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VOL. 29.

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NO. 756

A REMARKABLE MANIFESTATION.

Dr. I. K. Funk & Wagnalls Company, the publishers, has written a large book. It is called "The Widow's Mite and Other Psychic Phenomena" (price \$2), and it is apt to stir up a great deal of speculation and discussion among those who love such matters. "The Widow's Mite" is the story of an alleged communication with Dr. Funk had with the spirit of Henry Ward Beecher about a year ago. The story was told briefly at that time, but Dr. Funk now makes known for the first time what really happened. It is so circumstantial, and is backed up with such a cloud of apparently reliable witnesses, that it is worth reproducing in Dr. Funk's own words.

STORY OF THE WIDOW'S MITE.

Dr. Funk's version of the affair is as follows: In the early part of February, 1903, having heard of a woman in Brooklyn, who every Wednesday evening gave spiritualistic "sittings" to her family and a few invited guests, I requested a mutual friend of the family and myself, Mr. Irving S. Roney, a gentleman who has long been in the employment of Funk & Wagnalls Company, and who has the confidence of us all, to secure for me an invitation to attend several of these meetings. I found the family plain, intelligent folks, in humble circumstances; the medium a delicate lady of 68 years, of little school education, refined in manners. The controls report themselves to be three in number—viz., a daughter of the brother by the name of Mamie, who died at the age of 7; and a friend of one in the circle by the name of George Carroll, and a son of the medium by the name of A. S. Jones.

The sittings are a kind of prayer meeting, a weekly reunion of the family, "living and dead," and have so been held, I am told, every Wednesday evening for over four years. No charge of any sort whatever is made, nor is there any collection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains. The voices are of a great variety; I counted in a single evening as many as twenty—some voices of children, and others of middle aged persons, and of old men and women; a few of these are the voices of Indians, and one of a jolly, typical Virginian negro. Each voice maintains its individuality during the evening and from one evening to another. Listening closely, I was never able to detect any confusion of the voices, or any occasion in the voices of Mamie and the negro, Aunt Eliza.

TESTS ALL "UPON HONOR."

The medium at these sittings sat behind a curtain in the dark. A light in a corner of the room in which we sat, controlled from the cabinet, made objects about us faintly visible—by it with a little straining of my eyes I could tell the time by my watch. The bedroom in which we sat the medium opened into the kitchen. The conditions were not "upon honor" of a test kind. It was all "upon honor."

The conclusion that this mediumship was a remarkably good case of second personality was almost fixed in my mind up to the time that I had the singular experience which I give below.

THE BEECHER QUESTION.

On my third visit I was quite tired, and sat quietly during the entire evening listening to the talk between the cabinet and the sitters—a "George," 11 o'clock the control named "George," in his usual strong masculine voice, abruptly asked: "Has any one here got anything that belonged to Mr. Beecher?" There was no reply. On his emphatic repetition of the question I replied, being the only one present, as I felt sure, who had ever had any immediate acquaintance with Mr. Beecher: "I have in my pocket a letter from the Rev. Dr. Hillis, Mr. Beecher's successor. Is that what you mean?"

CONTROL IS INSISTENT.

The answer was: "No; I am told by a spirit present, John Roekstraw, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'The Widow's Mite.' This coin is out of its place and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he looks to you, doctor, to return it."

HE REMEMBERS THE COIN.

I remembered then that when we were making "The Standard Dictionary," some nine years before, I had borrowed from a gentleman in Brooklyn—a close friend of Mr. Beecher, who died several years ago—a valuable ancient coin known as "The Widow's Mite." He told me that this coin was worth some hundreds of dollars, and under promise that I would see that it was returned to the collection where it belonged, he would loan it to me. Although a member of Dr. Richard S. Storrs' church, this gentleman remained a conspicuous friend of Mr. Beecher all through the famous trial which so severely tested the loyalty of many of Mr. Beecher's friends.

DECLARES COIN NOT RETURNED.

I said to the control: "The only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned," to which the control replied: "This one has not been returned."

AND THEN, AFTER A MOMENT'S SILENCE, HE SAID:

"Do you know whether there is a large iron safe in Plymouth church?"

been lost sight of; it is in a drawer in this safe under a lot of papers, and that you can find it, and Mr. Beecher wishes you to find it."

"I said: 'Do you mean that this safe is in Plymouth church?'"

He said: "I don't know where it is. I am simply impressed that it is in a large iron safe in a drawer under a lot of papers and has been lost sight of for years, and that you can find it, and Mr. Beecher wishes you to find it. That is all I can tell you."

THOUGHT IT WAS SENT BACK.

The next day when I went to New York I thought over this curious communication about "The Widow's Mite." I was certain the coin had been returned, but the insistent statement that it had not been returned and the curious fact that such an unusual piece of money should have been so positively mentioned all impressed me strongly. During the day my brother, who had been the business manager of the Standard Dictionary, called at my editorial rooms. I asked him, without telling him anything of the incident of the night before, if he remembered "The Widow's Mite" which we had used in the illustration of the dictionary. He said that he did, and in reply to my question as to what he had done with it, he replied: "I returned it." "To whom?" I asked. He said: "I don't know the man, but I returned it to the person to whom you said you had borrowed it." To my cross examination he repeated again and again that he was certain that it had been returned. In the afternoon, at our business conference, Mr. Wagnalls, the vice president of our company, and Mr. E. J. Wheeler, the editor of the Literary Digest, being present, I told them of my curious experience. Mr. Wagnalls said: "I never heard that you had borrowed such a coin." Tapping the bell, I called in the cashier and asked him: "Do you remember an old coin called 'The Widow's Mite' which was in our possession during the making of the dictionary?" He replied that he did, that it was given to him by Mr. B. F. Funk, and he was under the impression that it had been returned to its owner. I asked: "Are you sure of this?"

TWO MITES ARE FOUND.

He said: "I believe it has been so returned." I told him to go to the large iron safe (we have two safes in the cashier's office) and had his assistants help him see whether that coin was anywhere in the safe. In about twenty minutes one of his assistants came into the office and handed me an envelope in which were two "widow mites." The envelope had been found in a little drawer in the large iron safe under a lot of papers, where it had lain forgotten for a number of years.

In examining the coins and also the plate of illustrations in the dictionary it was found that we had used for reproduction the smaller and lighter colored one. The other was much blacker. I concluded that the light one was the genuine widow's mite for I remembered that we had sent both to the curator of the Philadelphia mint, who was an expert on ancient coins, and had asked him kindly to let us know which of the two was genuine. I instructed Mr. B. F. Funk, business manager of the dictionary department, to follow the information of this expert in making the plate. In the large iron safe in the interview with the control I had thought that this instruction had been carried out.

GOES AGAIN TO SEANCE.

The following Wednesday evening I attended this same Brooklyn circle. Toward the close of the seance "George" began talking. I said to him: "George, do you remember the request you made of me last Wednesday evening?"

He at once replied: "Yes, about the coin, the widow's mite?"

"You tell me which of the two is the right one?"

Without an instant's hesitation he answered: "The black one."

I was certain that the lighter one was the correct coin, as that was the one we had used in the dictionary. I asked him whether he was sure that it was the black one. His reply was instant: "Certainly." Then I asked whether he could tell me to whom it was to be returned. He said that he could not tell, but he thought it was to be returned to some place in Connecticut, but he did not know for sure. I asked him whether he could tell me from whom I had borrowed it. He said that it belonged to some friend of Mr. Beecher's. I wished to know what friend, if he could not give me the name. He said that he could not, but that he was shown a picture of a college, that he did not know what this meant unless that this man had been connected with a large school. I said: "Where located?"

THE OWNER DISCOVERED.

This information about the owner of "The Widow's Mite" was all correct as far as it went, for the gentleman from whom I had got it was Prof. Charles E. West, who was, at the time that I had borrowed the coin and had been for many years at the head of a ladies' high school on the Brooklyn Heights. But the curious thing was that so much could be told of the details and yet the name of the owner of the coin could not be given, nor could I be told with any certainty where Mr. Beecher desired the coin to be sent. The answer to my repeated sitting and two future sittings: "I cannot tell you; I do not know; for some reason Mr. Beecher does not tell."

AT A CLIFF WITH ANOTHER MEDIUM

Following week I asked these same two questions of Mr. Beecher, who was said to be present. I was told by the control that Mr. Beecher said that he was not

concerned about the return of the coin; what he was concerned about was to give me a test that would prove the certainty of communication between the two worlds, and since that has been accomplished in my finding the coin he cared nothing further about it. In the conversation at this second circle I had spoken of the finding of a coin that had been returned, and the clew to the evidential value of this later interview as a test.

After receiving the surprising answer from the control, George, that it was "the black coin" which was the correct one, I sent both coins again to the Philadelphia mint, without giving them any indication or clew of what had taken place, simply requesting to know which of the two coins was the genuine "Widow's Mite." The reply that came back was as follows:

SOME OF THE AFFIDAVITS.

"Mint Service, Office of Superintendent, United States Mint, Philadelphia, Pa., March 14, 1903.—Funk & Wagnalls Company, 30 Lafayette place, New York. Gentlemen: Our best authority on Jewish coinage is the book of Frederic W. Madden, M. R. S. L., assistant in the department of coins and medals, British Museum. He describes the larger of the two pieces as having a center knob, surrounded by six stars or lobes, in which is written in Jewish characters the name, when translated—Jehonathan Hamelk or King Jehonathan. The reverse contains the figures of an anchor. The time of this king is given as that of Alexander Jannaeus as 105 B. C. to B. C. 78."

"The second and smaller piece is evidently a copy, made at a comparatively recent date, of a coin representing a later date than the first piece, the reverse of which is filled with Jewish characters representing, when translated, Jonathan the high priest and the confederation of the Jews, written in a wreath of laurel or olive. The reverse has two cornucopias and a poppy head with a dotted circle, and its time not later than 78 B. C."

"ALBERT A. NORRIS, 'Acting Superintendent.'"

It was the second and smaller coin that we had used by mistake in the dictionary; the larger is the "black coin" and the one that we should have used, and which we have ordered on the above information to be substituted in the dictionary plate in the next edition. The envelope containing the two coins when found was sealed, and on it were written these words:

"Dr. Raymond: The widow's mite—please put in vault for safekeeping. Value \$125. B. F."

"This envelope contains two widow's mites—shekel, half shekel, and denarius."

Nothing else was written on the envelope, but in the preface to the dictionary there is this statement, speaking of the illustrations: "A widow's mite (which was engraved from an excellent original coin in the possession of Prof. Charles E. West of Brooklyn, N. Y.). Unfortunately, few people read the preface to a dictionary."

Mr. Roney is one of the most truthful men I have ever met—in my judgment incapable of falsehood or trick.

CONCLUSION DRAWN FROM FACTS

Mr. West assures me that no other members of his father's family knew of the loan of this coin or of its absence from its place in the collection.

I believed the coin had been returned. This was not a case of forgetfulness, as my belief was based on the natural thought that my instructions for its return had been carried out.

Mr. B. F. Funk's belief that the coin had been returned was also not a case of forgetfulness, as he, too, believed that his instructions had been obeyed.

Mr. Raymond's (the cashier's) belief was a case of forgetfulness. He intended to return it, but forgot to do so. 4. Neither of the assistant cashiers knew anything about the coin. They tell me that they never remember some three years ago to have seen the envelope, but that they knew nothing whatever about the contents except what was written on the envelope; they knew nothing of the coins having been used in the making of the dictionary and nothing of the history of our possession of them.

5. The cashiers alone knew the combinations of the two safes.

6. The cashier's department is a single room about thirty feet by fifteen feet.

7. While the safes are open there is always at least one of the cashiers in this room.

8. Mr. Roney was the only person at the seance with whom I had any previous acquaintance.

9. Mr. Roney declares to me that he never saw inside of the two safes in the cashier's department, and says in his affidavit he never had heard that we had had such a coin in our possession, or that we had used such a coin in the making of the dictionary.

10. On careful inquiry I am assured that there is not the slightest acquaintance between any of the cashiers and the medium or her family; they live widely apart in the crowded city of New York.

11. Both Mr. B. F. Funk and myself believed that we had used the West coin in the making of the dictionary, and we had no thought or suggestion from any source to the contrary until the information came through the spirit control that the correct coin—the black coin—was the one we had not used, and then we were sure that the spirit control was in error. We did not yield this point until after we had received the above mentioned letter from the Philadelphia mint.

12. No talk or question, not a word, led up to the direct inquiry, from the control about the coin, and this is true also as to the questions and answers given which made mention of the black coin as the one to be returned.

13. All efforts failed to secure from the spirit control on three succeeding evenings the name of the person to whom

the coin was borrowed and the name of the person to whom it was to be returned.

THEORY OF FRAUD.

The difficulties this theory meets: 1. The medium is an elderly lady, 68 years of age, against whose simple honesty I have not heard a whisper, although careful inquiry has been made of those who have known her for many years.

2. The medium now visits her home something like twelve times, and have watched her carefully—even when she has been under severe stress. My judgment of her is favorable. She seems wholly artless, simple minded, tender hearted, and ideally truthful. As my experience is that mediums often degenerate morally, I would not vouch for the future truthfulness of any medium.

3. The medium up to date of this writing, March, 1903, receives no money for her sittings, and insists that her name shall not be given by me in connection with these sittings, as she does not wish any increase in the attendance; so it seems reasonable to exclude as motives of gain and notoriety.

4. The owner did not know that the coin was missing from the collection, and those who had access to the safe in which the coin was most, solemnly declare that they had not thought of the coin for years. Had there been a desire on the part of any one to commit fraud, it does not appear that there was opportunity to do so.

After an exhaustive investigation of all possible trick or fraud, it seems to me that this theory is eliminated. It may not be amiss to say here that for years I was editor in chief of a journal that made its mark as a fighting political reform paper of wide circulation; I think no one will deny that in this capacity I gained considerable reputation as an expert in unearthing frauds.

NEW DIFFICULTIES ARISE.

The difficulties this theory meets: 1. "The Widow's Mite" is a rare coin; there are but few of what are known as "originals" in existence; not one man in ten million has one in his possession, and the great probabilities are that I was the only man out of the six who had borrowed one and failed to return it.

2. The naming by the control of Mr. Beecher as one interested in the coin's return—a man who was a close friend of Prof. West, from whom it was borrowed.

3. The pointing out of its location in a "large iron safe," a lot of papers, a "large iron safe." This guess might logically have followed the first, for if it were known that I had the coin, it was likely, since the coin was valuable, that I would have kept it for safekeeping in just such a place. This reasoning, however, would have required a fairly shrewd business training, while the medium is an elderly lady who has had no training in business methods.

4. The designation as the right coin that one which had not been used in making of the dictionary. As there were but two coins, this might have been guessed; yet imitations of ancient coins are usually colored black.

5. The correct designation of the owner as a "widow's mite," and the connection with a "ladies' school," "on the Heights" in Brooklyn.

POINTS IN FAVOR OF THEORY.

A. The points that favor this explanation: 1. It was in the memory of Mr. West, myself, the head cashier, and Mr. B. F. Funk that the coin had been borrowed.

2. It is possible it was in the subconscious memory of the cashier, Raymond, that he had not returned it.

3. I have been an impressionist since the memory of the assistant cashiers that they had seen in the safe the envelope with the inscription on it: "This envelope contains two widow's mites."

B. The difficulties this theory meets: 1. My memory was that I had borrowed the coin returned, and I had never known the contrary; that I believed the coin had been returned, and I was the only one at the sitting who could have known that the coin had not been returned; hence in what possible way could the facts have been in the subconscious memory of any one present?

2. Had the medium's subconscious mind discovered, among the millions of things written on the millions of things, the fact that I had once borrowed such a coin, it remains to be explained how she knew that I had not returned it. My subconscious memory bore testimony to justify the opposite.

3. There is no probability that the medium had ever met the cashier, the only man on whose subconscious memory could have been an impression that this coin had been borrowed and had not been returned. How could she have picked him out from the millions of other men in the city of New York? Had she succeeded in this picking him out, then she would still have had the further task before her of finding out from memory the impressions on his memory this inscription about "The Widow's Mite."

ATTITUDE OF PROF. WEST.

A. The points that favor this explanation: 1. Prof. West's well known deep interest in his coin collection, and the friendship between him and Mr. Beecher in earth life, and the presumption that this friendship has continued in spirit life.

2. If the professor was interested in the return of the coin, it is likely that he would have remembered that I had it; and would have deemed it probable that it would be found in my safe; then, by clairvoyance, he could have thus located it and then the rest could be followed.

3. If communication between the spirit world and this world is possible from memory, it is quite likely that Mr. Beecher would have been willing to have helped to turn this matter into such a proof of intercommunication between the two worlds as would arouse wide attention.

THE CHALLENGE.

An Old-Time Spiritualists' View of It.

To the Editor:—Three classes are interested in the one thousand dollar challenge of Robert Hale, of Los Angeles, Cal.: The Spiritualist, the skeptic and the fraud hunter.

The skeptic and fraud hunter know that spiritual phenomena are all a hoax, a money scheme, a religious deception, a play on words. Oh! upon these high and holy Christian myths of soul-saving; those blood-saving influences, prayer, and all the other schemes for subjugating the ignorant, for the cash there is in it.

Mr. Hale's \$1,000 offer is to all external appearance a legitimate, honest business transaction, and I see no good reason why any well-developed materializing medium may not accept the challenge providing a guarantee from said Hale is given that all arrangements shall be made fair and just to all parties concerned.

It will not be a chance game, or a gambling unlawful effort, but a liberal offer of Mr. Hale to reach an all-important truth by one single demonstration.

F. W. Martin, of Elvira, Ohio, has made a very excellent offer (see The Progressive Thinker of May 7). Prof. Loveland, Esq. Dunn and others, have made suggestions and expressed their views upon this old subject in the same Progressive Thinker; in fact the 7th of May Progressive Thinker will pass as a symposium number on Materialization.

I hope no hypocritical religious, or blind materialistic influence will deter some strong independent medium from giving Mr. Hale the tests or light he is looking for.

This is not a religious controversy; it resolves itself into a simple problem for which Mr. Hale is willing to pay a nice sum to be satisfied about.

Thousands have gained the facts—the truth—for a thousandth part of the sum Mr. Hale promises to pay. He does not ask for any of the Spiritual attachments—the barnacles that have loaded down plain, common-sense Spiritualism.

Spiritualism, or the truth of continued life is no more a religion of any shade or brand, than is chemistry or geology; it's a demonstration, not a faith or belief.

Theism, the god and religious graft is selfish and thoroughly material and human, the result of past subjugating influences.

There is no more mystery in materialization than in the rap. Who can imitate the rap? Yes, who?

There is nothing new in materialization; it has ever attended Spiritual manifestations.

Spirit photography is new, and true; slate-writing and nearly all the modern manifestations are old as the hills, as old as humanity; the gods, heavens, hells, bibles, dogmas and isms, are all barnacle attachments upon the one simple truth of demonstrated continued life; there have never been any expressions more simple and important than life, love, and liberty; can that trinity be made more inviting by any additions? By any fanatical, ignorant, mythical schemes? Let go, let in the light of truth divested of every selfish attachment, and the frauds, and hypocritical fraud hunters and all humanity will be uplifted.

The class designated as fraud hunters by Spiritualists, as a rule the class who are engaged in fraudulent key business, that could not exist and thrive except by fraudulent methods.

The clergy, the doctors and lawyers, and a class of get-rich-quick business men and women, are developed and unfolded upon the fraud plane of life; these classes are the natural fraud hunters; they have grown into this line of business—deception. Be patient with them—they are being spiritualized. By observation you will discover that the preachers of all the isms, and the doctors of all the drug schools, are usually found in the front ranks as hunters and schemers. They are as sharp and apt as watch-dogs.

As soon as the people become sufficiently enlightened to dispense with the professionals, frauds of all kinds, material as well as spiritual, will be without occupation.

Let us move for a radical change all along the line at the beginning of the New Era that is in sight.

The writer has written occasional articles for the Spiritual and Liberal Press for the past fifty years, but has never felt good enough, wise enough, or just enough, to criticize or advise mediums, especially as a class.

He never saw one that was not human, either in the material or spiritual form, nor one that claimed to be a saint, or perfect. Mediums are just about as human, honest and truthful as the preachers and doctors, and a thousand times of more value and importance, than the professionals from my point of view.

As Brother Loveland has written, the fraud cry is not new, it's the same old song, and from the same professional class. When they assume they are seeking the good and interests of the cause, make them and be sure they will bear watching.

To say that frauds are destroying the cause, injuring Spiritualism, is only a selfish howl, a spiritual bugaboo; the spiritual devil of fear, the most fraudulent and injurious piece of deception known.

The fraud cry is an agitator and there is a class who can only be reached by just such methods.

Spiritualism—spiritual facts and truth—is not dependent upon fraudulent leadership, or upon the cause; the cause is dependent upon intelligent honest lives; upon the everyday effort and determination of each individual to live a spiritual life of love and justice.

DR. M. E. CONGER, Chicago, Ill.

Reading maketh a full man, conference a ready man, and writing an exact man.—Bacon.

If you see a man doing a thing and doing it well, tell him so. It will help him to do it better.—Bretton McNeil.

In a free country there is much clamor with little suffering; in a despotic state there is little complaint, but much suffering.—Carlyle.

COMPARISONS MADE.

They Will Set One to Critically Think.

It was stated in a religious journal a short time ago that it cost each convert in heathendom \$362. This is the most stupendous humbug that was ever practiced on a credulous people.

We send our condolences among the Mohammedans and Buddhists of Asia who destroy the time-honored faith of their fathers. The writings of Confucius form the most profound political and moral philosophy in the world to-day, and we are begging money of our people to send missionaries protected by the guns of the United States to destroy the religion of the Chinese.

The followers of Confucius are the most industrious people in the world and there is no sound reason why we should undertake to introduce the so-called Christian system into China. True they work seven days in the week and their work brings them happiness. For sixty centuries they have lost themselves in their work and they do not need to learn a better catchment. They have lived like frogs in a well for a thousand years; they are a good people, so let them alone.

If a Mohammedan missionary should drop into a Christian community and begin proselyting for his faith he would have to hump himself with back to the town or be treated to a coat of tar and feathers and a round on a triangular rail. But let a Chinaman hit a Christian missionary in the ear with an egg that has been better days, and the combined armies and navies of the world are ordered out to sweep down on China and erase the whole country from the map.

Does not the record of all history prove that the sword has never made Christians of an unwilling people? The hypocritical pretense that we carry Christian civilization into the Philippine islands with iron and dynamite shells, backed by land franchise grabbers, is a grand fraud.

We know what the English army has done for India. After three hundred years of the kind of rule that we find in a population of 300,000,000 less than 100,000 professing Christians. The army chaplain has done something, but the army sutler has done the rest. India is fast becoming a nation of inebriates, and the opium habit which English mercenaries introduced among the natives, has become well known universal.

The church claims that it is obeying the command of Christ, when he said to his disciples, "Go ye into all the world and preach my gospel to every creature." But why does it disobey all the rest of Christ's sayings? It is because there is money in the missionary business? Christ says, "Woe unto you that are rich." It is a very fine thing to be rich. Christ says, "Give to him that asketh." It says, "Impossible; join a charity organization instead." Christ says, "From him that would borrow of thee, turn not thou away." It says, "Not without good security at 6 per cent." Christ says, "It is more blessed to give than to receive." It says, "Get all you can." Christ says, "You cannot serve God and mammon." It says, "That is dead easy; God Sunday, mammon week days." Christ says, "Love thy neighbor as thyself." It says, "Look out for No. 1 first." Christ says, "Take no thought for tomorrow." It says, "Save, save, and put in the savings bank." Christ says, "To him that smiteth thee on the one cheek, offer also the other." It says, "Call a policeman and have him arrested for an assault." Christ says, "From him that taketh away thy cloak, withhold not thy coat also." It says, "Telephone for detectives, catch him that taketh away thy cloak, jail him for burglary." Christ says, "Lend thine ear and give it to the poor." It says, "What is it? Give all you have to the poor and be poor ourselves? Not much!" Christ says, "Give to him that asketh." It says, "What! We would not have a cent left in twenty-four hours. That is nonsense." Christ says, "Forgive your debtors." It says, "Impossible; business could not be carried on that way. Sue them, and recover damages if you can." Christ says, "Swear not at all." It says, "Prisoner, witness, lift up your right hand; do you solemnly swear, etc." Christ says, "See that ye despise not one of these little ones." It says, "You cannot look after all the rag-tail kids; you have your own family to care for." Christ says, "Whatsoever ye would that man should do unto you, even do ye also unto him." It says, "Well, it generally says nothing to this. A shrug of the shoulder is the only answer."

The church openly, deliberately, consciously and collectively disobeys all the sayings of Christ, who I have quoted, except the first one mentioned. It does not believe them or it would not disobey them. The so-called Christians may say they do. They may bow their heads and recite their creeds. They may think they do. They may even build churches and pay clergymen to tell them to believe, and how to do it, and assure them that they do believe. They do not believe. I say that they do not believe in the validity of the commandments. I say they do not believe, because they do not obey them. I say they do not obey them because they cannot. I say that Christians to-day, live in the midst of an economic system which forbids them to live the life Christ bade them to live. The fact that people still maintain churches and pay preachers to tell them to do that which they have not the slightest intention of doing, or even attempting to do, and could not do if they wished, is one of the most astounding paradoxes of human history.

MILO W. BARNES, Kokomo, Ind.

Simplicity, without which no human performance can arrive at perfection.—Swift.

Every noble life leaves the fibre of it interwoven forever in the works of the world.—Ruskin.

Only experience can show how small the savor is of others' bread, and how sad a path it is to climb and descend another's stairs.—Dante.

Reading maketh a full man, conference a ready man, and writing an exact man.—Bacon.

If you see a man doing a thing and doing it well, tell him so. It will help him to do it better.—Bretton McNeil.

In a free country there is much clamor with little suffering; in a despotic state there is little complaint, but much suffering.—Carlyle.

Against her breast a baby lies, Its little hands are pink and white; She gazes down with loving eyes And guards it fondly day and night.

Against her breast a baby lies That God has trusted to her care; She softly sings and gladly sighs And gently strokes the silky hair.

THE REVIVAL OF LEARNING

value of this is dependent on the distinguished characters who vouch for it. After discussing the various theories by which the fact may be explained, fraud, coincidence, telepathy or clairvoyance, and showing how impotent they are, Dr. Rhine concludes that there is sound evidence of a power.

person arrives at that of spirit communication. In the first place, he must not be deceived by the fact that he does not find evidence as to its acceptance. The author supports his story with similar psychic phenomena. Among these is "the finding of the last receipt by Swedenborg," a spirit indicating the whereabouts of a lost will, finding of note by spirits as reported by the Psychical Research Society, Dr. Minot J. Savage directed by the spirit of his son to papers of which the doctor knew nothing, finding of a bank-book known to Piper, a case of a control on many occasions upon conversations with the "controls" over various subjects, and it may be observed that the thoughts of these "controls," through uncultured mediums are of a high intellectual and literary standard. They are able to instruct and hold the attention of a man of the ability of Dr. Funk, and of themselves refute the charge so often made that all communications from the spirits are insanities and worthless communications. The author has devoted the results of the author's experiments in telepathy, clairaudience, physical effects without contact, materialization, spirit photography and of spirit identity. Not only his own investigations, but he gives a resume of those of Prof. James Rev. Minot J. Savage, Frederic Myers, Prof. Zollner, Judge Dalley and Alfred Russel Wallace. The researches of Prof. Wm. Crookes are lengthily given after four years of investigation. At the close of the book, Crookes wrote: "Be lieve me."

remembered that an explanation to be accepted by any value must satisfy all conditions of the problem. It is not enough for a person who has perhaps seen only a few of the inferior phenomena, to say "I suspect it is all cheating," or "I saw how some of them did it," or "I don't know." An exhaustive presentation of the methods and results of the great scientists who have investigated the subject is what Dr. Funk does not claim to be a Spiritualist. He does not wish to be identified with the movement. He stands on the threshold of the new era, and he looks on while he describes its course, and the storm and jetsam, the froth and scum which swirl on its surface, he remains steadfast and thinks he forms no part of it! He desires that to be distinctly understood, that his position may be known and not misapprehended, and that all those who have earnestly set themselves to the in-

investigation of spiritualism. His hesitations, his doubts, are arguments. He attempts to explain the manifestations offered by other theories than the spiritualistic fall of their own weight. The book which he has launched upon the world as his postulations he has launched as a life's work; which will become a mighty force in clarifying the turbid waters, and directing their course.

As Dr. Funk does not desire to baffle a Spiritualist, claiming that he "does not know," we will not disobey his wishes. We cannot see, however, wherein there is difference in the acceptance of psychic phenomena between him and the most ultra Spiritualists. Every Spiritualist says that he knows what he knows, and that he is ready to retreat or retract when he finds himself in error. Not one claims to have reached infallibility in conclusions.

Like them he stands aloof from it all. He is more attracted to its phenomena and demonstrations of its continuance after death, than to its magnificent philosophy, and its

ence of life here and hereafter, unimpaired. It fulfills all that it supplants old ideas with new interpretations, almost to revolution.

His book will be as "standard" with Spiritualists as his dictionary is "standard" with the English-speaking world.

A valuable feature, especially to the student, is a list of all the more important books on the subject, which has evidently been prepared with care, and impartial criticism.

Every thinking Spiritualist holds his beliefs as tentative. Dr. Funk has taken his lot with Myers, Crookes, Wallace, Zollner, Robert Hare, James and Van Leeuwen, and if they are Spiritualists, he is the peer of them all.

HUDSON TUTTLE.
Editor, *The Advance*, N. S. A.

Freedom's Heroine.

Lois Walsbrooker, who has served the cause of Freedom brilliantly and valiantly for so many years, has been under the cloud of illness for several weeks; for a few days past she has been able to go out a little, and she is now preparing to go away, hoping by chang-

to recuperate, so as to commence work again. I ask all to send their most loving thoughts of healing to her. She richly earned all the kind consideration and help which appreciative, grateful friends can bestow on her.

Her return into the freedom's service now, or later on, will hardly be able to ever realize what this brave woman has endured in her persistent unflinching devotion to the noble cause the sun ever shone upon! Nevertheless she let her banner trail, but has carried it safely forward to achievement amid such volleys of tyrannic wrath and through such fires of persecution as stoutest warrior hearts might well quail before! Not until a few generations have passed will the world be able to understand the bright and noble of her able service! Her logical mind refuses to be hindered by superstition, and

she will not yield a point against the truth, as it is revealed to her, though cannon, bayonets and prison menaces threaten her. The medievalistic sensitiveness of our heroine to the impact of the great liberators on the spiral slide of life has enabled them to sustain her against terrific odds.

Measure of Love's holiest tenderness and power these great souls will continue to bestow on you, dear Sister Lois!

May you find the renewal of health you seek, and on a brighter vantage ground than you have heretofore attained, again put on your working armor and step into the field. We shall greatly miss you here.

OLIVIA F. SHEPARD.

Harris, Wash.

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Novena in Honor of the Holy Ghost

to the suffering souls in Purgatory.

The faithful are earnestly urged to avail themselves of these opportunities to enrich their souls with the graces of God's Holy Spirit, that by the light and power of the Paraclete their lives may be sanctified and rendered fruitful in every good work.

Very faithfully yours in Christ,
MICHAEL TIERNNEY,
Bishop of Hartford.
John G. Murray, Chancellor.

FUTURE OPEN BOOK TO CRIPPLE.

Frank Spicer, of Dekalb, Ill., Interested Scientists by Psychic Power.

Dekalb, Ill., May 11.—Frank Spicer, a young man of this city, has become the center of interest to scientists throughout the country. His alleged psychic powers are the wonder of the community. At the age of 12 he was injured so severely that since that time he has been unable to walk, but he has managed to educate himself and is particularly well-informed on biblical matters. It is only a few years ago that his mys-

terious powers became known to many persons, and the gift of prophecy is said to be marvelous. He is credited with having predicted the terrible Galveston flood and the assassination of President McKinley, and more recently he foretold, as alleged, the wreck of the train that was taking passengers to the St. Louis Exposition. It is further asserted that, upon a stranger appearing before him, he at once will tell his name and business. Lawyers and other men are known to consult him with regard to their affairs. He is known to have given immediately the location of lost articles and the whereabouts of missing persons. Mr. Spicer has been offered large sums to appear in public, but steadily refused all such overtures.

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"A Plea for the New Woman." By Mary Chisholm, a tract delivered by her at the Ohio Liberal Society. For sale at this office. Price 10 cents.

Materialization a Fact.

On one occasion an Episcopal rector and myself and a few respectful but independent friends in this town procured the use of a room into which no medium had ever been. When ready, we sent a carriage for a little woman who is quite ignorant, who is known as

A medium. She brought no friend with her. The ladies took her into a little room and thoroughly stripped her and then put on a gown belonging to one of them. We then led her into the seance room which we had prepared as requested. We enclosed her in a thin bag of dark goods about the size of a long, narrow sheet, and I know she was in the bag until we ripped the bag and let her out. And from within the bag, sitting in a common chair, behind a dark curtain she gave a seance in dim light—and they did come out, male and female and little children. One little girl got on a palm leaf fan held by me, and talked to all of us.

I passed the fan on which the child stood around the circle, then it was returned to me, child and all. She told me who she was, and that she was the wife of a noble knight of France, but she was the daughter of a peasant boy.

had once lived in the flesh at such a place, but she said so, and there was indeed a child by that name died several years ago. I learn this on what seems to be good report.

I am not interested in the religious phase of the question, nor have I any philosophy for or against the Spiritualistic claim. I will leave that all to others—but there is genuine philosophy as well as a lot of fraud here. I am absolutely certain, just as was Dr. Huxson, of this:

There are some things about the communications that are quite disagreeable, but on this point, let us be honest if we talk, or wait until we know before we do talk. Some one will ask, "If not a spirit what?" I do not know. Which is a

least an honorable statement. From a spiritual standpoint, that the phenomenon at its best be unsatisfactory I grant, and assert, and to some persons may prove harmful because of vivid imaginations, etc. It is not to my mind the best or the happiest proof to mortals that there is a phenomenon for the human race, yet the fact that it is—cannot be denied. I am not, however, at all wish to clearly so state. Beyond that statement on that subject, I would be classified as agnostic.

DR. L. H. HENLEY.
Marshall, Ark.

"Koradia, By Alice B. Stockham and Lida Holt-Brown." In the form of an entertaining story, it contains the same valuable story that should know every child.

have built a library of four rooms. relics are scarce discernible; but its secret Archives, first named, were contained in three presses and four chests of cypress wood. It is well known that in these so-called archives there is hardly a document referring to an earlier period than the eleventh century; and the fact undoubtedly is that about that time the whole enterprise of building

About 1518 the Secret Library is thought to have been placed in the Castle of Angelo, yet it acquired no great bulk until the time of Paul V (1605-1621). At the end of the last century the Secret Archives were united with the Vatican Library. The one important find of the time of Leo X (1513-1523) was the first volume of the *Annals* of Tacitus.

Note by the writer M. R. Ross has proved that the *Annals* of Tacitus were forged by Poggio Bracciolini about the year 1429, when the first five books appeared. Fifty-three years after the death of Poggio the last six books appeared, under the auspices of his last surviving son. The five intermediate books have never come

In conclusion let me correct two unrelated passages in my last article. The first is the following:

The weakness of Hardouin's position as a scholar was in maintaining the antiquity of the Vulgate at the same time that he denied the antiquity of the writings of the men through which al-

lignit. The mis-called "Annals" are as
prefixed to the "Histories" of Tacitus
but a single misdeed. They contain
to the first twelve books of the "Iu-
torum," book xvii being the first
the genuine "history." In book iv.
curs the celebrated passage concern-
ing the burning of Christians in Rome
Nero, an almost exact transcript of
a mythical Christian writer assigned
the year 40.

In conclusion let me correct two mis-
tated passages in my last article.
They should read as follows:
The weakness of Hardouin's position
as a scholar was in maintaining the
fictivity of the Vulgate at the same time
that he denied the authenticity of the w
ings of the men through which al
the Vulgate is known to us.

And a saying is put in the mouth
the genial and secular-minded Leo
(1513-1521). "How profitable to us
fable of Jesus Christ!"

WM. HENRY BURR
(To be continued.)

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A CRITICAL REVIEW.

Dr. T. J. Hudson's Theory of the Subjective Mind.

thinking life so deeply intertwined with our mentality, that unconsciously they direct the ordinary modes of thinking and acting. Had these habits of feeling a foundation on truth; that is, on the facts which arouse them, and to which they respond, then such feelings would give rise to true thinking, and corresponding acting would result therefrom, and be in harmony with the feeling that prompted the thinking. But if the thoughts that aroused the feeling were founded on error, the thinking would be erroneous, and the acting wrong.

The purpose of this article is to offer some friendly criticism on Dr. Hudson's theory of the "subjective mind." When a difficult problem arises, it is easy to coin a word for its solution. A schoolboy in his efforts to solve an arithmetical problem who makes his figures to suit his wishes, finds no difficulty in its solution. So Dr. Hudson uses the term "subjective mind" to fit his theory. Everything must conform to his conceptions. That term by its ambiguity covers the mystery, and gives him, as he thinks a fair wind and easy sailing.

It is evident that he, observing the rapid advance of Spiritualism and the shaky condition of the church, and that Spiritualism is undermining it, he has set about working up a scheme to overthrow the old religion, and to inaugurate evolution, meeting with scientific approval, he abandons the Mosaic conception of creation, and undertakes to make it conform the evolution of creation with the biblical account, so as to save "Christianity" from the religiousists, and to save the religionists from the evolutionists, who he fears will overthrow it, as he has often done when on earth.

In his last work, The Evolution of the Soul, among other things he has this to say:

"Science has at last succeeded in unraveling the whole mystery, removing the supernatural phenomena from the domain of superstition and demonstrating that the manifestations of whatever nature, proceed from the subjective minds of living

ing persons. I cannot now enter into details; but must content myself with saying in the most emphatic manner that all that is mysterious, all that is uneasy and diabolical, all that is insane and idiotic, all that is false and all that is evil, all that tends towards the common sense in psychology, and all that is due alone to ignorance of the fundamental laws that govern the relationship between the body and the soul."

It is the opinion of some Spiritualists, that Dr. Hudson's works will at last cause the cause of Spiritualism, by exciting investigation; and that no truth sufficient to be investigated. This opinion would however be correct if the people were disposed to

to investigate; but the fact is, most people are satisfied with their opinions on this subject; or if anything is desired in regard to them, it is to confirm the opinions. Public sentiment among all classes, favors the idea of church influence; that its tendency is moral in the community, and the people are in no wise inclined to change their opinions. Thinking that error is not to be feared when truth is free to combat it, every

But the fact is very few are willing to combat error. This is the case in regard to Dr. Hudson's theory. Spiritualism, in his opinion, is "all that is uncanny and diabolical, all that is inane and idiotic, all that is false and ignominious, all that transcends reason and common sense in psychic phenomena." I give him credit in being honest and sincere in his work; but that does not help the matter. He thinks that Spiritualism must be throttled to save the church, and he goes about it on the assumption of a "subjective mind."

Sub means under; then there must be a superjective mind since sub and super are antithetical. Otherwise, how could he conceive of a subjective mind implying superjective mind? "Super" means above, therefore, there must be a mind above, over the sub-mind.

This attempt to explain the phenomena of spirit manifestations is a bare assumption, and without foundation in fact. It is entertained and approved as the consequence of the ignorance of human nature by those who are so-called Christians. This class of people regard Spiritualism as an enemy to the church, and anything that combats it is hailed as a welcome ally.

It is evident from Dr. Hudson's writings, that he has never investigated to subject he so rashly condemns. He is sure that man has two minds. He calls the subjective mind and the objective mind. Let us examine this matter. All words that express quality are antithetical; as good imply bad; right, wrong; high, low; crooked, straight, etc. "Ob" means in front of, before, against; and "jectio," to throw. An object is that which is thrown at or toward; or faculty is employed something apprehended or presented to the mind by sensation or imagination. That to which the mind is directed is accomplishment or attainment." (Wester). Then how can there be an objective mind? Mind acts; the object is that which is acted upon. It can mean subject to something not itself, for a thing cannot subject itself to self. If man has two minds that do not harmonize no more than things subjective and subjective, can harmonize.

His theory dissolves into an invisible mist when analyzed, and has no bearing on the subject.

at last succeed in unraveling the whole mystery, removing the whole mystery. That is, that "all manifestations whatever name or nature proceed from the subjective mind." All manifestations of whatever name or nature.

presume he means mental manifestations. That leaves nothing for the "jective mind" to do. And yet he tells us that the "subjective mind" is un-

But all-sweeping as it is, it does take into consideration the most important of the spiritual phenomena—that

materialization—now becoming so common. Dr. Hudson admits the fact of telepathy, and attempts to explain phenomena of the higher spirit manifestations by it, in this way: "When a medium tells you of a circumstance in your own life, or in the life of a departed friend which you never confided to a living person, you say, 'that is tele-


athy; she reads it in your mind; if the medium should give a message from your departed friend to the effect that before his death, he had hidden a particular spot a certain sum of money which he intended for you, which he was unable to give you because at the time of his death you were absent, and if you should afterwards

find the exact sum in the spot indicated, you might find it difficult to count for the medium's knowledge. Yet it is easily accounted for by the fact that intimate friends are in the pathic communion with each other consciously. In this case, we may

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NOTICE.—No attention will be given to anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give the order of information, the order of the correspondence is expected.

HUDSON TUTTLE.

Baltor: Q. Does not the press exert a great moral influence?
A. There is no question of the power exercised by the press. It is greater than all other influences brought to bear on humanity. The time was when the pulpit and public rostrum were the great educational and directing forces, but that time has gone by. The most powerful government dare not brave the opposition of the press. But this is not saying that the press is what it ought to be, or what it might be, or that it has a great moral influence. In its eagerness for news, in catering to an unrefined, vulgar taste, it has become debased until the distinction between the yellow journalism and the conservative is lost. With the facilities for news-gathering the columns become sewers through which the effluvia of degradation, imbecility, villany, moral disease and corruption of the whole world, in a seething mass of unutterable abomination is poured.

The great metropolitan journals take the lead in the gospel of villany and purport rascality, and the smaller fry of town and village closely imitate. Special correspondents are sent to great distances to report murders, robberies, debaucheries, and nameless crimes.

The taste of the public is not only catered to, it is cultivated in this direction, and when it cannot satisfy, the craving for moral and social carrion by facts the ready pen of the hack writer supplies the reeking columns.

I take at random a leading morning paper and this is the repeat set before its readers for breakfast time: A mysterious murder—Big Hole in City's Financial—City Officials Have the Biggest Graft—Woman and Man Break Jail—A Tennessee Mystery—Young Woman Found Dead—Killed the Wrong Man—Woman Rattles Her Husband—Murder of a Betrothed—A Young Michigan Desperado Terrifies a Community and Shoots Two Men—Rivals in Love Fight a Duel—Sold His Wife—Nigger Lynched—Regular City Election—One solid paper is devoted to a full report of a prize fight, attended by the best society men, the details of each round being as brutally told as the scene itself.

The reporters vie with each other in making their articles sensational, and announce them with stunning headlines. There are columns of news, and columns of "retired clergymen" with remedies for unmentionable diseases, and columns of "personals" which ought to damn the publisher to infamy.

Through the 48 pages, one looks in vain for one item of self sacrifice, honor, integrity, or moral action. The mirror of the times has no surface for the reflection of these.

The literary taste of the people is degraded and vulgarized instead of being improved and elevated. The glowing narratives of robberies, murders, prize fights, assassinations, and nameless devils, instead of preventing by example stimulate imitation, and engender thirst for the notoriety of crime.

The comic illustrations follow the imbecile lead, and have become pitiable instead of mirth-provoking. They have become like the gaudy daubs of the nursery.

We would say to the press: Cast out the "cat man," dispense with "court fool" who makes jest of human degradation and misery. Your "funny man" has worn his jokes threadbare. Bad spelling and slang will not sustain him. If there is a good deed in the world give it place and preference. We weary with the deluge of filth, corruption and crime. We weary with a press subsidized to political corruption, to church influence, to capital, to the strong against the weak.

J. T. Moxley: Q. Did Jesus Christ ever exist on earth as related in the New Testament?
A. The Christ-idea has been entertained by all races of mankind from the remotest ages and every people has had an exponent, a personal representative of that idea. How much reality there is in these "Saviors" history furnishes scarcely anything but negative evidence. The birth, lives and deaths of all are surrounded by fables and myths.

The only evidence of the existence of Jesus is contained in the gospels, outside of these there is not a line of word authentic relating to him. You must study this evidence and decide whether it be conclusive or otherwise. The biography of all these "Saviors" was written a long time after their alleged births.

S. F. Moore: Q. Are the "Explorations at Nippur and through the regions of ancient Babylon" authentic? As I understand it these explorations show that great and prosperous nations existed at and before the creation as recorded in the Bible. If this is true, then man did not fall, and what is to become of a religion founded on the fall?

A. No well-informed person questions the "explorations," or for a moment doubts that there were great nations on the earth six thousand years ago. Every effort has been made by those who accept the Bible literally and as infallible, to disprove all facts conflicting with its chronology, by the evidence of the vast antiquity of man have become unanswerable. The pyramids were old before authentic history, and beneath their base lies the annual addition of mud brought down by the Nile. Every year the great river overflows and leaves a film of sediment. In borings in this deposit remains of human art have been found at such depth as to place the age of these remains. Calculated from the annual thickness of the layer deposited, these remains must have been at least one hundred thousand years old. In other words, one hundred thousand years before the pyramids were built, there was dwelling in the Nile valley a people who had attained to a marked civilization.

But this is as yesterday to the revelation of the flint arrow heads found beneath the drift, showing that at that time man had learned the use of the bow and arrow and spear.

The drift age closed a million and a half years ago. If its "cause" was that assigned by astronomers, man could not have had his origin amid the frosts of that period. He must have been something more than a savage in the warm and genial preceding age, and become able to resist the adverse conditions of the ice age, or drift. Here years became as moments and are counted by millions.

From the first introduction, when man appears coarse and heavy of bone, thick of skull, a brawny animal, able to kill single-handed with a stone or club the bear or wolf which disputed his cave-dwelling, to the present there has been a continuous advance. There has been no time a "fall"; at no time a "universal deluge."

The savage races of the present are superior to their past estate. Not one of them has attained a higher place in the past than their present.

The "fall of man" is a myth, invented to explain how evil came into the world ruled over by a good God. Religious systems are all schemes to get this evil thus introduced, out of the world. If the "fall of man" is a myth, what is to become of a religious system founded thereon? The future holds the full answer. Thus far, it has ignored the facts of science, and gone forward as though all discoveries and conclusions of geology and astronomy gave it support. Can it always override the common sense of mankind?

F. A. S.: Q. What is obsession, and how can it be prevented? Are all mediums, more or less, in danger of it?
A. Obsession is possible, and every medium influenced in a greater or lesser degree obsessed by the controls. Go on with this to its full extent and there is perfect control which is known as obsession. To prevent this control would be to prevent mediumship entirely. The objection lies against undeveloped, sinful, or evilly-disposed spirits whose messages are undesirable and influence the medium.

A medium can be influenced only by spirits in unison. The aura surrounding the medium allows or prohibits approach, and thus it is evident that the medium may be judged by his control, or as the medium, so will be his control. To escape undesirable influences, therefore, the character must be dominated by the sum of all spiritual tendencies and harmony known as righteousness.

The Import of Mediumship.
To the Editor:—Please permit me to say that after three months' continuous work as speaker and medium for the Philosophical Society of Spiritualists, I was called away by the illness of a relative, but have returned after two weeks' absence, feeling that in my effort to give the truth of a still unpopular religion to the people, I am repaid, or am repaid, by the consciousness of having gained the love and confidence of those with whom I have labored.

I for one shall be glad when Spiritualists arrive at the stage of development when they cease looking after strange gods and settle down to the consciousness that life is one and true, and that the sum of all spiritual tendencies and harmony known as righteousness.

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PRINCIPLES OF NATURE.

The Philosophy of Modern Thought Critically Considered.

I have read with interest an article by W. M. Strong, of Hamilton, Can., entitled the "Philosophy of Modern Thought." He defines substance as the phenomena of an inner working power, and that power is omnipotent. That nature abhors a vacuum, and therefore never permits one. These are his premises briefly stated.

That there is nothing greater than truth is a self-evident fact in my premise. I have no prejudices against modern thought, so far as it is true and practicable. In this sense it is like an ancient thought, only valuable for its usefulness. I regard the soul as a "vacuum," and herein appears the impossibility of it. The sublime and ridiculous are so closely united that sometimes one is taken for the other. Modern philosophy (?) backed by science (?) says there are no vacuums, also that nature abhors vacuums. Now if nature abhors vacuums, it is self-evident there must be vacuums to abhor, for how can nature abhor that which has no existence? It is not possible to conceive of a thing which has no foundation or existence.

The supernatural is denied also, and that itself shows the weakness and nakedness of philosophy. The soul is supernatural, and is a vacuum, but it is not given to ordinary minds to know this. For can we possibly believe in that which nature abhors? We instinctively try to destroy that which we abhor, and the mind that rejects a proposition is at variance therewith and its thought is that of destruction. No man can conceive of the supernatural, unless that he have something in himself in harmony with the fact. The soul is a vacuum. It contains the Ego its maker which is supernatural because nature cannot destroy it. In nature things are moved by contact and by impact. Operations by contact are downward. We cannot operate upwards save as we receive that which is superior to ourselves by impact. This is the way of the spirit.

This nature in which we now exist is not infinite. There are other natures. This is a peculiar one in which motion is the law. Perfection of motion is the ultimate of this nature. Perfection is stagnation of which we know but a little. A little farther on Mr. Strong states that "There can be nothing more contrary to nature than the thought of the infinite principle of life destroying or planning to destroy itself. I hope our friend will not have the inconsistency to aver that as there can be no vacuum in nature, but before there is no such thing as destruction in nature, because all averted, destruction of nature are caused from movements of and in nature to prevent that which he says never existed, viz., a vacuum."

While it may be a scientific fact that all life is one, as in the aggregate, yet science does not teach that one life is all.

The statement "all are parts of one stupendous whole whose body nature is, and God the soul," may be true in the abstract. It is equally true that life and consciousness is individualized, and that what I am is not you, and you are not I. Mr. Strong may destroy to-morrow what he says today. There being as many divisions of life and action in our great universe as there are individual souls, not only is this true of the human family, but of the lower animals as well.

But our friend's real position is that nothing is more certain than that nature is more than the thought of the infinite principle of life destroying or planning to destroy itself, which I take to mean that he believes the principle of life is indestructible, a principle never changes, which is to say a unit is equal to the sum of all its parts now and forever. But there is no such thing as destruction in nature, because all averted, destruction of nature are caused from movements of and in nature to prevent that which he says never existed, viz., a vacuum.

Solomon of old said there was nothing new under the sun. If this is true, we have no modern thought. It is the same to-day, yesterday and forever. Yet it does not follow that God cannot destroy life even if he is life. We all know that great storms such as destroy Galveston, and the earth quakes such as almost depopulated Martinique, are caused from what we regard as the abnormal action of nature. In Galveston and Martinique many thousands lives were destroyed or displaced. Will you give us your theory for the destruction of these lives? This property? Will you tell me it is that thousands of people in the United States and Canada are living upon the agonies of the millions? The same being true in the ocean, little fish are devoured by the larger ones, and that the real practical truths of nature are that the thousands are continually being destroyed and new ones are continually being born. Can you explain these facts without implicating the Infinite principle of life of which you speak so much?

A. T. ALFRED.

Wonders of Little Things.

There is a certain little fly that makes four hundred and forty steps in running three inches and all in half a second of time. To equal this, in proportion to his size, a man would have to run at the rate of twenty miles a minute.

The common flea leaps two hundred times its own length. To show like agility, a six foot tall would have to leap a distance of two miles and a half. The cheese-mite is about one-quarter of an inch in length, yet it has been seen to take the tip of its tail in its mouth, and then letting go with a jerk, leap out of a vessel six inches in depth. To equal this, a man would have to jump out of a well from a depth of one hundred and forty feet.

Equally strange things are found among the plants and vegetables. A student of nature once tested the growing force of a squash. When it was eighteen days old and measured twenty-seven inches in circumference, he fixed a sort of harness around it, with a long lever attached to it, and the weight of the squash was measured by the weight it lifted. Two days after the harness was put on it lifted sixty pounds. On the nineteenth day it lifted five thousand pounds.

The seed of the globe turnip is about one-twentieth part of an inch in diameter, and yet, in the course of a few months, this seed will be enlarged by the soil and the air to 27,000,000 times its original bulk, and this in addition to a bunch of leaves.

It has been found by experiment that a turnip seed will, under fair conditions, increase its own weight fifteen times in one month. Turnips growing in peat ground will increase more than 100 times the weight of their seeds in one day. Exchange.

Healing Causes and Effects. By Dr. P. F. Faxon, M.D. Price 50 cents.

PUSHING THE WORK.

Energetic Leaders in the Front, in Ohio.

The work in our glorious cause is progressing in Ohio, under the O. S. A. as never before. Our earnest worker, and honest medium, Mrs. Carrie P. Curran, state president, has done more for the O. S. A. than all other predecessors, and the good work is still going on. I must speak of the good work being done in Sandusky, by the Sandusky president. They have a due society and are doing a grand work. Three weeks ago I went to serve the society there, and organized a lyceum; they opened their lyceum with fifteen children. May 1 I served that society again, and they then numbered twenty-five and added several more that day. Mrs. Wharton, their conductor, is a very able woman. Assisted by Mrs. Buten-hagen and Mrs. Jackson, they are preparing for a May festival, the children taking a great interest in the work, and their leaders are certainly to be congratulated.

The new society at Wellington, is doing a good work, they are interesting many who know nothing of Spiritualism, and it means something to be a Spiritualist in a town where the fires of the old "material hell" have not died out, and the reverend preach it as one of their duties.

Mrs. Carrie P. Curran served our society May 1, and also at Wellington, doing good work as she always does, honest and spiritual. She has organized several new societies in the past four months, and goes to Geneva, Ohio, to organize a new society, Sunday, May 8. Other societies have been organized and stimulated by the work of the state missionaries during the past few months.

The lyceum here under the direction of Miss Laura Winslow, is doing well, and is to give a Mayday entertainment for the benefit of the lyceum. We use Mr. Ring's Progressive Lyceum paper, and find it very instructive; they also use it in Sandusky.

I saw by your valuable paper the stand Lizzie Harlow has taken, and I want to say, all hail! Lizzie Harlow; when one so noble and grand, used by the angel world to proclaim freedom from the slavery of ignorance, comes out for and in defense of the truth, I feel that a good cause is not the only one who has good cause. There are so many Spiritualists, who claim that if you look for fraud you make the conditions for it. Away with such nonsense. Must we not use our own mediumship for protection? The surest proof to me of good mediumship is to see man or woman investigate and know for themselves. Knowledge is what we want.

I for one have stood all the old blind faith I can stand—and there are many who are so honest and yet lack a desire to study the laws which control. They are stupid. My friends, come to me not long ago feeling very anxious because I had said some of the old mediums used sayings which were not true, but I will hear of it and they will all work against you and ruin your mediumship. I said, if my mediumship, what little I have (for I am only a beginner), depends upon favors from such a source as that to further my development, the sooner they know it the better.

And I do not fear, for as the old Roman said, "If I be God or of truth, it will stand; and my spirit mother would not forsake her child, because she sought to find the truth. Neither would any honest friend, I hope, and pray Mr. Hale may find some one who will accept his offer, but I fear not."

ANNA E. BARD.
Ellyria, Ohio.

CAMP CHESTERFIELD, IND.
The fourth annual camp-meeting of the Indiana Association of Spiritualists, (Camp Chesterfield) opens on Thursday, July 14, and closes August 28—continuing over seven Sundays.

The best list of speakers that ever appeared at this camp, has been engaged. They are: Prof. W. M. Strong, Lizzie Harlow, Marian Carpenter, Annie Gillespie, Harrison D. Barrett, Eugene V. Debs, W. J. Colville, Clara L. Stewart, Dr. G. W. Littlefield, T. C. Smith, Dr. J. H. Mendenhall, and Harry J. Moore, Maggie Waite, message medium on Sundays, and Frank Ripley during the week.

A number of specialties are introduced such as Labor Day, G. A. R. Day, Woman's Day, Old Settlers' Day, etc. Prof. Neelie's Boy Band, fifty-three in number, will discourse sweet music on Sundays.

Dances, concerts, theatricals and stereopticons will constitute the line of evening entertainment. Mediums for every phase of the phenomena will be on the grounds to give demonstrated proof of immortality. I am not in possession of all their names or I would give them; suffice it to say that the committee on mediums feel satisfied of the genuineness of their mediumship, or they would not have invited them.

At our closing meeting, held on April 28, contracts were let for the putting in of water works; the building of six double cottages for the entertainment of guests, and other substantial improvements. The lodging-house was let to one who will keep it orderly and clean. The dining-hall, lunch counter, grocery and ice cream parlor will be in the hands of one who will keep them clean and who will conduct them to the satisfaction of the Board.

With all the preliminary work so well in hand, I can promise the general public that Camp Chesterfield this season will in point of excellence and efficiency excel any of the previous years. I only hope and pray that my health may improve so that I may be equal to the occasion. I extend a cordial invitation to all to attend, knowing that if you once visit this beautiful resort you will never regret it.

All letters of special inquiry should be sent to our worthy secretary, Mrs. Julia Jessup, Chesterfield, Ind., who will take great pleasure in responding to all letters of inquiry.

G. N. HILLIGOSS, President.
2400 W. McMicken Ave., Cincinnati, O.

The Reason of Cheesedais.
Jim—Sam, what is the reason you are a Catholic?

Sam—Because my father and mother were Catholics. Do you suppose I am going to turn my back upon the religion of my parents?

Jim—Well, no; it is natural for you to lean religiously in the direction your parents have led you. But suppose your parents had been Methodists, what would you be?

Sam—I presume in that case, I, too, would be a Methodist.

Jim—How, then, are you going to determine which of the two sects is the true one?

Sam—Because our church is the oldest; the mother church from which all the other churches sprang.

Jim—But suppose your parents had been baptists, and that you would determine which one of the two is the correct one?

Sam—I presume I would make use of the Methodist argument, whatever it is, to prove that that church is the only true one.

Jim—As to that, Sam.

Sam—Bye-bye, Jim.

LETTER TO A MINISTER.

In Which Life-In-Various Aspects is Presented.

In the clipping I enclose you will note a report of "an unusual number of suicides, at least half of them due to dependency because of inability to secure employment." Still every day to reduce the hours is vigorously opposed by employers. Are Christian employers generally to be found urging this reform? I know that in the printing business, religious papers, etc., are noted for paying low wages, though there are exceptions, of course. I suppose most of them have a struggle for existence, anyway.

The views and position of a church are governed largely by its officials and surroundings. For instance, slavery was a divine institution in the South before the civil war.

From another clipping enclosed: "Men who seem to be right in every particular, honest, truthful, will do any one a favor, but they never go to church."

As you have pointed out, character is not a matter of church membership. This is shown plainly in "What Printer O'Udell's" and "The One Woman."

In churches confining themselves to the giving of moral lessons and the pointing out of the folly of wrong-doing, attendance must surely be beneficial; but where efforts are made to instill in the contrary a reason, mental harm seems inevitable. Can we reap truth when you plant error—figs from thistles?

There should be a mighty influence for good in neighborhood organization to promote purity and righteousness. Possibly the movement to unite the churches may ultimately bring this about in an effective manner. The greater toleration necessary may finally result in honesty and sincerity being made the only test, with the genuine desire for the moral advancement of humanity being accounted sufficient, regardless of belief, either in Christ as the Savior, or in the sacredness of the Bible.

The day of progressive minister or church-member occasionally feels that he has grown so far beyond the doctrines of the church that he must leave it or be forced out. "He can't go back!" Sometimes the result is the founding of an independent church, the existence of which depends upon the power of the minister to hold together a sufficient number of followers able and willing to support it.

There is a saying which is in substance: "Fools can ask questions which wise men may be unable to answer." Yet it would be exceedingly unwise to draw the inference: "Never ask questions, lest thou be considered a fool." What kind of a story would that be of the world's progress had there been no inquiring minds? The minister who recommended the corrupt politician evidently had not investigated sufficiently. I must confess, however, that I do not know how much to believe about political candidates, because of so much lying and so much concealment. Still it is rarely that I vote a straight ticket.

Some of the accepted teachings in the churches to-day were the heresies of the past; may not some of the heresies of the present become the acknowledged truths of the future?

Is it contrary to Christian ideals to think of Christ having special pity for such as Judas Iscariot, who allow advice to overcome them despite their great opportunities. Judas repented, and sought death—inflicted upon himself the penalty which the law yet metes out to the murderer. (Did he believe he was going to eternal punishment?) He had no priest to convert him and to assure him of Divine forgiveness.

Whenever any great work for humanity is accomplished it is customary to speak of those engaged in it as God's instruments. It would hardly be Christians to assert that God decreed Judas should betray Christ. Thoughts of this nature which present a Christian usually bring tears of God's mysteries, as though that settled it, and no one should dare to question this mode of disposal.

A sensational scene occurred in Franklin Avenue Congregational church, Cleveland, when Rev. J. Alfred Fisher preached his last. For ten days he preached the text: "Where the spirit of God is there is liberty." Here are significant quotations: "God is not a supreme being, in some shrouded part of the universe, ruling everything. We must get away from the dogma. God is a spirit, without body, form or parts." "Christ never wrote a line nor a word of the Bible. He had nothing to do with it. Its adherents say you must believe every word in the book or you will be damned. As for myself, I would rather be damned."

I have frequent proof of the presence of unseen attendants. The disbelief of the most learned can have no weight against my own personal knowledge. On the other hand, I do not hold that others should believe even though such eminent scientists as Crookes and Wallace have declared their investigations proved the existence of communication between the spiritual world and this. I recognize the right of individual opinion on these matters. Possibly some of the greatest scholars in the past held beliefs even though such would be deemed ridiculous by the advanced Christians of to-day.

I can imagine my regular Sunday evening attendance being annoying to some because of my failure to become a member. I should be sorry to know that my unwillingness to come into fellowship made my presence unwelcome, especially if self-conceit be assumed as the reason. A sensitive person will not consciously remain an intruder when he can easily retire.

ALEXANDER SPENCER.

The Molecular Hypothesis of Nature. By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the physical sciences. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

Words of Progress. By Lizzie Dikun. In this volume this poetess of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price, 25 cents.

"Wedding Chimes." By Delpha Pratt Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 15 cents. For sale at this office.



LIST OF CAMP-MEETINGS.
Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings is constantly increasing, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.
The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.
The American Spiritualist, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 46, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Chesterfield, Ind.
Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Forest Home, Mich.
The fifth annual camp-meeting opens at Snowflake, Mich., July 31 and closes Aug. 21. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69, for full particulars.

Unity Camp-Meeting.
The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.
The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss

Puzzling Phenomena.

Strange Performances Out in Oklahoma.

We have been told by spirit beings that the time will soon come when all people will understand and know that Spiritualism is a true, that the human physical death, that intercommunication between the two worlds will be so common, and spirit manifestations so extraordinary in its demonstration of a future existence in realms invisible, that all will be compelled to acknowledge and recognize spirit return as a fact in nature.

We have always felt a doubt concerning the realization and fulfillment of this prophecy until lately when we learned of the wonderful manifestations taking place at the home of our friend, A. L. Martin, this winter and spring, which it is our desire to relate for the benefit of the many readers of *The Progressive Thinker*, the greatest exponent of Spiritualism on earth to-day.

Before we proceed with the story we want the readers to distinctly understand that every statement made in this article is true; that this is not a manufactured, sensational newspaper story, made for order from the delirious state of an imaginary brain. Many no doubt will think it exceedingly marvelous and strange, but every statement can be proven to be true by any one interested, be he Spiritualist, materialist or any other kind of anist.

Mr. A. L. Martin (a reader of *The Progressive Thinker*) wife and daughter, reside nearly seven miles northwest of Ponca City, O. T., on the west bank of that beautiful timber-fringed stream called Bois-de-Arc. This 10-year-old homestead, nestled under spreading branches of a giant elm tree above high water mark, is an ideal home, where harmony reigns supreme, and the members constituting the family seem to form a veritable major chord on the scale of being, which seems to be sympathetically blended and re-echoed among the feathered songsters in bush and treetop, among which Mrs. Martin has her favorites, that come to her when called to receive some sweet morsel that she may have found in garden or field. Friends, if you should approach this sacred home you would not doubt that "Why are those balls of cotton tucked on top of so many fence posts?" not knowing that this friend of the birds has placed it there for them to line their nests with, and that the mother bird may have found in garden or field. Friends, if you should approach this sacred home you would not doubt that "Why are those balls of cotton tucked on top of so many fence posts?" not knowing that this friend of the birds has placed it there for them to line their nests with, and that the mother bird may have found in garden or field.

Six months ago this family was induced to form a home circle and sit for development, but nothing seemed to come to them until the 23rd of February last, when Mr. Martin was entranced and wrote four messages, three in English and one in German, in beautiful German characters or letters, all of them signed with the name "Jim." The message in German read: "I am the fellow that took the shuttle out of the sewing machine." This explained how the shuttle had been taken out of the machine some time previously. One message in English read like this: "I am the fellow that stuffed the horn of your photograph full of rags and handkerchiefs." This was quite a relief to Mrs. Martin, for she had been playing that "trick on his wife and daughter. In another message "Jim" said that he had taken that old record they had missed so long. But the most marvelous of all was the last message, which reads like this: "I was out to your farm yesterday," which was Washington's birthday, and put the Band Bremora in the oven of your cook stove in Rachel's house."

Now for an explanation: Mr. and Miss Martin have each taken up homestead claims in Woodward County, in Western Oklahoma, 165 miles west of here, and built suitable houses thereon and started to improve them. The first spoken of is 6 1/2 inches long which, with its case, was missed from the Martins home some days previous to this, and could not be found high or low.

On the 13th day of last April Mr. Martin and daughter Rachel started in a wagon to their new holdings, or claims, in Woodward County, and, of course, they often talked about the probability of finding the harp in the oven as stated in the spirit message. Mr. Martin bet a new hat that they would find it, which was taken by Rachel, as she was very much skeptical on this harp question, and the agreement was that when they got to the house Mr. Martin should stay in the spring wagon while Rachel unlocked the house and went in to see.

On the fourth or last day out, both riding in the wagon, plainly heard the words, "I am going," which was accompanied by a whiz, like something moving swiftly from them through the air. Soon afterwards, when they came to Miss Rachel's house, the harp was unlocked the door and went in opened the oven door, and there, to her great amazement, lay the harp in its own case, together with another postcard box, 3 1/2 inches long by 2 inches wide, and something over an inch deep. She took them both out to her father. When the box was opened it was found to contain Miss Rachel's gold watch and chain, wrapped up in a black silk waist belt. This watch she had secured placed in a jewelry case under lock and key before she left home, and the waist belt had been taken from her trunk at home, but a small gold locket was gone from the chain and she thought that that was lost, but on returning home she found it when the watch and chain had been put.

Every article was found intact and in perfect order after having been transported 165 miles through the air by invisible means, and it was found to contain, upon its invisible friend "Jim," who, no doubt, enjoyed the jokes he had played on them.

While Mrs. Martin was alone at home she had the impression that "Jim" would try to take her watch some night, so she fastened it securely on her nightgown, under her wrist, which if true, one night she felt some one trying to take it, and she quickly grabbed some one's hands and held on to them, saying: "Now I have got you; but if you will promise not to scare me I will let you go." And immediately the hands she held melted away in her hands. A few days ago, while sitting in a rocking chair, talking to some lady visitors, Mrs. Martin, chair and all, was moved 1 1/2 feet on the floor. At other times her hairpins were all pulled out of her hair, and she would find them snugly piled up in a pile somewhere else in the house.

One day Mr. Martin's overcoat was moved from the kitchen to the parlor, and when they all heard a human voice singing with the phonograph when it is playing. This, together with many other manifestations, makes us wonder and speculate on what is coming next, and have no doubt that in the future yet greater manifestations will take place in the Martin's home.

Now, in conclusion, we would like to ask Prof. Questioner to explain how the "transmission" self of any of these

Martin folks transported these articles named above 165 miles through the air, or, perhaps, space was transmitted, or some other such fool thing as that; or, how some of those subjective and objective manifestations would go about explaining these phenomena according to the Hudson theory; but we will not accept a mere theory—we must have positive proof; nothing else will do.

A good deal has lately been said pro and con regarding materialization, and to economize space we will just say to those who pretend to be anxious to bet money on something they know very little about: Go down into the very depths of cause and effect; there you will find the law that governs the phenomena of materialization; there you will find positive proof that materialization is a fact in nature. You may witness a true demonstration of this law, but such a demonstration should only be accepted as corroborative evidence; but many so-called demonstrations should not even be accepted as such, for any of your physical senses may be deceived and can not always be depended upon; and if someone should take your challenge and if you should perhaps see a true materialization you would still not be any wiser than you were before you parted with your \$1,000 hard cash. A skeptic would not believe any statements given out just because some one had lost \$1,000. The medium would not be any more famous nor held in any higher esteem for reasons of such a nature. A skeptic would not regard Sir William Crookes' investigations and conclusions of greater value than this betting transaction would or could possibly be; but—has it done it?

True friends of Spiritualism and its phenomenal manifestation, should only regard this question as to whether the medium through which this manifestation takes place, is a fraud or not. A Spiritualist should know that materialization is a fact in nature, not from witlessness the phenomena, but from the knowledge and understanding of cosmic laws governing the phenomena. Always remember that it is one thing to witness a demonstration, a phenomenon; but it is quite another thing to give a true explanation of the cause and the law that governs the phenomena.

We will take for example the phenomena of healing as practiced by the Christian Science cult, who make such positive statements that they "heal the sick" and "show the power of God," and that they demonstrate by the act of healing that their doctrine (explanation) is true, when in fact it proves nothing of the kind, and if there is anything on earth to-day that can be proven, these statements can be proven to be as false as any false statement can be. A true explanation of any phenomena must not only harmonize with some of the facts related to the phenomenon in question, but it must be in harmony with all things in visible and invisible realms of nature.

P. PEARSON, P. H. Ph. & T., Healer.

Ponca City, Okla., May 2, 1904.

P. S. Spirit "Jim" is quite a favorite with the Martin family, who often see him passing through the house or standing in a doorway. He seems to be an expert in unlocking, bolted doors, and moving all kinds of heavy material objects. And he says: "He does not have to dematerialize material objects in order to move them, but he does. Let the Hudson theorist with their 'Useful soul' crack this last nut if they can."

P. P.

The Survival of the Fittest.

Into the great rubbish heap of the past, nature ruthlessly casts her poor specimens. The ill-begotten, the weak and the unfortunate by inheritance are rubbed out without pity. Entire unnumbered species of animal life by this destructive process have been swept into oblivion, leaving only the vestiges for us to ponder over and guess at their classification. Did we dare to say that old Mother Nature was an experimenter and made mistakes? We might conclude that she was repeating her trials to see if she could not do better. Measured by human pity, all the gauge we have, this relentless process which only the physically strongest, though not otherwise best, seems harsh and unrelenting.

The charity and pity for the weak and afflicted that this same Mother Nature has planted in the human heart is all there is left in sight to mitigate nature's hard rule as a destroyer of the unfit.

As if the mentally great or lovely good were not worth preserving as a betterment of our race, this selection of the strongest, bodily, as propagators, leaves mentally offest among the cast-offs. The big and robust Pawnee outlasts the Stevensons and the Henry Kirke Whites. As a business proposition the rule of natural selection if it could only save the good as well as the stoutest as progenitors seen through human spectacles—would seem to tend more to the advancement of the race of men morally and intellectually. It would seem to us better if the ugly and vicious could perish instead of the good. Human nature, at its best, succors and saves the weak and unfortunate while inhuman nature destroys them antagonistically. Nature is too big a thing for us little midges to criticize yet it is at least self-evident that the best of us is not in harmony with this universal inexorable rule. If we were, our better nature would not antagonize it to abate its hardships.

Though a poor inheritance of physique is not the fault of its inheritors, nature has the same dislike for these that she has for the culpably self-weakened. In this she makes no compensations to the unfortunate. Nor does it seem that to save the good in "The Land of the Blest" (not yet definitely located) saves humanity from the viciously strong here below, while it takes the best patterns away from us where this example would seem most effective for the elevation of our race. Unless Christ in heaven are better for our earthly trials, which if true, one question is forced, why the one sent us did not stay in the more favorable locality that he is reputed to have come from? Perhaps the uniqueness of life consists in its having no parallels. That which is incomparable will remain indefinable. Besides its harmonies and adaptations that benevolently fit us to our environment, Nature seems to have her harsh moods, unbending and inexorable. Do we serve God in trying to mitigate his destructive power that cuts off the unfit? We certainly serve humanity which seems to be capable of all the good service we are able to do. There can be no service to Omnipotence. The philosopher is not yet born who can harmonize our lives with nature's antagonisms. There may be an "upper kingdom," where the utility of discords will become apparent, the harsh grinding of which here below our nerves are not yet adapted to, but here "two of us go to the ground" and how sole single purposes can be wrought out by counter processes.

Lansing, Mich. E. J. HAYEN.

and write brief message on a card when they were called for, but you can imagine my surprise when the ushers commenced passing the blank cards to the audience, the sister pointed to me sitting half way down, and read both of my messages while both were folded and still in my pocket; she read both correctly, word for word, and answered both, and added from my wife that she was very glad I had made the conditions so that she could communicate with me. After that I never attended one of Sister Folsom's seances in which she did not deliver some message to me without my even asking questions. Now, patient reader, these are only a few of the reasons why I am a Spiritualist.

DAVID I. MARTIN.
Marshalltown, Iowa.

AN IMPORTANT QUESTION.

Is Spiritualism a Religion, a Science, or a Business?

Judging from the actions of many Spiritualists they consider it a business. (This is not a tirade against fraud. It is not written to point out the errors of mediums in particular, but of Spiritualists in general. Examine yourself, reader, and so whether it applies to you.) When they go to a medium they desire business advice—not spiritual truth. They would make servants of their arisen friends, suffering them to manage their business affairs, asking them to run errands and answer unnecessary and unimportant questions. A medium to them is a veritable encyclopedia, from whom, on the payment of a fixed price, they can obtain whatever information they desire on any subject in which they are interested. They measure a spirit message by its effect on their purse, while the ennobling, uplifting, spiritualizing influence that Spiritualism should exert is not comprehended by them, nor desired.

The philosophy of Spiritualism, grand and inspiring, the spiritually awakened person, they dispose of with the complacent remark: "We have enough to do to attend to the affairs of this life when we get there. To live in one world at a time is enough. Give us something of practical importance, something that will be of use to us while here."

Consequently they are content to drift along without any inclination or effort to comprehend the profound philosophy to which the phenomena should logically lead; and, as a result, the truths of Spiritualism make no lasting impression on their minds. Instead of awaiting the gleams of spiritual knowledge which those in higher realms of life are always ready to impart, they prefer to receive advice concerning their material affairs; but in the very nature of things it is improbable that an aspirant, who spends only a small portion of his or her time in the contemplation of earthly things, could be able or willing to give the necessary attention to a purely worldly matter to give reliable or satisfactory advice in matters of so little importance from a spirit's point of view.

As a necessary result, the more elevated spirits finding the spiritual lessons they would convey are not heeded or desired, seek more congenial conditions, and impart their lofty and ennobling ideas to souls who are prepared to receive them; while spirits not so advanced, but who are more closely connected with earth, and better informed concerning material affairs, give the required advice and the latter depart contented, wholly unaware that his material desires have caused him to be surrounded by those in a like condition of mind, while the better class of spirits have, by his unwillingness to listen and receive their superior advice, been rudely cast aside and left to wander in the dark. A common occurrence, anyone whose experience in Spiritualism is not extremely limited will readily recognize.

A ready door to demoralization is thus opened, for if information concerning earthly matter is desired, earth-bound spirits are certain to be called to give it. Do not wish to infer that all advice concerning earthly affairs is given by undeveloped spirits, for when the need is great, even the more advanced sometimes point out the proper course to pursue; but we should not pester them with needless questions, for they have other work to do than merely attending to our affairs. If they see fit to warn us of approaching danger, and occasionally give us advice relating to material affairs, all is well and good; but that does not justify us in placing burdens upon them which we should assume ourselves.

Oh! when will we learn to consider our arisen friends, not as business associates, but as honored guests who have laid aside forever their earthly raiment and the cares that go therewith—guests who should not be treated as servants to do our bidding, but as teachers and guides who have explored regions inaccessible to us, and who have come into the shadows of mundane existence to give to us truths which we, unaided, could not have comprehended! Let us consider that progress in spirit life leads away from earth; and to needlessly recall our disembodied friends is only to retard their progress, and ours as well.

When we hold communion with our spirit friends we should endeavor to exalt ourselves to their condition of life; not burden them with our material cares. When the seance room is entered all material affairs should be laid aside, all troubles forgotten, and our minds should be concentrated on the spiritual side of life; then the communications received will reach to the plane of excellence, and undeveloped spirits will not manifest.

GEO. B. FERRIS.
Grand Rapids, Mich.

A Soldier Becomes a Spiritualist.

I married at the age of 25, one year prior to the war of the rebellion, and went to the front where I thought my duty called me. There I soon lost my health, and my mental powers became so enfeebled that I put off the investigation of spiritual phenomena, and later when I sometimes mentioned the matter, my beloved wife always tried to dissuade me, saying that while she believed that angels sometimes visited our earth, she could not at all believe in spirits ever.

So being a great lover of domestic peace, I let the matter rest, but strange to relate, about eighteen months since it became necessary for my dear wife to go to a hospital for an operation, from which I thought it barely possible for her to return alive. You can imagine how I longed to mention this matter to her before they took her away, for she would not consent for me to go with her; the night before she went she said to me, "I don't want to go alone. Now, David, if I don't come home to you in the body, I will surely come in the spirit if possible."

Well, she passed to the higher life at the hospital, and as soon as I received the message from my daughter who was with her, she was passed over, I began to look for some sign from her. Of course I did not expect to see her, in fact haven't seen her yet, but on the 26th day of August last, the day after I came to the Soldiers' Home here her voice said to me plainly, "Go over to the Spiritualist camp-meeting. So I made inquiry for the place, and soon as the lectures for the day were over, and I learned that there were to be some test seances given by that dear faithful lover of all truth, Sister Josie K. Folsom. I went into a tent and wrote two messages, one to my wife on the spirit plane, and one to my father who passed out some 25 years ago. I folded said messages up in the smallest space possible, meaning to keep them

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PASSED TO SPIRIT LIFE.

[O]btained 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.]

At Kansas City, Kansas, May 3, Mrs. Ellen E. Watkins passed to the higher life, aged 66 years. She had been a Spiritualist for many years. The knowledge of continued life sustained her through a protracted illness and lighted her pathway to the "shining shore."

A. L. LULL.

Arthur Clyde Strock, of Collinwood, Ohio, passed to spirit life, April 27, 1904, aged 23 years. He leaves a wife, father, mother, brother, sister (Mr. N. O. Strock and family), to mourn his untimely transition. He was a medium and a firm believer in Spiritualism for several years.

MRS. VESTA R. JONES.

My oldest sister, Mrs. Sarah Flint Whitney, passed to spirit life from her home in Natick, Mass., April 26, 1904. The future to her was "bright." She drew inspiration from all that was lovely and divine; found happiness in being charitable, sympathetic, helpful, and in keeping tolerant of all new and unpopular truths. Love was the keynote of her religion, her life and her home.

GEO. F. LEIGHTON.
Haverhill, Mass.

Rosalie M. Delphin, daughter of Joseph and Elizabeth Delphin, passed to spirit life, May 7, 1904, at 6037 Marshfield, avenue, Chicago, aged three years and three months. Impressive funeral services were conducted by Rev. Harry J. Moore on the 9th inst. Interment at Graceland cemetery.

NORMAN SPEGHT.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments.)" By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It reports with earth, and better informed concerning material affairs, give the required advice and the latter depart contented, wholly unaware that his material desires have caused him to be surrounded by those in a like condition of mind, while the better class of spirits have, by his unwillingness to listen and receive their superior advice, been rudely cast aside and left to wander in the dark. A common occurrence, anyone whose experience in Spiritualism is not extremely limited will readily recognize.

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