absorbed then, not only tion the sun comes in conjunction with nine signs of the dependent as to be able to rise above the teachings of those their Christmas, but many of the other days sacred to their zodiac, and mingles his influence with each of them. All ters of the country thronged to the capital to take part in the gods or demigods, with the gods themselves who became the these have their bearing in making the character of those great religious celebration. For three days previous there Next Wednesday night in the various churches of this city saints in the Christian church. To illustrate, this is the 21st who are being developed for an advent in this world. the little ones will be told that Christmas is the birthday of of September, the shortest day of the year, and is known in one Jesus, or Christ, as they will call him. Why they should our calendar as St. Thomas' day. But St. Thomas is the do so in the absence of any testimony bearing in that direc. Christian name given to Tamuz, who was Adonis in other tion, is hard to explain. It is not true, and they ought to days of the year. When the sun got down on this day to the ated, also by the relations of the planets of our solar system rising sun." lowest part of his journey, it seemed doubtful whether he should ever rise again. He was then in a hell, and unlike

> This was called the death of Adonis, who had been slain by the wild boar of the woods who had inflicted five wounds corresponding to the five winter months. Because of this later times the Hebrews became ashamed of their Jehovah also nearly all our customs were carried over there from hopeless condition. Tamuz presided over that day. After and worshiped Adonis. The reason of this was probably bethe conversion of the Mithraists to Christianity, or more properly, after the conversion of Christianity to Mithraism, this Phoenician deity was metamorphosed to St. Thomas. and the 21st of December was made his day, because he doubted whether his Lord would ever rise again. So of the other days of the Saint's calendar.

> Take another illustration: Our Easter is no more a Christing of which is, "We two gods will align ourselves against tian institution than is Christmas, or St. Thomas' day. It the gods of our captors. At all events Adonis became the the more the conformity of its results with ours diminishes," comes at about the same time of year that the Jews used to god of the Hebrews, and Jesus did not even recognize him and that the "superior perfection of the Indian tables becelebrate the Passover, and a transition was made from one when he was on earth, more than he did Jehovah. Adon's comes always more conspicuous as we go farther back to ancelebrating that day as the resurrection day of the fin, it by the wild boar of the woods and died with five wounds, anhaving risen above the equator before the commencement of swering to the five wintry months. It will be remembered the moon in which Easter was celebrated. The word Easter that Jesus died also with five wounds. The wild boar was signifies rising, as the spirit rises from liquor or as yeast killed in one of the twelve labors of Hercules. swells up. A discussion of this word would be very profit. Apollo was born at precisely the same moment. He was able if it were in place here. The Germans called this called Apollo Soter [Apollo the Saviour], because he saved Easter, Oster and it celebrated the rising of a god who had the world, that is he brought up the summer months whereby

Then there comes the "Christian Sabbath," another day nings of Matthew and Luke. One of them has the Magi of derived from our pagan predecessors. There is not a scin- was celebrated in Persia, as we are celebrating it now, by Persia come at least nine hundred miles after the birth of tilla of authority for the sanctity of this day. It was not Jesus, following a star that went before them, and getting to even recognized by the early Christians when their pagan the poor and those who most needed them, instead of exhis cradle before daylight, and the other has the native shep. neighbor all about them were observing it. To illustrate, changed as they now are. herds following his star to his cradle. Then again Matthew the Gentiles came to Paul and Barnabas after the Jews had has him get up and move into Egypt it would appear the gone out of the synagogue and desired them to preach to vol. I, p. 272, says: (Matt. 212, 13, and Luke 2: 21, 22.) It is very evident that said, "No, to-morrow is Lord's day, it is the day you respect ras, called the Mediator. They kept his birthday with many these four chapters of Matthew and Luke were copied from and we have accepted that day as the Christian Sabbath, and rejoicings on the 25th day of December, when the sun perthe Gospel of the Infancy and the Protovangelon for the pur- we will preach to you to-morrow." No; this day did not ceptibly begins to turn northward, after his long winter jourpose of bolstering up the Trinity doctrine which was so come to be a Christian Sabbath until after Constantine's so ney." called conversion to Christianity. It was then enforced by Yet neither of these pseudo biographies give us any ac- a decree. When Constantine went over from Paganism to 214, tells us: count of the time that Jesus was born. It is not probable Christianity, he took with him nearly all the rites and cerethat the shepherds would be out of doors with their flocks at monies with the doctrines of the cult he had previously rev-

In all mythology, a god is born on the 24th of December precisely at midnight, because at that time the sun has made the very epithets of the sun-god—god of the skies, purity of There is one thing given in these accounts of Jesus' birth progress sufficient toward the north, that assurance is given eternal light, king of glory, sun of justice, strong god, father it was tax-paying time, whenever that may have been. I in the ground to day, it being the shortest day of the year, had been wont to say that "he of the cap" was "himself a

the horizon of the star Vindimatrix which in these times was Of course it should be recognized that this account in Luke precisely at midnight. As she rises a little higher another and slew the serpent sent by Juno to destroy him. That ser any contribution he may feel impelled to make, will assist in

born in a stable. Mithra was born in a cave which was used rest. [More likely it was called the Mother Night, because How comes it then, that we are celebrating Christmas as as a stable, so that it was necessary that Jesus who was to it was on this night that Isis, the Egyptian mother of Horus,

But right here, I want to put in a bit of explanation, and longer than a siderlal year. So you see that losing that religions. As said awhile ago, Abram came out of Ur of the much time each year after awhile would amount to several hours, and in a few hundred years it would be several "The Babylonian festivals corresponded to the Hebrew feet months, and finally years. This is called the precession of tivals almost day for day. In Nisan the fest of the spring or the equinox. You can thus see that if the sun entered Cap. their sacrifices and their ritual was an exact copy of the seemingly light percentage of gain is sufficient to give a net opening, which varied from the first to the eighth or fifteenth ricornus at the birth of Jesus it would be 95,100 seconds later of Nisan, according to the period of the equinox, correspond ontering the same sign this year. Now each sign has thirty Vol. I. p. 253 James Freeman Clarke says; ed to the Passover. In Tisri there came the harvest feast, degrees and the sun in passing around the zodiac falls back the feast of Tabernacles; while the strange festival of dark a full degree in 71.8 years and would fall back entirely out tinged with the faith of the conquered. Many customs after he takes the oure.

Now a word with reference to astrology. Somehow these ceremony which the Jews regarded as characteristic of their lieve in the truth of Astrology, if we once reduce it to a sci. says that the painters of Rome almost lived by painting the people, the rite of circumcision, we now know was a Challence. Why? Because I believe there is a sympathetic relathat these magnetic relations, if anything, are stronger than the magnetic relations between individuals on our planet.

> Possibly also the month in which one is born, instead of the sign, has something to do with their characters and des and his court, followed by the whole population of the city, tiny. Of course the influences may be modified or accelerto each other and the sun. I throw these thoughts in parenthetically for the benefit of thinkers, that this question may be disentangled from its intricate anomalies.

In Phoenicia Adonis was the presiding genius and he also was born at exactly the same hour minute and second. In cause the Phoenicians were in captivity with the Jews and they formed a sort of alliance as against Baal and other Babylonian gods, 'No doubt this was anticipated in Ps. 110:1. [Jehovah said unto Adonai.—Septuagint] sit thou on my right hand until I make thy foes my footstool." The mean-

Mithras was also born at the same time and Christmas rejoicings and gifts, except the gifts were made mostly to

Mrs. Lydia Maria Child in her Progress of Religious Ideas,

John M. Robertson, in Religious Systems of the World, p

"The Mithraic Christians actually continued to celebrate Christmas day as the birthday of the sun despite the censures of the Pope. When they listened to the Roman litary presents a science and philosophy of life here and hereafter. of the Holy name of Jesus, they knew they were listening to and the Spiritualist must be a student as well as observer. both creators, both judges of the dead; that the chief mysteries of the two cults were the same."

In this paragraph we see at once the festival of Mithras and the way it came to be incorporated into our Christian tioned. It does not appear to be generally known that this system. No wonder Justin Martyr said, in his Dialogue with Association has a goodly list of tracts and pamphlets, pub-Trypho, "When I hear Trypho, that Perseus was begotten of lished for free distribution. As the fund with which these a virgin. I understand that the deceiving serpent counterbeen revealing secrets of state.

same hour of the previous night. He arose from his cradle tribute, these tracts will be furnished free on application,

Christmas was celebrated by the Scandinavians under the title of Yul, the time of the birth of Odin. Yul was so Spirit John Pierpont, inspiring Mrs. M. T. Longley; "Possinamed from the color of the sun which was yellow, and in bie Conditions of Another Life," by Savage; "The New some of those northern countries he had nearly disappeared Thought of Immortality." by Rev. R. Heber Newton: "The

"There were three great festivals in the year. The first was at winter solstice, and on the longest night of the year, them. and Spiritualists who feel that Spiritualism is worth which was called the Mother Night, as that which produced

Our Yule-tide was copied from the Scandinavians. It was customary for lovers tomplight their troth on this occasion, sectarian literature. The Swedenborgians send the volumi. which was usually done under the mistletce, an emblem of nous works of their seer for the postage. We can in fancy fecundity. This was equivalent to plighting themselves to picture the advantages of such a publication fund, and it may become the mutual parents of the same children.

Thus we learn that Christmas is not a Christian institution. Like most of its doctrines it was adopted from prior Chaldees, and undoubtedly he brought with him some of the Chaldee religious tenets. For four hundred years his poster ity associated with the Egyptians, and it is no marvel that seven a minute, and the birth-rate seventy a minute; this Egyptian sacrifices and ritual. In "Ten Great Religions," increase of population each year of almost 1,200,000 souls.

assumed to hold the keys, there was an Egyptian priest at Thebes, with the title of 'Keeper of the two doors of

Again on the next page he says:

"It is curious that Isis, the mother, with Horus, the child, in her arms, as the merciful gods who would save their worshipers from the vengeance of Osiris, the stern judge, became as popular a worship in Egypt, in the time of Augustus, as that of the Virgin and child is in Italy to-day. Juvenal goddess Isis, the Madonna of Egypt, which had been import-

But I might go on multiplying evidences that what we call Christianity is borrowed, as I have plenty more such evi-Conquest of Peru, under the title of "Festivals," I find the "Each month had its appropriate festival, or festivals.

Perhaps the most magnificent of all was the feast of Raymi [Christmas], held at the period of the summer (this was south of the equator) solstice, when the sun having touched On this occasion the Indian nobles from the different quarwas a general fast, and no fire was allowed to be lighted in the dwellings. When the appointed day arrived, the Inca assembled at early dawn in the great square to greet the

Thus we find this festival in every part of the world, long, too, before the Christian era. The evidence is just as abundant showing a similarity of all religions and Dr. La Plongeon in his excavations in Central America finds abundance of evidence that not only the various religions of the earth but that country after the destruction of the Atlantis. His philological evidences abundantly demonstrate that the Central American religion was the older of the two. Not only that, but they had as correct ideas of the earth's magnitude and where we find David saying: "The Lord said unto my Lord apparently of the science of astronomy as we have to-day. William Robertson in "An Historical Disquisition Concerning Ancient India," tells us that five thousand years ago, "is

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The literature of Spiritualism has rapidly increased until the developments of modern science and it forms a library of itself, and there are many works of spiritual laws; to note that new forces, great value in what may be called outlying fields. Spiritualism has come to stand for more than the manifestations; it

Every local society and progressive lyceum should have a library. It is not necessary to wait until a large number of books can be at once secured. The beginning may be made with a few; the advantages of the plan will lead to constant ing clubs may be formed, pursuing the topics of certain books, discussing, reviewing and comparing.

In this connection, the efforts of the National Spiritualists Association to circulate educational literature may be menare published is entirely contributed, in order to maintain feited all this;" which means that some one in heaven had this plan there must be a generous support. The more that is given, the greater the work that can be accomplished. Hercules was also born on the 25th of December at the Hence while everyone who cares to read or wishes to dis-World's Parliament of Religions," by Cora L. V. Richmond; "What Is Spiritualism?" "The Spirit World," lecture by

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secretary Thos. E. Sanborn; trustees

Marshall Parks, J. W. Clay and Leslie

A. Burrill; collector, Mrs. Thos. E. San-

born. Three new members joined the

H. F. Coates writes: "I want to as-

The conference meeting at 3 p. m., has

speakers being present to take part. Some may think the conference would

not be interesting, but to my mind they

both the old and young in the cause.

The evening services are conducted by Dr. J. O. M. Hewitt and myself, assisted

by other test mediums. The doctor's

talks are always instructive and cannot

fail to impress you with his sincerity.

We should have more Dr. Hewitts on our platforms. Our music is always good. Everyone is welcome."

Oscar A. Edgerly is at present lec-

Edgerly ranks among our foremost

speakers, and leaves a good impression

wherever employed. He is open for engagements for February and March.

He can be addressed at No. 6143 Went-

worth avenue, Chicago, care of Mr. Rus-

Sprague and wife, missionaries for the N. S. A., are now working in the state

of Michigan. They will answer calls to

organize new societies and to help build

up and make stronger old ones. They

dress them at once at Sturgis, Michi-

Mrs. Eva Paxson writes from Mont-

Mrs. Eva Passon writes from Mont-pelier, Ind.: "Rev. and Mrs. Harry J. Moore stopped over with us on their way to Columbus, Ohio, and also upon their return, and gave in all five lec-tures, which were appreciated by all, both skeptics and Spiritualists. Mr. Moore also delivered a lecture at Penn-

ville, Jan. 6. We are anxious to engage

Mr. Moore for anniversary services. The name of the society that Mr. Moore

served, is the West Grove, and Penn-

Lizzie Ducker Lyness writes: "The

First Spiritualist Society of Portland, Oregon, has just closed a very success-

ful year. The annual election of offi-cers took place Jan. 4, when the Rev, Mr. Lucas, who has been in the presi-

dent's chair for three consecutive terms, covering a period of more than

three years, resigned, and Mr. Greenfield has been elected to fill his place.
Mr. Lucas has also been the regular speaker for over two years, and during his pastorship the society has increased

its membership by over two hundred.

Spiritual interest is awakened and

growing, and every Sunday evening the

hall is crowded to the doors. Mrs. C.

Cornelius has been the platform medi-

um for the past year, and always gives

good satisfaction, so the earnest seek-

ers after truth find both the philosophy

carries with him the best wishes of the

people among whom he has so long and

faithfully labored, for his continued suc-

Mrs. L. E. Zimmerman writes from

Elmira, N. Y.: "It is some time since

any report has been given regarding the

working of the First Spiritualist Church

of this city, and we are pleased to say the work has been progressing in a

quiet way. The meetings are well attended and several names added to our

membership. On Jan. 1, 1903, the an-

nual election of officers for the year took place, as follows: "President, D. W. Blodgett; vice-president, J. M.

Smith; secretary, Mrs. L. E. Zimmer-

man; treasurer, Benj. Rhodes; trustees, J. B. Randall, Mrs. M. J. C. Marvin, E.

F. Evans, C. P. Emblem and Mrs. R.

smith. Being duly installed by the pas-

tor, Mrs. M. C. Von Kanzler. The fol-

lowing resolution was offered and unan-

imously accepted: Whereas, In the kindliness of their hearts, Brother and

Sister Rhoades, Brother and Sister

Duhl and Brother Evans have so gener-

ously donated to the cause of Spiritual-

ism through the First Spiritual Church.

we, as a body, extend our sincere appre-ciation of all kindness and accept the

same with true sincerity, wishing them

many returns of a happy new year;

knowing they have the continued at-

tendance of the spirit loved ones, who

also appreciate all efforts in making

possible the promulgation of the truths

of Spiritualism. Well attended social

gatherings, to which everybody is wel-

come, are held semi-monthly, showing

a still continued interest in our Truth

and proving a financial benefit as well

as social and spiritual. The Spiritual truths, as voiced to us by Mrs. M. C.

Von Kanzler, are reaching the hearts of the people, while the messages from

spirit loved ones are comforting many

sorrowing, seeking hearts, who have mourned the arisen ones as dead."

Nancy E. Waters writes from Hart-

ford City, Ind.: "Harry J. Moore stopped

over on his way from Columbus, Ohio,

four lectures. His work was appreci-

ated by all and the secular press made

very favorable reports of his lectures. His engagements were such that he

could not deliver more than four lec-

Mrs. C. K. Moore writes from New Philadelphia, Ohio: The residents of

our little city and vicinity have had the

held trumpet seances, gave clairvoyant readings and trumpet sittings in our

of sittings in private residences. Her

tions. The work of her guides gave

Dr. E. H. Denslow writes from Stur-

few weeks' recreation necessary; there-

fore we will give up our work in the

Home until her recovery is complete. In the mean time I will, in my humble

way, do missionary work for the cause of Spiritualism in which I am deeply in-

terested I have an engagement with

the Rochester, Ind., society for Sunday,

Jan. 18." Dr. Denslow is one of our

foremost workers in the ranks of re-

form, and he should be kept constantly

pleasure of a two weeks' visit from Mrs. Alice Gehring of your city. She

tures.'

good satisfaction."

employed.

cess and prosperity."

gan, and until further notice.

Spiritualists of Michigan E.

society."

sell.

.. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS. DUINGS, ETC., THE WORLD OVER.

best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be the fifty-one Sundays, lyceum was consuderstood that our space is inadequate to publish everything that comes to hand, however much we might desire that a consumption of the lyceum work during the year. Of the fifty-one Sundays, lyceum was conducted fifty. Six entertainments have been held during the year from which they have a treated for the lyceum was extracted for the lyceum was consumption. to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line tiem is cut down to ten lines, and ten lines to two lines, as occasion may require.

The control of the space we have to occur and in a dudicate with a d

comply with this request will be cast

address to the items you send in; otherwise they may be cast into the waste

The messages given through Carlyle Petersilea and now appearing in The Progressive Thinker, were written about two years ago, hence are in harmony with events referred to in them.

The following comes from Melbourne, Australia: "Mr. and Mrs. J. J. Morse send their cordial and hearty greetings and wish you a happy and prosperous new year, in which Miss Florence Morse sincerely joins." Mr. Morse is an able lecturer, and will prove a drawing card in that far-off land.

L. H. Warren writes: "I wish to thank Will C. Hodge for his splendid open let- humanity in the scale of progress." ter to Madame Tingley. I think she ought to thank him also for letting her down from her high position so gently, at the same time learning her that when she talks on the spiritual philosophy, to not climb so high, but try and talk on a level with our great scientists

A. B. Miller writes from Canton, O.: "There is no better location for an honest medium than Canton, Ohio; one that can give private sittings or lecture and the pain would go away, and sometimes give messages. Massillon Akron Alliance, Salem, New Philadelphia, Cosch- ally these attacks became more fre- coursed upon and resulted in a commitocton, and many other places are connected by electric cars.'

Dr. L. H. Freedman, the healer, is now located at Tia Juana, Mexico.

ment being run from the trance room. which explains much and forgives all. where else like that." It is said that the idea of the original Hague peace tribunal was imparted to "The Lynn Spiritualists Association the czar at a seance by an accommodat- (Cadet Hall Society) celebrated its ing spirit that consented to return to earth and give a few tips. The Hague tribunal is one of the greatest steps modern civilization has ever taken and, brief address by President Caird, on the while England paid no attention to it work of the society during the past and brought off one of the most cause- year; remarks by Mrs. Dr. Chase, Mr. J. less and hoggish wars in the history of the world, it now seems probable that the Venezuelan question will be the Venezuelan question will be re-ferred to it and another disgraceful atof greed upon thrift will be

A strange tale of telepathy is related by a French woman, a Mrs. Hess, who health was improved and that she inand burst into tears. For she plainly the present month." saw her mother, lying on her bed, wearing a white muslin cap, with ruffles, such as she had never seen her wear. She was dead. A little later her husband brought her a dispatch stating thinking and progressing as The Prothat the mother was not expected to gressive Thinker. Everybody should live through the night. "She is already dead," cried the daughter. "I know it. I saw her." Mrs. Hess made ready to start on the next train. Arriving at Strasbourg she found that her mother had passed away at the hour that she had seen her lying on the bed, though in reality many miles distant from her. The mother was buried wearing the muslin cap, just as the daughter had seen her in the telepathic vision.—De-

troit Tribune. Mrs. S. S. Rockhill writes from Alliance, Ohio: "E. W. Sprague and wife spoke at the Independent Church last Ohio: "At 1 o'clock p. m., December 28, Thursday evening and last Sunday.
They are devotedly and enthusiastically
given to the work. Thursday evening
he noted the advance of the e noted the advance of the moral and spiritual uplifting of modern thought Sunday forenoon he showed that the whole work or words of Jesus were never referred to in the pulpit as only vited to the rostrum, and gave a very the good were presented, which makes impressive invocation. After a song by only a partial expose of his life. Of course he proved him to be only human. | called on for a recitation; and nearly all In the evening he tried to impress upon had a verse or a song. Our musical dibis audience that they were each one a rector, Miss Tillie Isit, rendered a spirit now in the flesh, and that all life beautiful solo, as did also Miss Wolf, was but the manifestation of spirit in one of the lyceum members. Miss Isitt carnate or through matter, either in the read a poem from Mrs. Ella Wheeler human or through the whole realm of Wilcox's poetical works, and Mr. Cook the visible universe,"

weather the lyceum room of the Spirit- agement to the lyceum, after which 1st Temple was comfortably filled with came the distribution of candles and members and friends, for the annual oranges to the children of the lyceum, watch meeting of the Spiritualist So leach receiving a box of candles and an elety. The evening opened with the orange, and all were made happy."

CONTRIBUTORS.—Each contributor musical cantata, 'A Christmas Conspir is alone responsible for any assertions acy.' The music was all new and at-or statements he may make. The editor tractive, having been composed for the allows this freedom of expression, be-lieving that the cause of truth can be ticipants rendered their parts in a best subserved thereby. Many of the pleasing manner, and well deserved the

which they have attracted for the lyceum and its work. They have paid for the stage which has been placed in the Temple and for the electric light fixtures; also have a neat balance in their treasury. Fruit and candy were dis-tributed to the members and to each child present. After an intermission, during which the Ladies Auxiliary served refreshments, Mrs. R. Frapart

Take due notice, that all items for choir all sat in perfect silence, review-this page must be accompanied by the full name and address of the write. It year, and fixing good resolves for the full name and address of the writer. It year, and fixing good resolves for the will not do to say that Secretary or Corcespondent writes so and so, without lent had tolled the hours since seven in giving the full name and address of the the evening, and at the midnight hour writer. The items of those who do not it swelled out into joyful peals of welcome to the glad New Year. Special to its capacity Sunday night, all eager whistles all over town proclaimed the

> Mrs. M. B. Grunwald writes from Louisville, Ky.: "The Ladies Aid of the Speed Memorial gave a watch supper at Brother Speed's home, No. 662 East Jefferson street, in two large and lovely rooms, and they were packed to overflowing by the old stand-bys, and some of our most intelligent people, and I am happy to say that it was a success, both financially and socially.'

> birth of the New Year. Mr. O. Springer

presided at the plano for the choir num-

bers."

the past, in your endeavors to elevate

ter writes from Los Angeles, Cal.: "Jas. C. Underhill's article in a recent number of your paper, entitled 'A New Therapy,' calls to mind an experience of my own in the long ago. In the summer of 1875 I was attacked with a sharp stinging pain in the right knee joint, as would not return for months. Graduquent and severe, until in March '88, it | tee of seven being appointed to visit the came upon me the worst it had ever superintendents of our schools and the been. If a knife had been thrust ministers of the various churches, to ow located at Tia Juana, Mexico. through the joint and twisted around I suggest to the former a more progress-The Bloomington (Ill.) Bulletin says: do not believe the pain could have live system of teaching, one more in line The Bloomington (III.) Bulletin says: On not believe the pain could have the system of teaching, one more in the been worse. Straightening the leg did not believe the pain could have the system of teaching, one more in the phenomena presented here. Brother Lucas goes to Washougal, not stop it, and in my agony I lost all originated, as is well known, with the patience and began to curse it. I was originated, as is well known, with the lost with the latest trend of thought, and urging upon the latter a more faithful and courageous utterance of their latest convictions. czar of Russia, and much praise has perfectly wild for a time and, as the been given to that monarch for his big head and heart and the fact that he dared to live ahead of his time. The czar is known to have a leaning toward think I must have kept this up for ten Spiritualism and there have been some minutes or more, till I was thoroughly strange stories affoat about the govern- exhausted, and was glad to sit down to rest. Well, from that day to this there but to-day there comes a cablegram has been no pain in that knee nor any-

> A. A. Averill writes from Lynn, Mass.: ninth anniversary, January 4. Large audiences were present at both services. The exercises consisted of a B. Hatch, Jr., and Mrs. Ida Pye; communications by Mrs. Maud Litch, an original poem by Mrs. M. W. Fisher, selections by Alice McIntire and J. O. Allan. The Children's Lyceum, under the direction of Conductor Estes took part

in the exercises with selections, songs, marches and drills, and elicited much writes that her mother died under cir- praise for the excellence of their work. cumstances which indellibly impressed A concert was given by Etters' orchesthemselves upon her mind. On the pre- tra, with vocal solos by Horace Harmon vious Wednesday she had received a and Mr. Taylor, of Boston, and cornet letter from her mother saying that her solo by W. H. Thomas. Circles were held by various mediums from 4 to 5. tended taking a journey on Saturday to Supper was served in the banquet hall her daughter's country place. The to a large number. President Caird redaughter, who had intended to go out ported the society as having passed a that day, remained quietly at home in very prosperous year, having at the expectation of her mother's arrival. present time the largest membership in About 2 o'clock she experienced excru-the history of the society; being also in ciating pains, went hurriedly to her the best financial condition. Rev. B. F. room and flung herself in an easy chair Austin, of Toronto, Canada, is serving

S. D. S. writes: "To think is to progress; to progress is to think. In all' my reading I have never found anything in literature that assists so much in

M. L. Root writes from Iowa: "I especially desire to thank you for this same book I received when I renewed my subscription last. It is a condensation of knowledge for every day use, and in my mind characterizes Hudson Tuttle, the author, as having no superior in the same field of labor. It should not only be read but studied by everybody, and especially should the advising substance be practiced by all who claim

recognition of Spiritualism. W. A. Rozelle writes from Cleveland, a goodly number of children and their parents and friends assembled at Warmington's hall (West Side) and at 2 clock the meeting was called to order by assistant conductor, G. W. Andrews. dered. Sister D. N. Shoemaker was inthe assemblage, the children were each he visible universe." was called on for a song, which was Correspondent writes from Galveston, finely rendered. Many others were Regardless of 'he inclement called upon and spoke words of encour-

When writing for this paper use a pen or typewriter. All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

C. Eiterman writes: 'A Christmas enertainment was given by the Spiritualistic Society Students of Nature, of Chicago, at 1565 Milwaukee avenue, December 28. The hall was crowded with children and their parents. They spent a most enjoyable evening—many recita-tions and songs by the children for the occasion. They had their pockets filled with candles, nuts, apples, etc. Oh, how the eyes of the children danced when the bells jingled, and when they were called one by one, how they stepped when the planist struck up the keynote for the grand march. A drama played by Miss Long, Miss Nickels, Mrs. M. Schumacher and Mr. C. Long, representing a drunkard's home and the reformation through the principles of Spiritualism, was very instructive. We must also thank our pastor, Mrs. . M. Schumacher, who so graciously has served our society for nine years, and for her ardent faithfulness in drilling and conducting our entertainments."

Mary O. F. Dentworth writes: "We are glad to hear of Mr. O. P. Dunakin's coming before the public as a trumpet medium. We had the honor of sitting in his first seance at our home for trum-pet work. Our son had just purchased a new trumpet when Mr. Dunakin came to make us a visit, and we insisted on his trying our trumpet to see if his guides could use it. The first trial there were five, including the medium, Theo Jaeger were very pleasing in their to sit around a stand. He placed the ITEMS.—Bear in mind that items for back face songs; and Miss Pinky Pink trumpet on it; also a dulcimer on a and Mr. Pink Pinky (Frankie and Nellie Chair outside the circle. During the se-Dailey) captivated the audience with ance the trumpet raised from the stand and faint sounds come from the strings of the dulcimer. At the second seance we placed the dulcimer and trumpet behind a curtain in a corner of the room, and formed a circle outside with the medium, and all joining hands. The trumpet came from behind the curtain and floated around the circle, giving messages and names of angel friends. At each seance our manifestations become stronger and more interesting."

W. J. Elmo writes: "The Chicago Spiritual Alliance Church, corner 31st street and Indiana avenue, was crowded Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be east into the yours.

Cars were in waiting at the corner of to hear Dr. Betiero, the speaker of the evening. All felt more than gratified merry crowd boarded these, gleefully singling snatches of 'Hail, Smiling and demonstrating the truth of seems to have been phenomenal. Particle all cars were in waiting at the corner of to hear Dr. Betiero, the speaker of the evening. All felt more than gratified with the doctor and his lecture. He is a thorough student of occurrence of the evening. All felt more than gratified with the doctor and his lecture. He is a thorough student of occurrence of the evening. All felt more than gratified with the doctor and his lecture. He is a reinspirational speakers and platform and demonstrating the truth of sevening and demon cult philosophy, and sways his audience at will. He will speak again for us on Sunday evening, January 25. Mrs. Elmo gave some beautiful tests and messages, which were all recognized. A visiting medium, Mrs. Nora Hill, helped to strengthen the evening by giving tests from our loved ones. My stock of Progressive Thinkers were sold early and I had calls for more. We are well blessed with the talented speakers we are to have for several Sundays to come, such as Dr. Betiero, Rev Hugh Calvin Smith, Chancelor of the Univer-H. C. Hervey writes: "May success sity of America, of Tennessee, R. Gilroy crown your efforts in the future as in

Mrs H. A. Stockey writes: "The Seattle Spiritualist Association still lives The following is a new method of cure—quite rash we think. L. W. Dexter writes from Los Angeles, Cal.: "Jas. C. Underhill's article in a recent num. 28 were more than ordinarily interest."

ing. The usual conference at from 2 to 4 p. m., was fully occupied by various speakers. The subject of improvement of the present systems of education having been the theme for several weks, was on this day followed by the practi-cal question of 'What is the Mission of the New Thought People,' regarding the education of the race? This was disacquired truth—their real convictions. Supper was served in the banqueting room, followed by an interesting musical and literary programme, to which our children contributed no small part of our enjoyment. A short address was given by the old Scotch guide of our pastor, Mrs. Irene Smith. The climax was reached by the presentation of a fine umbrella to our worthy president, R. F. Little, which was feelingly acknowledged by appropriate remarks. A dressing case was also presented to the pastor, Mrs. Smith, whose year's engagement with the society closes with the month of January, 1903. A soul reading by Mrs. Esther G. Thomas Bos-

ley closed the happy occasion." Mrs. Clara L. Stewart writes: "The Morris Pratt Institute and the Spiritualist Church of Whitewater, Wis., have agreed that the 29th day of January shall be celebrated as a regular holiday t was on that day in the year 1737, that he great man Thomas Paine was born. This man who did more than all others, to give us our freedom, and the country republic, has been reviled, traduced and slandered more than any other man born within the last five hundred years. The Morris Pratt Institute and Spiritualist Church unite in inviting their neighbors and all others who love Truth, Justice and Freedom, to come to the Morris Pratt Institute building, Thursday, January 29 and assist in celebrating the one hundred and sixtysixth anniversary of the birth of that great man, Thomas Paine. The first session of this celebration will be held in the Spiritualist Temple, Morris Pratt building, at 2:30 p.m. The second session will begin at exactly ,7:45 in the

L. writes from Detroit, Mich .: "The Earnest Workers' Temple, 333 Michigan. avenue, is well filled every Sunday evening. January 11, address by Mrs. Rose Ferris; January 18, Mr. Boyle; January 25, Dr. Brown. The Thursday evening socials are very largely attended. Hereafter coffee and refreshments will be served by Mrs. Levergood. Mr. Fred Berne, president, is planning a sur-prise masquerade at an early date. Tuesday evening circle will be held at the residence of Mrs. Dr. Fish, 119 Congress street; January 20, at the residence of Wm. Stacy, 131 Charlotte street. A large party of friends gathered at the home of Mr. Stacy to celebrate the first birthday of Baby Willie." Henrietta L. Lichtig writes: "At the semi-annual business meeting of the Engledood Spiritual Union the following officers were elected: President, T. J. Russell; vice-president, Mrs. George Brooks; corresponding secretary, Mrs. Henrietta L. Lichtig; financial secretary, Mrs. Clara Van Camp; treasurer, D. M. Graham. Good talent has been secured for the winter, Mr. Oscar Edgerly officiating during January, and Mrs. Catherine McFarlin during February. The Ladies' Auxiliary will hold its elec-tion of officers at its next regular meet-

ing. We have inaugurated a series of socials to be held at the homes of differ-

ent members for the purpose of fitting up a dining-room. The first will be held

at the home of Mrs. George Brooks,

6600 normal avenue. Tuesday evening,

January 13. On Thursday, January 15,

a supper will be served from 7 to 8 p.

m., in Hopkins' Hall, 528 W. Sixty-third

street, where it is hoped all friends will join in welcoming our brother Oscar

Edgerly.'

he promises to make "a gem of purest ray gerene" of it, and it will be, if he does his part as well as its author has. All who subscribe in advance get a 25-cent pamphlet for twelve cents. and Dr. Clarke gets a meagre profit for his hard mental toll in composing, and the trouble of mailing. Now is your oppor unity to ald a worthy teacher, and get many times your money's worth in return. Send your orders at once to him at No. 7 Winthrop street, Roxbury, Mass

Dean Clarke's poem, "The Triumphs of Man," has gone to the printer, and

M. E. Blodgett, corresponding secretary, writes from Minneapolis, Minn.:
"On January 3, the Progressive Spiritualists Society of Minneapolis held memorial services for Abby Judson. Mrs. Talcott delivered a very beautiful address, after which J. S. Maxwell, president of the state association; spoke of his acquaintance with Miss Judson and admiration for her work. Following Mr. Maxwell, our honored worker. sure you that we are holding very suc-cessful meetings each Sunday at Ken-wood Hall, 4308 Cottage Grove avenue. Dr. Swanson, made some touching and appropriate remarks."

C. H. Figuers of Cleveland, Ohio writes: "Mrs. Alice Baker, of Cleveland, become very interesting, many able Ohio, who is a worthy woman and an honest, truehearted medium, is in need of financial aid. Her aged mother is ill, not expected to live. Mrs. Baker is confined to her bed with a severe attack are full of thought and instruction for of quinsy, and is unable to help either herself or her mother. Her work, is of course, at a stand still. Anything sent to her will be appreciated. Mrs. Baker's address is the Devonshire, Brown-ell street, suite 5, Cleveland, Ohio. Let us help our sister." We believe Mrs. Baker to be an excellent medium and worthy of assistance. There is esti-mated to be at least 5,000 Spiritualists in Cleveland, and they should see to it turing for the Englewood society. Mr. that Mrs. Baker does not suffer. Each locality should as far as possible minister to the wants of its unfortunate workers, and not call on the general public for assistance. The practice is a bad one, this shirking of home responsibilities and calling on the general pub-lic to contribute. That should only be

> Mrs. C. H. Hubbard writes: "After reading in The Progressive Thinker of January 10, 'Vivisectionist Rebuked,' I feel more than ever the helplessness of women who are denied a voice in the administration of the affairs of their country; but there is one way by which they can make their influence felt towards ending the savage butchery now practiced in the name of medical investigation: that is by refusing to employ any physician who practices or advo-cates vivisection. By touching their pocket, their only vulnerable point, it might have an effect. Women, let us

the last resort.

The Progressive Lyceum.

To Lovers of Truth: -- "The Progress ve Lyceum" has gone out into the world with its message of gladness and good-will, for the four weeks of December, and I want to let the workers in the vineyard of Truth know how much progress has been made in this department of our beautiful cause of Knowl-

About three hundred of each issue is mailed, and from every side come words of encouragement and commendation. Small the paper is, but that gives room for growth, and as support justifies it will increase in size. want to hear from Lyceums everywhere and receive their suggestions of how to proceed. There is no argument necessary as to the importance of the lyceum work; we all know full well how neces-sary it is to teach the child the facts which we would have form the foundation of their life and character. This is the object of the Lyceum and it is time for Liberalists and Spiritualists everywhere to get their children into these schools of liberal and harmonious education that they may be taught the

true and the beautiful.

The Progressive Lyceum is a weekly to the life study of Andrew Jackson Davis, the respected Poughkeepsie seer, and January will be devoted to the life study of those valuable workers, Mr. and Mrs. G. W. Kates. We have cards bearing the picture and some favorite savings of the worker, to be used in the yceums, and they are valued wherever they have been used. The paper is seventy-five cents per year, and the cards

are one cent each. We furnish papers in Ohio, Maine, Texas, Iowa, Pennsylvania, Missouri Connecticut, California, Rhode Island, District of Columbia, Wisconsin, New Hampshire, New York, Indiana, Illinois and Massachusetts. Where are the other states? We hope ere the month of January passes to hear from many of the other states and from the places in the states mentioned that have not secured this organ for the advancement of the lyceum movement. The National Spiritualist Association has appointed me National Superintendent of Lyceum Work, that I may become your servant, and the only way for me to efficiently serve you is for me to know what you want. And I promise to do my very best to satisfy you one and all. So come on and let me hear from you; we must do more this year than ever be fore for the children, for they soon will be the men and women to lead the cause to fields of greater usefulness. Wishing each and all a very happy and prosperous New Year, I am always,

JOHN W. RING, National Sup't. of Lyceum Work, Spirit ualist Temple, Galveston, Texas.

Divinity in Humanity, or the New Therapy.

In No. 683 of The Progressive Thinker, I noticed an article by Jas. C. Under hill, which interested me very much, as have had some experience in such things myself. In one case, I met a lady, having a severe spell of sick headache. I told her I could cure her head, if she would allow me to put my hands to Ottumwa, Iowa, and delivered in all on her head. She said it would do no good, for it would ache until sundown I told her I could. She insisted that I could not. I told her I would cure it in spite of her resistance, that in ten min-utes her head would not ache, and with a positive force of will power, without saying a word, I cured her.

God helps those that help themselves. When human beings learn that nature's divine law is spiritual, and that Jesus Christ is the power of the spirit made manifest in the flesh, and came to fulfill the law, and cast out all things that transgress the law, then human beings of sittings in private residence. seances are conducted under test condi. of peace. Priestcraft has crucified the Christ of spiritual life and light in the human mind, by teaching a false Christ, born of a false virgin; and the angels are coming to destroy their false teach gis, Mich.: "In order to hasten improve- ings and resurrect the crucified Christ ment in Mrs. Denslow's health, I find a of life and light, in the human mind where each one's Christ is born of the spirit, and not of the flesh, for holy virfue is the mother of all spiritual light in the human mind.

A. C. DOANE. Summerland, Cal.

"Meatless Dishes." Very uneful. Price 10 centa "Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Pricit S cents.

-		Jan. 17, 10		
	PRICE-LIST AND CATALOGUE OF BOO	BOOKS.		
	Character Building. Thought Power. Ralph Waldo Trine Child Culture. Newton N. Riddell		35 65	
	Christ Question Settled. Dr. J. M. Peebles	1	30 25 50	
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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hear- A. The chapters referred to are II. The parties who present these critical interest in the present time is but little of news to report who lacks the aforesaid qualifications the compels the answers to be made in Kings, 19, and Isaiah 37, which are alike cisms or exposures for publication, at the present time; the routine work unless endowed with more than ordinate the contract of the co with waiting for the appearance of several weeks ahead of the space given, Bible! and hence there is unavoidable delay.

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 ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

rit? The close attention and severe sometimes relieved by letters, fresh and cheek, the assumption of superiority, and ignorance of their writers. One has just came, and I, will take my readers | tenth of mankind to a hell of fire, for dointo confidence, and allow them to read. ing exactly what he forcordained they It is not much, I am sure they will should do. agree, that the writer demands for ten cents, with a possible fee of two dollars if everything comes his way:

"Deer Sir:-I should like to get positive evidence that Sperritualism is a Fact. Please get some sperrit to come Notes and News From right here to me and make himself vissibel or in some way prove that he exists. If you can't, or haven't time please git some one to do it who can, that is if such a thing is Possibel. If man great. Sometimes, a man, in less He is a lovely little fellow and his sing- the N. S. A. will not erect a mediums' Somebody could produce sperrit Phethan a lifetime, so builds and solidifies nomena to occur Hundreds of miles an organization, that it will carry his away there would be no charge to sus- name and deeds down to posterity as pect Froud. Now as soon as the Sper- the Father Founder. We need not point rit-you send-has been around, I will to Jesus, Mahomet, Confucius, Buddha, send you 2 Dollars. If you or no one as instances of this. We have an exwill accept this offer, the Spiritualism ample at the present time, in the Salvais not for the Poor! I shall believe tion Army and its General Booth. what a Chicago paper said in answer to Wherever there is civilization, there the question about Spirritualism, that it march the soldiers of that army, on was the nastlest Fraud and Humbug.

Priest who wanted to know the truth, overthrown, from their resting places in went to the Sperrit Temple of Boston. the gutters and the slimy ooze of mis-No phenomena occurred, and after the fortune's dregs. Thousands owe the meeting he went to the owner, the man fact that they have accepted the last who has spent a fortune building the chance, to the Christ pity of the uni-Temple, asking him why no phenomena formed soldiers of this great camp, altook place. The man turned on him ways and everywhere mobilized for acand in a brutal voice told him to "go tion.

ar want your answer right away. If you the wolf send me a message from a Sperrit, that I personally been attend a Sperrit, that I personally before he died, to be in his own deministration. The last support and financial help of all Spirit.

Mrs. Eme M. Watson, Martine, Ind., writes:

"Ilypnotism opens the road to health, happiness, and case a person does not administer drugs is yet a hale, vigorous man, whose keen hearts; universal symbathy is with to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and plant with my knowledge of it for any health, happiness, and to the sick, but uses water, Magnetism, being the road to health, happiness, and the road to health, with the second to health, writes:

All water and recombine the road to health, writes:

All water and recombine the road to health, writes:

All water and recombine the road to health, writes:

All water and recombine the road to health, writes:

All water and recombine the road to health, writes:

All water and recombine the been attend a Sperrit, that I personally perception, steady persistence, and the support and financial help of all Spirit which and writing, his own language, and behind him ever working for good to the support and investigators in the locality; the signed with his full name the 2 Dollars the race. Looking at his career, since and, on the other hand, if the medium

can call on "Mahatmas," to chase on their errands. So had Aladdin a lamp which by rubbing he could invoke genii, but I must confess that Spiritualism has but I must consider a knowledge of the work. There have been no direct the public failure; I consider a knowledge of the standard of the work. There have been no direct the public failure; I consider a knowledge of the standard of the work in the public failure; I consider a knowledge of the standard of the work in the public failure; I consider a knowledge of the standard supplied no ring, lamp, incantation; no so gloriously won. He was, and is a ities do not earnestly hant down the genil, or Mahatmas. On the contrary it teaches that spiritual beings have their own who wanted to help those own spheres of activity, and cannot be were in sore need of help. He has process of spreading this philosophy which is not interrupted or suspended commanded.

As the world will not burst nor Spiritualism die if this correspondent is not We still live. The majority of the den receive a set back by such occurrences convinced, he will have to believe with izens of this burg celebrate after the as have transpired lately in Rochester, the Chicago paper that it is a "nastiest | African fashion of making all the noise

send a "sperrit" for "2 Dollars." Pos- Year that he has come into a most ensibly if I could, that spirit would find thusiastic, stirring world of bustle and conditions such, that manifestation of husiness. Crowds filled the streets. its presence would be impossible. The blare of horns was like of volleys clusion would be drawn that no spirit a lot of scattering shots. When the could approach, much less communi- "hour o' twal" had fully come, to the

The priest, mentioned is a typical speciment; he saw nothing and went hundreds of steam whistles, telling veillance. After all he has accomaway to lie! Anyone who has ever met those who could but listen, the baby the genial gentleman who in his zeal and generosity bestowed the Boston Spiritual Temple to the cause of Spiritnalism, would not believe his voice ever had a "brutal tone," though a hun-dred priests made outh affirming it.

The first part of the evening was the certainly, now, can have no cause to all fraud we will always exercise all inconsistent with this act are hereby dred priests made oath affirming it.

manifestations in the Temple! He was annual "Convocation Proceedings," rethe truth that they do not believe one a teachers' convention, in San Jose and parts of the state. The statistics show possible, either now or in ancient times. in filling other engagements, during his

cents was used as postage in sending to Fred Douglas, who was so long the the correspondent a book, with direc mediator between the white and the tions how he could form a home circle, black of this nation. and by opening the door for the en-

bigoted ignorance on this great subject quarter. Then Captain Cook and canni- kets, as California grown and prepared. so vital and momentous to every human balism. Now, civilization and the wan- We understand with all of this, there being! and on the other side the intense ing of a race. If we have a diagramlonging, the eager hope for light on the darkness. Oh, it is pitiable, and nation controlling the Candwich Islands work. But we are used to that. Sucthough we may laugh at its efforts, be-hind our laughter are toors hind our laughter are tears.

M. C. G.: Q. We have been holding tion, belongs now another gift from the our circle for some time without other Disposer of Events. The new cable is results than a few raps. What is the the first great link of the chain herereason of our failure?

T. J.: Q. Can our spirit friends We notice that Bret Harte's estate give us "tips" in the mining stock, now has passed through the usual state sur-

on the market said said to be in the iuterests of Spiritualism? A. Emphatically, no. Granting that spirits know and are willing to take part in the game, it would give the ad- kind and dispassionate consideration of vantage of certainty which would be phenomena in circles which bear evi-

next to robbery. It is fortunate that side of life; in other words where the rior knowledge, and are on the selfish plane which makes then unreliable, and Address him at Berlin Heights, Ohlo.

S. S. Rockhill: Q. What about the tion of facts is desirable, the only ob- adopted at the last nanual convention in ical and linguist blunders, therefore two chapters in the Bible that are ex- ject in view being to eliminate all meth- Boston, which few will deny are good we do not deem it advisable to ordain actly alike?

the most concensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deptered. Correspondents often weary and the division into verses, which must do so from actual personal experious of the home office goes on as usual; the must do so from actual personal experious of the home office goes on as usual; the missionaries are busy, which the public knows, from their frequent articles in historical narrative, given as inspired this unwholesome work with love for need of more missionary work, and we fer the rites of ordination on any one. recated. Correspondents often weary cluded verbatim in a later prophecy, all, and malice towards none, having hope to see it extended in time to every Secretary N. S. A., Mary T. Longley.) and cited as inspired prophecy of one of the best interest of the cause at heart. quarter of our land. Our free library Resolved, That we as Spiritualists Ten Thousand Copies of a Valuable their questions and write letters of in- the greatest prophets, in evidence of Honest mediums will rejoice that prom- is doing its usual good work, and each owe a debt of gratitude to that noble quiry. The supply of matter is always the infallibility and sacred origin of the inent Spiritualists have voted to separ- day brings seekers after truth to this veteran worker, Dr. Andrew Jackson

thorship. It is a straw which shows clearly the origin of that compilation, of slow growth, and uncertain origin, the Bible. The compilers allowed a chapter of supposed history to get interpolated into prophetic utterance, and thus become excessively large, especially let- gave us an insight into the methods by which the Holy Book slowly grew out of the efforts of a priesthood. The hand of man, not of God, is impressed on of nature; the crude ideas of human rights, the severity of credulous ignorpriestly caste, is reflected from every All Good, but ignorant, cruel, superstitaxing called for by the crowd of questious, cravenly fearful man's idea of tions which come to this department is God, that is inculcated, from the Jehovali, whose robes are clotted with the breezy, or amusing for the infinite blood of nations he has trodden in the wine-press of his wrath, to the God triune, who remorselessly condemns nine-

DR. PHELON'S LETTER.

one thought intent, the alleviation of "And in another paper I read that a human woe and the lifting up of the

Commanding Gen. Booth has been in "I enclose Ten Cents to pay you and I San Francisco, to the great joy of his and if the medium proves the genuine- the violent death of their only child, their fitness to practice medicine. In his work began to attract attention, we rejects or refuses to arrange with the We know of no formula, or incanta- see two main points of action; the thortion by which we can make a lackey of ough organization of the machinery; ists and the public in general, by puban immortal spirit. Our Theosophical and his own keeping in personal charge lishing the result of the committee in friends have this art, and their "adepts" of the moneys proffered for his use for the local papers. Only through a meas-

done what he could.

It is nearly 2,000 miles to the home of possible, either to scare the Old Year

volume of sound was added the ringing of steeple bells and the outpouring of 1903 was born and "mother and child were doing well."

The Hermetic Brotherhood held its spent in social converse. As the hour The priest might have been so inso- of transmutation approached, they be dissatisfied.

as efficacious as the Bible laid at the mitting postage for the same, will, in door to drive away witches. He saw future please address, "Secretary of the nothing. There was nothing to see, and Hermetic Book Concern, 509 Van Ness for railway transportation increases, may be eliminated from our ranks.

Asserts everything a fraud, because of avenue, San Francisco, Cal."

There was nothing to see, and avenue, San Francisco, Cal."

There are rumors of efforts made by all the rumors of efforts made by a this failure! I presume it would be Booker T. Washington, the apostle of the African race in the United States is there are rumors of enorts made by all Resolved, That we congratulate the while very oppressive on honest physical regularity and the African race in the United States is easy to get any required number of the African race in the United States, is priests to testify that they never saw a backed to leafure the distance and save time, or add characterized the movement, as well as the received the movement, as well as priests to testify that they never saw a booked to lecture in this city at an early another competing line to those already spirit manifestation, and if they told date. He has been in attendance upon

The "2 Dollars," large and desirable trip to this part of the country. His electricity for producing motor power. sum as it is, cannot be ours. The ten life, work and bearing is very similar

At last, the Pacific cable touches Hontrance of his spirit friends, receive their messages without price.

Alas, the ignorance, the dense and bigoted ignorance on this great subject.

Alas, the racine cable touches Honolulu, and an intelligent intercourse is to put into jeojardy the liappiness of possible. What a difference between visions no one can succeed in palming of "any old thing" on the Eastern mar
To Restore Medical Freedom we print herewith a bill which the possible. What a difference between visions no one can succeed in palming of "any old thing" on the Eastern mar
Then Captain Cook and person, of any combination of their legislature of various prive them of their legislature of various and more fruit as the years go by. This ness of any person, of any combination of the privation of their fellows, or by which they may devisions no one can succeed in palming of "any old thing" on the Eastern marcific Ocean, with all its possessions of Oriental wealth. To the American naafter to bind together Asia, Africa and A., You should take in new members. America, in such fashion that no vested

interest can intervene.

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A VERY LARGE MAJORITY.

A very large majority of prominent Spiritualists-almost unanimous-have expressed opinious favorable to a calm, considered even among gamblers as dence of not originating from the spirit

ods of deception from the public circles. and worthy of their source.

MEDIUM RAYMOND,

The Rochester Spiritualists Don't Like His Methods.

To the Editor:-Considerable excite ment was aroused among the Spiritualevery chapter and line from Genesis to methods of a clever trick medium by Revelations: The imperfect conception the name of Albert Raymond. He worked his tricks pretty nicely, and many new investigators as well as old ance, the designing selfishness of a believers in the spiritual phenomena were fooled, disappointed and discourpage. It is not of God, the Infinite, the laged, and myself and family paid for another lesson to learn to separate the true and real gems from the artificial

> Raymond did his work quite cleverly in securing his prey. He has given lectures for the past thirteen weeks before good audiences, at the I. O. O. F. hall. He is of a pleasant nature; is a singer; plays the piano and of quite a social character. I will describe him as follows: He is short; about 5 feet in height; fleshy and heavy set; dark com- cided not to build a mediums' home on healthy and strong looking and which was wise, since the property on ought to be able to make a living with- that land has been burned; as it is, this Spiritualism and its mediumship.

Sometimes an organization makes a name is Ray. He is about 8 years old. quested that the public take notice that ing on the platform was appreciated by home anywhere in Michigan, nor at any all in the audience; consequently Raymond had easy work to lure the people to his seances.

My main object in writing this is that I would suggest for the benefit of all Spiritualists and investigators of spiritual phenomena, and in protecting the public in general from fraudulent mediums, the following: As soon as Spiritualists in any town or city see or hear of the announcement or advertisement of a newly arrived medium, the Spiritualist society, if there is one, should send a committee to the medium, with the intention of doing good and care. earnest work for humanity, she or he

process of spreading this philosophy We have had New Year's eve and day. the true medium and its hard work will

and are occurring in many other localthis correspondent. It is a long way to his way back; or to assure the New lities.

So far away as not to be able to find lif your valuable Progressive Thinker send a "sperrit" for "2 Dollars." Possame before the readers, I certainly would be pleased and rewarded. Enclosed please find newspaper clip-

From the sphere of the letter, the con- of musketry; now in platoons and then pings for verification of my statement. ROBERT B. HAHNEL. 766 Gaurau avenue, Rochester N. Y.

> plished and left on record, his holdings our philosophy and religion; that we deare valued at only eighteen hundred dol- | plore the attempts to injure the reputalars. But who will undertake to com- tion of our mediums, especially by those pute the value of the brain assets which who call themselves Spiritualists. That annual watch meeting at its headquar- make up the largest part of his estate? while we uncompromisingly denounce

> > centering in San Fransico and other an increase in the use of fuel oil and This indicates an increase of raw products—two profits instead of one. Our must also be a vast amount of routine cess to everybody for 1903.

W. P. PHELON, M. D. San Francisco, Cal.

Spiritualism is booming! Never before so many first-class mediums who frage should be granted to all on equal bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every organize into local societies, that all lo-Spiritualist in the land needs it, in or- cal societies should organize into state der to keep posted in current events. If you can't send a dollar for it, send 15 all state associations should join the cents'for three months.

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Association. given to deception. The best way to phosphorescent paint, false whiskers, all of whom we feel sure are interested offend the educated taste of the average gauzy drapery, etc., aided sometimes by them wholly alone.

Indicate the distribution of the resolutions and its good work them wholly alone.

Indicate the distribution of the average gauzy drapery, etc., aided sometimes by their illiteracy, and often for humanity. Inclosed I send a copy neutralize the aesthetic effect of their trap doors. A dispassionate presentation of some of the resolutions that were spiritual teachings by their grammat-

ate the wheat from the chaff, while the office to borrow the books that are here Davis, for his numerous instructive and It is one of the oversights which are tricksters and charlatans, educated in on loan; every city in the country voluminous works on Spiritualism and place, and all are treated with equal that make false claims as to their au- and Boston, will be sorely vexed.

| On loan; every city in the country in the papers could be found. Our free literature-in the shape of leaflets, tracts, worker, J. W. Ring, is foremost in the its work. labor of love for the children, and is Resolved, That the thanks of this as-

> donation of two hundred dollars from a pleasure and great appreciation the friends have given it but little malice, thought; perhaps they will do so after the holiday drain upon the purse is no

As our friends know, it had been deplexion and thin black hair. He is the N. S. A. land at Reed City, Mich., its building, and we expect to have no other place at present; not only because the public did not respond to the call for funds for that purpose-except in occasional instances-the result being only about five hundred Mollars outside sembled that: of the fifteen hundred given by two

> thoughts and blessing go to them. MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

N. S. A. Convention of 1902. which is not interrupted or suspended will be slow, and the ground gained by by the dissolution of the physical body, and that a knowledge of conscious individuality after the change called death, with the power under properly adjusted conditions, to communicate with, mortals, is the basis of Spiritualism. We affirm that the higher demands of Spiritualism are answered only when man kind so completely responds to the call of spirits as to meet them upon a common plane of consciousness where communion between incarnate and excartual interest. Therefore, be it

nated spirits becomes of equal and mu-Resolved, That we hold mediumship to be the very foundation of our Spiritual structure, and all attacks made care in passing judgment; that we will. The outlook for our state, during the to the fullest extent of our power, pro-

gation, whose benefits are widening in which the genuine mediums can be protheir scope every year, promise for us an- | tected, as well as one of the most effi-

communion. Legislature has done one thing worthy | record as opposed to any possible condiof commendation, likely to bear more tion which may permit the avaricious-

conception, too prevalent in the past,

posed to all inroads upon human free peals the present laws, which are so op-dom, and that it is strongly in favor of pressive upon reform physicians, and the abolishment in every state in the especially magnetic healers. We print Union of capital pinish ment, compul- also the foot-note, which explains itself. sory vaccination, arlitrary Bunday laws, Those of our readers who feel like enand any form of legislation which gives dorsing the bill, should write to that efspecial recognition to any school or fect at once to Dr. Bland.

. Resolved, That as the Gause of reform demands the effectual work of woman, and that as woman Kannot work effectually without the franchise, suf-Resolved, That we believe all spirit. Deeds of Darkness Disclosed terms. ualists throughout the country should

National Association.

the demand of the public for that length of time, and we would encourage the construction of edifices, halls or temples to be used exclusively, if possible,

for spiritual purposes. Resolved, That all who stand as speakers or "pastors" on the spiritual To the Editor: -All connected with rostrum, in addition to natural and spirspirit intelligences attracted to those medium, apparently, or otherwise, does the management of the N. S. A. extend itual gifts above mediocrity and a good in such business, have not such supe- the manifesting with the aid of artifi- greetings and best wishes for you, in moral character ought to be sufficiently cial toggery, tying with ropes that do the New Year; our greatings and good educated to enable them to use the Engnot tie, illuminated artificial garments, will also go out to your many readers, lish language correctly, otherwise they

any person in the spiritual ministry

before the world on an equality with and so forth, is called for freely, and we other denominations, we must go before Philadelphia, Pa., is a novel institution. hear of its missionary work in many it on an educational basis equal to that places, mostly remote from mediums or which other denominations provide for It is chartered under state laws, with a meetings of Spiritualism. As Mr. Hud- their workers, and that as that noble capital of \$100,000, for the purpose of son Tuttle is busy with his work as Ld. veteran, Morris Pratt, has donated to teaching Personal Magnetism, Hypnoitor-at-Large, the N. S. A. expects that the Spiritualists of America a college tism, Magnetic Healing, etc., by corresthis new year will prove one of greater | building-and as three of the directors triumph and blessing for the cause, and of that institute are taken from our pondence. ists of Rochester by the exposure of the that the lyceum movement will also board of trustees-we shall do all in our take a new start, since that carnest power to direct and aid that school in lege has issued a remarkable work on

> er for good for adults and children alike. press which has so faithfully and gener-I am happy to report that our fund for ously aided in furthering the cause of friend of the N. S. A. secretary, who growing tendency on the part of the does not desire to have her name ap. secular press to treat us fairly and repear. The Mediums' Relief Fund occa- spectfully and to report the sayings and

(Signed) F. A. WIGGIN. MOSES HULL, DEAN CLARKE, FREEMAN W. SMITH, STELLA A. FISK, Committee on Resolutions

A BILL

He has a little boy with him whose loss to report in this direction. It is re. To Regulate the Practice of Medicine Surgery, and Midwifery, Provide for Registrations of Physiclans, Etc.

> Be it enacted by the Senate and the House of the State in Legislature as-

members of our board; but also because enter upon the practice of medicine or to be derived from this mighty power. cumstances allow. One of our pension- that purpose, also a statement of the the benefit of readers: ers has been taken in charge by some of system of medical practice they propose and make arrangements for seances or stitings under strictly test conditions, and if the medium is true, and came while the N. S. A. is relieved of her while the N. S. A. is relieved of her long, where and how long they have The terrible bereavement which has practiced, if at all, and such other facts most out of life; to those who wish to achieve suctive terrible bereavement which has practiced, if at all, and such other facts cess and live up to the full measures of their possiwill without doubt submit to the test; come to President and Mrs. Barrett in as will enable the people to judge of bilities. only temporary and temporal, yet we thic treatment, Hypnotism, Mental in trot people that I did not dream I could acquire. realize the anguish it has brought to fluence, Christian Science, or any other their darkened home. Our tender plan of treatment, that fact must be re- have used the methods of hypnotism taught by the

> as a business or profession. Section 2. Any person desiring to enter upon the practice of operative surgery in this state, shall be required to tisin, dyspepsia and paralysis of long standing; have Society, of the school of medicine to which he or she belongs, and shall have such proof together with a certificate of the State Medical Society recorded in the office of the recorder of the county.
>
> Section 3. A certified copy of the registration record provided for in cool.

registration record provided for in sections 1 and 2 of this act must be hung write to the American College of up or otherwise displayed in the office Sciences will receive, absolutely free, of the physician, surgeon, or midwife, the marvelous book that brought sucbefore he or she can legally begin practices to the above persons. It is intensely tice, and shall remain hung up, or oth- interesting from start to finish. It erwise displayed, constantly while he should be in every home. If you want a or she shall continue to practice. Section 4. Any person found guilty lege of Sciences, Dept. PL 9, 416-420

tration shall be liable to a fine of not you will receive the book by return less than \$100 nor more than \$500, and mail. shall thereafter be debarred from right to practice medicine in this state. Section 5. Any person entering upon WISDOM OF THE AGES, the practice of medicine, surgery or of upon our mediums strike at the basis of healing in any way without being registered as provided in this act shall not be legally entitled to receive any pay Revelations from Zertoulem, the for his or her services. Section 6. All acts or parts of acts

other immense harvest. As the demand cient means by which the counterfeit protection against quacks, that law can something regards the tendency to rise above the the people. Many of the most notorious quacks hold licenses from the State First Five Spheres, Etc. Written through the hand Board, while others pay the representa- of Carrie E. S. Twing. Paper, 80c. that the ends of Spiritualism were fully Board, while others pay the representaanswered by the simple fact of spirit tives of the law to let them alone. This bill compels the quack to show his record; they don't want to do that, so they convention hereby place themselves on are opposed to this bill. It abolishes the ring doctors are opposed to it.

the products of the earth. S. A. is op-states this winter and pressed to a passesolved, That the No. S. A. is op-sage, if possible. As will be seen, it re-

STARTLING FACTS,

This work devotes special attention

tions to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an Resolved, That we discountenance embodiment of facts and documentary the use of intoxicating liquors, tobacco, evidence of the pernicious influence of opium, and all similar articles that are the confessional; a trenchant showing up of Romanism, based upon standard Resolved, That we cordially indorse Catholic authorities; an eye-opener condition lectures, recently delivered in New Resolved, That we cordially indorse the idea of yearly engagement of such speakers as have inspiration, education and versatility of talent sufficient for manism. Cloth, 75 cants.

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At an expense of over \$5,000 the colthese sciences, ten thousand copies of which will be given away absolutely free. making his lesson weekly paper a pow-sociation be extended to the spiritual The book is elegantly illustrated with the most expensive engravings, and it is the defense of wills—which had become quite exhausted—has been blessed by a constant of decidedly the finest and most compressive exhausted—has been blessed by a constant of this association, and we also note with hensive work of its kind ever published. the It is the product of the combined talent of thirty distinguished hypnotic specialists and scientists. It thoroughly exsionally receives a dollar, but of late doings of our meetings without color or plains all the hidden secrets of Personal Magnetism, Hypnotism, Magnetic Healing, etc. It is full of surprising experiences, and makes many startling disclosures in regard to the use and possibilities of this secret power.

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addresses of some of the pupils so that he might communicate with them personally. Several hundred were offered, 10 cents. from which the reporter selected eightyfour. The replies received were more than sufficient to convince the most skep-Section 1: Any person desiring to tical in regard to the wonderful benefits the money thus obtained has been midwifery in this state shall, and they There were absolutely no failures. All turned into the Mediums' Relief Fund, are hereby required to have their name from which the N. S. A. is pensioning, and place of residence recorded in the had learned to make practical use of the and caring for, several aged veterans, office of the Recorder of the county in sciences. The following extracts are intending to increase the work as cir. which they reside, in a book kept for taken at random from the letters, for

J. W. Clinger, M. D., Springfield, Ohio, writes:

corded before such person shall enter American College of Sciences in two cases of difficult upon the practice of the art of healing, plete anaesthetic, and preferable to chloroform or ether. I acquired a practical knowledge of hypnotism Rev. T. W. Butler, Ph. D., Idaho City, Idaho, writes

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and Suggestions. If you prefer this bill to the medical This work was automatically tran- The Rollance of Jude Life and Times law now in force in your state, please scribed by George A. Fuller, M. D., a lee and of his Nazarogance, as to well deserve being told to leave. The presence of this priest, he assumes, made it impossible to many feet at long as a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering. Those assumes, made it impossible to have a very pleasant gathering and of his people. Given the courts and elsewhere all gentlement and of his people. Given the very law now in force in your state, please scribed by George A. Fuller, M. D., a life and Times are the courts and elsewhere all gentlement and the rains, supplemented by scientific irri- ganization is found the only way by and your letter will be used to secure uable reflections and suggestions. The paragraphs are short, suggestive and We think it gives the people all the inspiring. Every one of them leads to higher, grander, nobler.

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THE DIVINING ROD.

Interesting and Successful Experiments.

By reading the article in The Progressive Thinker of December 6, on the above subject, I am inclined to tell a little story, which I can do in few words. My father built a new house in Rush county, Ind., in the year 1849; and he wanted a well, but did not know where would be the best place to locate it; for some folks in that part of the world had dug very deep wells, yet found no water. So he sent for a farmer, several miles distant, who, it was said, could tell folks where to dig for water. The old man came on, and said if there was any water on the premises he could find it. He went to a peach tree, broke off a straight twig about two feet long. This rod he held in his hands by the little end in a horizontal position, and walked about awhile until he came to a place near the building where the rod dipped downward. He stuck a stake in ground at that point, and walked off some distance, and again held the rod some distance, and again held the rod in a horizontal position, as he approached the stake, when the rod dipped down as beiore. He then went off in another direction and repeated the process, and coming to the stake, the process, and coming to the stake, downward the rod would dip like a thing of life. He said, "Dig there and you will find water." Father asked him how deep down to water? The old man held the rod firmly with both hands, and started it to vibrating in a vertical direction; he counted the strokes until

it reached thirty and stopped there.
The vibrations were regular to the number 18, but it went on vibrating with a convenient reached the swaying motion to 30. The man said; You will find water at 18 feet, and more at 30."

A few days later father put the welldiggers to work at the place marked and they struck water at 18 feet, but not enough to give complete satisfaction; so they dug deeper and found a strong vein of water at 30 feet. The well was walled, a pump put in and the water rose up 15 feet, and we had abundance of the best water.

I remember one very dry year when some of the neighbors' wells went dry at the close of summer they came to that well for a supply of water, for we had plenty and some to spare. It is agreed and understood that some | work. In conformance with the wish

kinds of trees are suitable for the divining rod, while other kinds are not, and that the rod will move for some persons and not for others. I once met a lady searching for water and saw the mysterious movement of the rod in her hands when she came to the right place. I took tho rod in my hands and tried the experiment—it would not move for me. Water was found at the place she

This phenomenon of the divining rod is probably a phase of mediumship, and a large percentage of people possess it. Any persons-interested can experiment and ascertain their powers in this direction.

A. H. NICHOLAS.

Summerland, Cal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Passed to the higher life from his late residence, Lloyd, Texas, O. C. Tunnecliff, aged 74 years. He leaves a wife and two children, who realize their physical loss is his spiritual gain. Services conducted by Rev. Nellie S. Baade, Dallas, Texas.

Mrs. Grace Nickels Hinkel passed to the higher life, December 21, 1902. The interment took place on December 26, at Roschill Cemetery. The pastor of the Progressive Society, Mrs. Hilbert, officiated. A beautiful song, "Only a Thin Vell Between Us," was rendered by members of the choir. Following this a very touching address, well be-fitting such an occasion, was delivered by Mrs. Hilbert.

ALFRED CURTIS.

Mrs. Mary Barr Hopkins passed to the higher life, from her home in Sturgis, Mich., Dec. 30, aged 90 years. Thus another of the pioneers of this vicinity has gone out beyond this earthly ex-pression to take up her work in that sphere where environments are sweeter and opportunity greater than She was a woman who was loved by all for her kind words and helpful deeds, and an exemplary Spiritualist. The funeral services were held at the home on January 1, conducted by Dr. E. .H. Denslow.

December 28, Mrs., Piper, of Chicago, passed to spirit life. To her the highest knowledge had come. She knew she was going to her loved ones in a better land. Those that knew her loved her. Though we mourn in our loss, we rejoice in her gain. She was laid to rest in Forest Home under the beautiful snow. Services at the residence and tomb conducted by Mrs. Squire.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization."

Monday evening, January 5, at his iome in Baraboo, Wisconsin, Dr. James E. DeWolf passed to spirit life. For wenty-five years Dr. DeWolf was a resident of Englewood (part of Chicago) Ill., where he was sincerely loved by a

in the relation of a friend and counselor as well as physiciah.

During all the years of his residence in Chicago, he was a member of Mrs. Richmond's congregation (The Church of the Soul) and was a sincere student of the soul teachings. For three years he served the church as its president and since his removal from the city kept in touch with the church and its of Dr. DeWolf, Mrs. Cora L. V. Rich-

mond officiated at the memorial service which was held in the home, Wednesday, January 7. Many friends from Baraboo and vicinity listened with eager interest to the address delivered by the guides, who paid loving tribute to the life and work of Dr. DeWolf.

After the service the people were loth to allow Mrs. Richmond to depart without giving them one more opportunity to hear her speak, and she was pre vailed upon to remain and hold a service in Baraboo Thursday evening. 8. C. G.

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Thirty-first street, America Hall. diums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President. The Church of the Soul, Mrs. Cora L.

regular Sunday services for the Season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.s. Richmond at 11 a. m.

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue. corner Westermayenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m.; in Kimball hall, cornervot Wabash avenue and Jackson boulevard. (Dr. A. E. Burges, president; Mrshimagie Walte, pastor, Platform demonstrations and good mu-

service at Thurlian Glub Room, corner of 47th street and Cottage Grove ave-nue, every Sunday. Conference at 3 p. m. Lecture at 8 p. 8h. Conducted by

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