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

CHICAGO, ILL. DEQ. 16, 1905.

SIDERED.

A Master Mind, the Eminent Goldwin Smith, Steps to the Front in the New York Sun, and Presents a Vivid Portraiture of the Churches as They Exlst Today.

This anxious gathering of the churches shows that they believe a religious crisis to be at hand. It is a social crisis also. Though the idea of God and a future state may not have been very distinct or always present, who can doubt that they with conscience, the authority of which depends upon them, have had a general influence; that they have reconciled people in general to the dispensation and to the terrible inequalities of the human lot? Social seience in the end may take their place. But there seems not unlikely to be a perilous interregnum. Do we not already see an increase of intensity in the struggle for the wealth and pleasures of this world?

It is difficult to get true statistics of churchgoing, still more difficult to learn how much of it is religious, how much is social. That a good deal of it is so-cial appears certain. In the case of the State Church of England not a little of it probably is political. I think I have even known churches to be built or restored from political motives by avowed skeptics. The State Church is torn by parties which would break it up were not the ecclesiastical polity maintained a Parliament full of dissenters and unbellevers. In all the Churches, notably in those of which the clergy are most highly educated, there are searchings of heart, heresy trials, struggles to draw the teeth of the old creeds, such as the Westminster Confession. Even in the Anglican Church free crit-icism of the bible has been gaining ground and high churchmen write such books as "Lux Mundi."

Anglicans are struggling to get rid of the Athanasian Creed, though only in paradoxical and denunciatory form does it differ from the other creeds. The Mosale account of the creation and the fall of man may be said to have been generally abandoned. With it apparently must go the dogmas of the Atonement and the Incarnation. We are not at liberty to rationalize the inspired narrative and substitute for the legend which science has confuted a pure invention of our own. On what grounds then could the Unitarians be excluded from the conference of the churches?

Christianity was in its origin a moral, not a dogmatic revelation. In its great manifesto, the Sermon on the Mount, there is not a word of dogma. Nor is there anything really dogmatic in the Epistles of St. Paul, though dogma of rather a portentous kind has been distilled from them. His fire is passionate love of the character of the Founder with fervid faith in the new morality. Dogma makes its first appearance in the Fourth Gospel, which is proved by other signs to be the work not of a Pal-

estinian but of an Alexandrian Jew.
Now comes Hellenic theosophy with its metaphysical theories about the na-ture of Delty its Logos, its Homo-ousians and Homol-ousians, its Trinitarian orthodoxies and Arian heresies, its Decrees of Ecclesiastical Councils regulating theological fancies and making profession of them a condition of Christian membership as well as a test of Christian faith. Then, the Church having State being the Byzantine despotism, orthodoxy becomes loyalty and heresy becomes treason. State persecution is the natural result. Presently we have Popes instigating the Norman to the conquest of England and Ireland in the interest of the faith. Innocent III. exterminating the Aborigines, the Inquiition with its autos-da-fe, religious wars, Jesuitism, the St Bartholomew, the revocation of the Edict of Nantes, and the Dragonnades follow in due course.

The reformation, where it prevailed, got rid of Panal despotism, of sacerdotalism, of asceticism, of thaumaturgy. of saint worship and presently of per-But it did not get rid of dogma. It rather fell back on dogma as a pledge of stability and security in place of the authority of the Church. It kept religious belief subject to political authority. That principle is professed in one case and more or less practiced in The political influences of that hour are not very strong warrants for everlasting and universal truth.

Mutual toleration and charity there may at once be to any great extent, and they are priceless But of reunion there seems to be little hope otherwise than by going back from Alexandria, Nice, Constantinople, Rome, Geneva, Augsberg, Zurich and Canterbury, to the nillside in Galilee and the moral revelation proclaimed there. But at all events tests may at once be relaxed. and those who are elected and have been equipped to act as our spiritual guides may be set at liberty to speak

GOLDWIN SMITH.

THE EAST INDIAN YOGI.

The Mystic Power Some Possess in moving the Internal Organs of the Body-"The Animal Has the Happiness in its Senses, the Man in His Intellect, and the God in Spiritual Contemplation." Is he a Yogi?

A muscle artist whom Prof. von Bergmann, the famous surgeon, introduced to a recent meeting of the Berlin Medical Society, is puzzling the wise and learned who comprise that erudite body of Berliners by complete mastery of his muscles. Without apparent effort he drew up his abdominal organs irom their proper position, leaving a cavity in their place. Then he pressed them down until his abdomen became globular. Then he divided them into two sections, right and left, with a hollow between them. He can make the muscles of any part of his body tremble and shake like jelly. He is able to stop his pulse beating, and can move his heart about as he wishes.

What exactly the powers are that he puts into motion to bring about these singular results remained a mystery even after his heart had been examined by Roentgen apparatus.

Was the man an expert in the Yoga system, of India? Hatha Yoga is one system of Raja Yoga is the other sys tem, and the expert in either is the Yo gi. Hatha Yoga includes a complete control of the physical body, so that al the muscles, both voluntary and invol untary, are brought into subjection to the will. The Hatha Yogi goes through many processes, troublesome, and even painful, in order to attain his purpose Many of his practices are found in Delearte and other teachers. . Some of the simpler lessons are most useful; for

THE CHURCHES' BRUTALITY CON- ARCHDEACON COLLEY'S SPIRITU-

The Leamington Chronicle of England, Gives Some More Remarkable State ments of the Eminent Divine in Ref-

Archdeacon Colley, rector of Stockton, preaching at Stockton Church on Sunday, and speaking at the Albert Hall, Leamington, on Monday, made special reference to the coming departure of his son, Lieutenant C. Colley R. F. A., to India, and also made some more remarkable statements relative to his belief in Spiritualism, After re-ferring to certan providential and "by no means hallucinary" interventions on his son's behalf and for his protection which occurred in Natal while Mr.

Colley was a boy, the Archdeacon went "These, now, from the pulpit, I make mention of in your presence to strengthen the conviction of my people my parishioners—relative to the truth of what I, their rector, have taught, do now, and shall always teach touching the Church of England, and essentially Christian teaching of modern Spiritualism, insisting on the factthe scientific fact-with proof positive -audible, visible, prehensible, and tangible-of angelic ministrations and the ever-acting love of the departed that still reaches down to us here now. as

for our succor in moments of danger, help in life's daily difficulties, and comfort in sorrow and distress. In attesting the possibility and glorious truth of the divinely permitted occasional return of the so-called dead, he would make mention of his son's sainted mother's coming, in the apparently most casual way, to tell of her arrangement with the sainted mother of his recently-wedded wife relative to their marringe—this "delightfully illustrating" truth that "marriages were

in Bible times, from beyond the grave,

made in heaven." The speaker then went on to lay down the following aphorisms and maxims, which, he said, he had tound useful in his own life: "First—my daily prayer, and I want none other-Give me to see what I ought to do, and the

"Second-Do not think so much of the world that is to come, idly neglecting the things of the world that now is, but, rightly doing these, wisely prepare

"Third-Self preservation may be the first law of nature, but self-sacrifice is the first law of grace.
"Fourth—Let your religion be that

of helping others, and giving no one any "Fifth—'My Father worketh hitherto, and I work,' said One, and my motto is 'Service,' and stipulate not for wages,

for though the laborer should be worthy

of his hire, yet I would rather work without pay than be without work. The surest way of getting to heaven is for each one to try to make heaven on earth.

"Seventh-Welcome the inevitable. and all shall be well.

and an snail be well.

"Eightn—What is to be is best to be.

"Ninth—Controversy equalizes wise
men and foels, and the foels know it."

"Tenth—To do what I like I have

every right, if to no one I do any wrong."
Archdencon Colley finally quoted a

portion of his will, which reads as follows:

enough to show that I have left it (being at once put in the box that now-March 15, 1904—is made for the purpose), shall quickly he taken to the nearest hospital that cares to have itand the Birmingham University has accepted it-for medical student my hones thereafter being strongly wired together as a skeleton, and given to my son Clarence, or kept in some museum, labelled, 'The earthly frame work of the late Archdeacon Colley, Diocese of Natal. Rector of Stockton Warwickshire, who died believing that he would somehow go forward to work in another life according to his love of being useful to others and giving no one any trouble, utterly regardless of reward for well-doing, even as quite free from all dread of what may follow ill-doing, content to suffer deserved punishment for his imperfections, calmly trusting that such punishment (fiit ting the Sanskrit meaning of the word) shall lead to purification. enabling him to the better (in another incarnation, round of human existence or innings of the self-sacrificing game of life here or elsewhere) to fulfill the destinies designed in his creation by the Ineffable, Uncreate, Incomprehensible, Eternal, Almighty, AllFather known as God—the Power or Personal ity that worketh for righteousness

everywhere unceasingly. On Monday evening Mr. C. Colley also spoke, and endorsed what had been said as to the "providential interven-tion" on his behalf, and mentioned additional particulars to what the pre vious speaker had said as to spiritual intervention in bringing about his mar-

to drink cold water through the nose as soon as one rises: the whole day the brain will feel comfortable and cool and one never catches cold. It is easy to put the nose in the water and make a pump action in the throat. There s not one muscle in the body over which entire and perfect empire may not be established.

The heart may be made to stop at will and every other part of the phy-sique to do one's bidding. The result magnificent physical health. Hatha Yoga lives long; he isquite young and fresh when 160, without one hair turning gray. But that is all. The banyan tree lives sometimes 5,000 years but it is a banyan tree and nothing more. The long-living man is merely a healthy animal.

Raja Yogi Frees the Soul.

Raja Yogi, in contradistinction to this, aspires to liberate the higher facilties of the mind, to free the soul. Swami Vivekananda, an expert in this amazing science, discovered and formulated it over 4,000 years ago, and ever since preached in India, terms it he science of religion, the rationale of all worship, all prayers, forms, ceremo-

According to Raja Yoga, all the external world is but the gross form of the internal or subtle. The finer is al-ways the cause and the grosser the ef-So the external world is the effect and the internal the cause. In the same way external forces are simply the grosser parts of which the internal

One who has learned how to manipu-

EDITOR-AT-LARGE N. 8, A. Report for the Quarter Commencing Sept. 1, and Ending Dec. 1, 1905.

To the Executive Board of the Na-Spiritualists Association—Re spected Sirs:—I have the pleasure to report to you the work I have done in the field assigned me, for the past three months, by way of contributions to the

secular and spiritual press.

Review of Passing Events: Thomas Olman Todd's History of the Rochester Knockings—George Allen Bacon— Ways of the Evangelist—An Object Lesson. In Banner of Light and The Pro

gressive Tainker.
Reply to Taylor's sermon. Question of Immortality Discussed Furnished by request to Mr. Clark Whitemore for Chattanooga paper.

The Death of Henry Slade. Banner of Light and The Progressive Thinker. Review of Passing Events: Thoughts on Mediumship, by E. W. Wallis—About Angels. The Sunflower.
Reply to "Chronicler," in Rochester (N. Y.) Democrat and Chronicle. (This article was refused by the editor who

just editorial. A copy was furnished the Sunflower, and copies of that paper circulated as an antidote, by interested

"An Excommunicated Medium." Reply to editorial in The Watchman. In

An answer to Henry Frank. Banner of Light. (In a lecture before the Psy chical Society of Los Angeles, Cal., Mr. Frank went out of his way to assail Spiritualism. My reply was based on a report of the lecture furnished by the Hon, R. A. Dague, Mr. Frank responded in the Banner of Light, denying the truthfulness of the report. The matter became of more moment because Mr. Frank has been called to the platform of at least one leading Spiritualist camp-meeting and was supposed -erroneously as appears—to be favorably inclined to that cause. It thus became necessary for Mr. Dague to be called in evidence.)

Second Reply to Henry Frank-Testimony of Hon. R. A. Dague. Banner of

The new year opens full of promise. The success of the Minneapolis convention, the high stand taken regarding fraud, and the work planned for missionaries, speakers, mediums, and the lyceum, indicate that Spiritualism is entering on the practical doing of the work before it.

Assigning to me the duties of this office for another year is an unexpected honor. I had hoped another might be appointed better qualified, and able to not only lead in the old lines, but strike out into new fields. The choice made by the delegates, as indicating accentance of what I have done, is indeed a flattering compliment which I acknowledge with most grateful feelings.

I earnestly call the attention of delegates and of all Spiritualists to the fact that the success of my work rests with them in a great measure. They must supply the material and furnish the occasion. Whenever they find it possible to publish articles in their local papers, on this subject, or attacks are made, they should make their wants known, giving such information as they think will be of service in preparing the desired articles or replies.

I am, respectfully yours, HUDSON, TUTT. Editor-at-Large N. S. A. Berlin Heights, Ohio.

One were we in soul and heart, He was dearer than a brother; Death has wrung our hands apart, Yet we have each other. When the day god sinks to rest. He, with sad eyes slowly turning To the gold and purple west Feels my spirit's yearning.

When the summer falls a-swoon. And the leaves grow sere and crisper

Neath the burning glare of noon, Still he hears my whisper. In the raging winter's blast, In the breakers' rolling thunder-All death's chill between us passed

Tears us not asunder. Still I lean upon his breast To that true heart closely pressing. On his hours of sad unrest Falls my voiceless blessing. One were we in soul and heart, He was dearer than a brother.

Death has wrung our hands apart Yet we have each other. BEATRICE ST. GEORGE.

no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where nature's laws will have no influence over him-where he will be able to get beyond them all. He will be master of the whole universe, internal and external.

Raja Yoga proposes to start from the internal world, and through that control the whole, both internal and external. As each science has its own method, so in Raja Yoga. Certain regulations as to food are necessary. We must use that food which brings us the purest mind, says the Swami Viveka-nanda. "Those who want to make rapid progress, if they can live on milk alone for some months will find it great advantage. But for those who want only a little practice for every day business sort of life, let them not eat too much, but otherwise they may eat whatever they please. For those who want to make faster progress a strict diet is absolutely necessary. As the organization becomes finer, at first you will find that the least thing throws you out of balance. One bit of food more or less will disturb the whole system until you get perfect control and then you will be able to eat whatever you

Eight Mystic Steps to Perfection.

like.'

Raja Yoga is divided into eight steps The first is Yama, including nonkilling, truthfulness, nonstealing, continence, and non-receiving of gifts. Next is Niyama, including cleanliness, contentment, mortification, study, and self-sur-render-to God. Then comes Asana, or posture; Pratyabara, or making the mind introspective; Dharana, or con-centration; Dyhana, or meditation, and Samadhi, or superconsciousness. The Yama, and Niyama are moral trainings. Without these as the basis no practice of Yoga will succeed, says the Swami. As these practices become established the Yogi will begin to realize the fruits Many of his practices are found in Dellone who has learned now to manipulate the following the solution. One who has learned now to manipulate the following the following the late the internal forces will get the of his practice; without these it never will be arrund the following the following

THE TEMPLE FUND.

complish the Work.

Having been requested by the chairman of the committee, Mr. Geo. W. Kates, to write an article and suggest ways and means, I submit to your read-

1. That persons interested incorporate as the National Silitualists Temple Association, auxiliary to the N. S. A. 2. Capital stock to be \$50,000 or nore, divided in shares of \$5, \$10 or

3. That the management be vested in a board of twelve or more members, selected by the stockholders, stockholders have one vote for each share of stock, and that no one shall act on this board who does not hold at least \$100 worth of stock. This board to select the officers from

among their members and make rules regarding the loaning of funds for building purposes.

4. This association shall report to the N. S. A. at their annual conventions and select a certain number of new

members for their board each year, the balance of the board serving longer so as to make only a limited number of vacancies annually.
5. The rule under which members of this board are selected shall not be changed except by unahimous consent

of all stockholders, or linless those dis-senting have had the moneys returned to them which they invested in stock under the above rules and regulations. 6. No one holding any office or serving on the board of this association shall receive any compensation for such

services, but clerical work may be engaged if needed for such labor as the officers are unable to do personally. In making arrangements to collect any considerable amount of money for building purposes it is absolutely neceseary that the investor be assured that his money shall be handled by competent, honest and business-like person who have handled money and financial enterprises successfully for themselves

or others, so they will have experience in dealing with this problem. A person who has at least \$100 in vested has a financial interest which will make him more guarded in nandling the funds; it will also give confidence

to the smaller investors.
I believe such an association managed by the ablest financiers in our ranks would receive the confidence of well-to-do persons ready to make their money to the Temple Fund.

Asking persons to donate certain sums annually and leaving the funds for the N. S. A. to manage, will deprive the N. S. A. of money which might otherwise be given to its other benevolent enterprises, and if officers are elected as they were at the last National con about supper-time on the last night of the convention, when everybody was hungry and tired, and when the officers and entire board were nonlinated and voted upon without ballots in open convention, the whole occupying about 16 minutes, it such a rush should occur often, we would be in danger of selecting a board without due consideration of all the qualities needed in our na-

tional leaders. Because a man presents a fine ap pear or makes a good address he is no woman wears well-fitting gowns she does not always have the ability to

earn the money to pay for them. In selecting the board, which is to handle this fund, therefore, I would rather trust the judgment of a person vho has his own money invested there than the hasty vote of an open conven tion, the majority of whom may no have any financial interest in the fund.

We need money. We will not get people's money until we can inspire them with confidence that we know

to handle it-judiciously. If we organize on a business basis and carry on the work with the same financial ability a bank, would, coupled with judicious benevolence, we shall have no difficulty in raising money, and

that means building temples.

I shall be glad to have suggestions along this line. No doubt a number can devise better plans, than I have

Let me hear from you. LAURA G. FIXEN, Member Nat'l Com, Temple Fund. 1047 Carmen Avenue, Chicago, Ill.

word or deed, and this applies not only

to man, but to all animals.

The next step is posture, a series

exercises, physical and mental, to be one through every day until certain rents will have to be displaced and giv en a new channel. New sorts of vibra-tions will begin; the whole constitution will have to be re-modeled, as it were But the main part of the action along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting neck and head, in a straight line. Let the whole weight of the body be supported by the ribs, and then you have an easy, natural posture, with the spine

"You must practice at least twice every day," says the Swami. "The early morning and the early evening, are the two points of calmness. Your body have a like tendency to become calm at those times. Make it a rule not to eat until you have practiced If you do this the sheer force of hunger will break your laziness In India they teach children never to

eat until they have practiced and worshiped, and it becomes natural for them after a time. A boy will not feel hungry until after he has bathed and prac-Pray for Knowledge and Light.

Those who cannot have a room set apart can practice where they like; sit in a straight posture, and the first thing to do is to send a current of holy thought to all creation; mentally repeat "Let all beings be happy; let all beings be peaceful; let all beings be blissful. The next thing is to think of your own body and see that it is strong and healthy; it is the best instrument you have. Throw away all weakness; tell your body that it is strong; tell your mind that it is strong, and have un-

bounded faith and hope in yourself.

The next step is Prankyaha, or the control of prank or vital force. The first step in this is to control the mo-tion of the lungs. The first lesson in this is just to breathe in the measured way, in and out. That will harmonize the system. From this, more and more

CRITICAL SUGGESTIONS

Suggestions for Ways and Means to Ac- On the Manner of Conducting Spiritualist Societies.

> Much has been written about the manner of conducting Spiritualist socie-While all true Spiritualists will agree that the phenomena are indisensable—that without it there would be no Spiritualism, we are not all of the same opinion as to the proper time and place to witness it. I do not be-lieve that the platform is the proper place for it at the close of a lecture.

An evening especially set apart for the platform test service is much the better way. The effect of an able discourse is frequently destroyed by the efforts of some half-developed-test me

And another erroneous idea is that wo must have a test medium to draw a crowd for the lecturer. If that be true, then you have employed the wrong lecturer. The right man or woman will sooner or later be able to draw an audience of satisfactory pro-portions, provided there is no door fee. And this ten cent door fee will kill any society sooner or later! The plan is entirely wrong. The family in limited circumstances is required to contribute equally with other families in good circumstances. All should pay in propor-tion to their means. To offer a ten-cent attraction and fill the house with a rab ble on Sunday evening is a serious mistake, especially when you have a lecturer announced.

There should be a time for phenomens, and a time for intellectual effort Let each have its proper place in the

work. But whatever we do, let us forever abolish the door fee on Sunday evening. So long as this door fee is charged we are placed in the category of the cheap vaudeville shows, and the public so re gards us. In a word, we lose the respect of the public, and gain little or nothing in the end. Our Christian Science neighbors have had good audiences every Sunday without either lecture or phenomena. There are enough Spiritualists in most of the towns and cities to compose an audience of good proportions if they would only attend. But just why they do not is a problem yet to be solved J. A. WERTZ. Anderson, Ind.

FLIGHT OF DOVES.

To flowering fields, O ye beautiful Where the wild rose breathes of his many loves; The music of harpers is heard in the

whip-poor-will's note in the whispering trees.

Your eyes beam with love as you trail through the sky, angels are watching as you pass them by; Mingling of voices like music from Float through the ether, with fond

echoes given, Sweet cooing doves, with your soft fluttering wings, Fly back to us, darlings, you dear nest-

ling things; /
So near the colestial abodes did you

O beautiful doves! Entrancing the heart. Did you tarry in Heaven's most radiant

Laden with wisdom, supernally true, With your lips like pink rose leaves melting in dew? Rose L. Bushnell DonnElly. Summerland, Cal.

****************************** lines will disappear: with this calm thought calmness will come over the face. Next beautiful voice will come These signs will come after a few months' practice.

The next step is called Pratyahara, which means gathering toward, check ing the outgoing powers of the mind freeing it from the thralldom of the senses. This means a long step toward freedom, and until it has been taken the Yogi considers the man a mere ma

The first lesson is to sit for some time and let the mind run on. "Each day," Vivekananda, the expert,declares, "you will find the mind's vagaries becoming less and less violent; that each day it is becoming calmer. In the first few months you vill find that the mind has a thousand thoughts: later on you will find it has toned down to perhaps 700, and after a few more months it will have fewer and fewer, until at last it will be under perfect control. It is a long work, not

to be done in a day. After practicing Pratyahara for time the student works at Dharana polding the mind to certain points. imagine a lotus in the heart: that lotus s full of light, effulgent light. Put the

Lead Into Superconscious State.

The next steps lead into the superconscious state, which is to be reached scientifically, slowly, by regular prac-tice. When the mind has been trained to remain fixed on a certain internal or external location there comes to it the power of flowing in an unbroken current toward that point. This state is called Dyhana, meditation. This meditative state, the Swami says is the high est state of existence. The animal has the happiness in the senses, the man in his intellect, and God in spiritual contemplation. It is only to the soul that has attained to this contemplative state that the world has become really beautiful.

When the power of Dyhana has been so much intensified as to be able to reject the external part of perception and remain meditating only on the ternal part, the meaning, that state is called Samadhi, the superconscious state, and when the mind reaches that higher state then the knowledge yond reasoning comes to him, meta-physical knowledge, beyond all physical knowledge, transcendental knowledge

The art of using moderate abilities to advantage wins praise, and often acquires more reputation than real brilliancy.-Rochefoucauld. I have seen too much of the past to

take many fears for the future. As for myself, I long ago ceased to walk the floor.—Henry Watterson. The description of Christianity is esential to the interests of civilization.

The very young men and the old are our hope. The middle aged are hard and fast for existing facts.—George

RACE SUICIDE.

The Demands of a Progressive Spirit- es relatively, while they should either will advance with the progress of civ-The Progressive Spiritualilization. ists lead in the recognition of this fact. Whatever injures the body, of course

injures the mind, and vice versa, In the issue of November 11, we have an article by "Spiritualist," clipped from the New York Sun. In this many striking facts are given on Race Deterioration, and the writer truly says; give careful consideration."

We would add, "Here are facts that should kindle the smouldering fires of patriotism in the heart of every true American." The writer, however, scarcely touches upon the causes of race suicide, as we see them, and did not hint at the remedy as we view, except

to denounce it as tyrannical. "To save the weak and the defective." he says, is the great effort of modern science. And "Christianity and modern sentiment," would not allow us to adopt the Grecian method of "suppress ing the congenital idiot, the deformed,

Now, since evolution is the working hypothesis in all our colleges, and is ac-cepted as one of the greatest of discoveries of all the ages, why not apply its teachings to the solution of this prob-

Why are so many "weak and defect-ve?" Why are 6,000 out of 14,000 children examined by Dr. Biggs, defective in health? Why were 8,000 out of 11,000 (English) young men found unfit to carry a rifle in the Boer war?

J. N. Hurty, Secretary of the State

Board of Health of Indiana, said in his last report that "65 percent of the total deaths of infants in America last year was due to poisons administered in impure foods, placed on the market by fraudulent manufacturers.' Robert Hunter in his late work, "The

Nation's Poor," says, "10,000,000 persons, or one eighth of our whole population, are in a more or less constant state of poverty, and that 40 percent of these, or 4,000,000, are paupers, dependent upon some form of public reand family suicide. After a very exhaustive study of this rich the few, thus enabling them to enable question in his 382 page book, he coerce the millions, let its benefits be coerce the millions, let its benefits be coerce the millions. whole question in his 382 page book, he finds that by far the greater part of

of bread-winners, while at work and to sickness caused by insanitation and crowding in the slums." Other unprejudiced observers have confirmed a hundred times over these

this poverty is due to low wages, to

Now, read between these lines, please, and keep the mind on evolution; i. e., cide problem, with a hundred other of cauge and effect, and remember we are equally great importance, would be studying race deterioration; and we are following rigorously the scientific methabove everything, to adhere to this

Do any doubt the facts here mentioned? If so, further proof shall be at once produced. The census of 1890 shows us that 3,523,730 or 15.1 percent sing. of our laboring people were unem-That a perfume of glory backward you ployed part of the time. That of 1900 percent, and the 18th Labor Report from C. D. Wright, 1903, shows that 49.81 percent of the 29.000.000 workers over ten years old in this country, were

idle part of the time. This government authority for such statements cannot be doubted. Moreover, the report says, these facts were gleaned from no one section of the country, but from 33 states, thus fairly representing the conditions existing among the wage workers of the whole country. Besides this, "there was a disposition," Mr. Wright says, "on the part of the families visited to give exact information" concerning the mat

ters upon which they were questioned.

Now glance behind these returns and you cannot but read the story of pitiful want, hardships, privations, suffering, sickness and sorrow, to which the black slaves were strangers in antebellum days. They may have felt the lash on the back at times, but the wolf of hunger never howled at their door as it does now in the case of millions of our so-called free Americans. When they were sick medical services were provided by the master, but who shall pay the doctor for his attendance upon these white slaves of post bellum days? Millions, alas! suffer and die because they are unable to procure this assistance, and other multitudes are aided by the good Samaritan physicians, and whose only reward will be "well done, good and faithful servant."

But most of these men without work are so from choice, I hear some say.

Again let Mr. Wright answer. On page 296 of his report he says concerning the causes of this idleness: "Establishment closed; unable to get work; slack work, 56.96 percent; sickness, 23.65 percent; vacation, 6.45 percent; bad weather, 2.25; strikes, 2.7; accident, 1.66 percent; not given, 6.68 percent: drunkenness, .26 percent. Just here let me say, prohibitionists

usually stoutly affirm that if the liquor traffic were abolished, most of the idle ness would vanish like the morning mists. In my booklet, "Bible, Beer and Se

cialism." advertised in The Progressive Thinker, I have most effectually punctured this toy balloon. One-half of the families interrogated by the commissioners' statisticians, re

port, "no expenditure for liquor." According to the above statements nearly half of the idleness is due to closed establishments and inability to get work.

Now hold closely to the logic of these facts. Read again between the lines Be scientific, elaborate the thought at your leisure and the conclusion is force upon us that our intensely competitive economic system is contributing mor by a thousand fold to race and family suicide than all other causes combined Look at the fact also brought out by Mr. Wright, pages 54 and 55, that only 10.6 percent of the homes of the course of which he said. Catholics in American people in 1903 were free from this country and this city are working debt or mortgage, while in 1900 31.8 in every conceivable way to get control percent were free and in 1890 34.4 of popular education which we regard

nation, which all history shows is ready 50 per cent of the teachers in the city for disruption of revolution.

of this economic problem. As these in at least until the world is free, until the ventions and improvements multiply, shackles are broken, until men dare to the number of men demanded to per think and utter their thoughts and un-form a certain amount of work decreas. Itl they can do it in safety."

ualism—The Subject Analyzed—The increase relatively, to keep pace with the increase of population, or spend It is self-evident that Spiritualism for that time, which would give all a less time at work and get better wages

chance to earn a livelihood.

Certainly we cannot take a step backward and destroy the machinery. Evolution demands that we go for

The only logical step we can possibly take is to demand that the results of this machinery shall be utilized by all the people collectively, instead of the few as it is today. This would give the unemployed work at sufficiently remunerative rates to enable all to obtain both the necessities and many of the

luxuries of life.

THE BURDEN OF SQRROW, SUF-FERING, SICKNESS AND ANXIETY THAT NOW HOVER LIKE A DARK PALL OVER THE MILLIONS WOULD BE DISPLACED BY THE SUNSHINE OF HOPE, JOY AND PROSPERITY.

We may illustrate the practical working of this principle under the present system as follows, applying it to only one industry-the production In 1870, in one year, the average pro-

duction per man was 66 tons; the wages \$433; the profit, \$322. In 1900, on account of improved machinery, a man produced 395 tons and received \$506 in wages; while the profit going to the owners of the machines

had climbed to \$900. Under collectivism, the average worker in 1870 would receive \$430 wages. plus \$322, profit, making \$775. In 1900 he would by means of the "handy man" i. e., improved machinery, produce 395 tons instead of 66, as in 1870, for which he would get in wages, \$506, plus \$500 profit, equaling \$1406. Let the principle be applied to all the industries; in other words, let all the people in their corporate capacity own and operate for lectivism, if you please.

This is what we are logically and necessarily coming to, either by evolution, education and the ballot peacefully, or by revolution; this, or slavery more galling than black slavery ever Instead of allowing the machine to en-

utilized by all. This would emancidisemployment, to deaths and maining of bread-winners, while at work and to pate labor from its present thralldom. of the time could be spent in study, travel and recreation.

would give to progress on every possible line, especially intellectual, psychical and spiritualistic. The race suiequally great importance, would be solved.

Let no one say we are not yet pre-pared for such a step. New Zealand with nearly a million people of our own blood, has taken it, and these blessed results are now being realized by them. What they are doing we can do. S. J. BROWNSON, M. D.

Fayetteville, Ark.

OLE BLACK JOE IN SORROW. Hold heah, now, my dear ol' honey, whut make yo' han' so col'? guess you's gittin' feeble like, along wid gittin, ol'.

hates to hab you go, But I know de Lawd will take you up to bebbin, an' I know De angels all will welcome dat ar bles-

You's been a dear companion an' I

sed soul ob yourn, While yo' pa'dner, bowed in sorrow, will be left to weep an' mourn.

You's stuck to me through thick an' thin an' mos' de time through thin. An' I doan' believe yo' conscience hit has ebber knowed a sin. Ner I doan' believe a woman, whedder white, er brown, er black,

Could heb bin a better muddah to her chillun, fer a fac' An' de nabors allers knowed you when dey wanted a good friend, Fer dey knowed when you had plenty

you was willin' fer to lend. But yo' eyes hab los' their lustah, an' vo' bones am stickin' through dar's no mo' labor heab fer dem

hands oh vourn to do. But I specs yo's mighty tickled fer to lay yo' body down,
When hit's got so weak an' rattly from de toe-nails to de crown, An' I know dat ol' St. Peter will jes'

An' de angels will invite you to jest take de seat you lak. Den dey'll hang aroun yo' sperit lak de bees aroun' de queen, 'Cause you's been de bestest muddab

dat de angels eber seen: An' de Savior will be waitin' wid de book ob jedgment dar, An he'll gib you all de credit dat you's

An' he'll seat you on a cushion whar yo' bones 'll not go through, 'Cause you's been so good a muddah an' companion kind an' true. Tell de angels Joe am comin' an' not

very far behind, Fer ol' age an' time togeddah am a pullin' down de blind An' I feel de shivvers creepin' over

my ol' body now, An' de skin am pullin' tightah roun' dis po' ol' wrinkled brow. Tell 'em Susan, won't vou? an' make haste to fix our home, Fer dis form am gettin' weaker, an' I

haint got long to roam.

DR. T. WILKINS. REV. M. J. SAVAGE'S WORDS. He Expresses Himself In Regard to the

Catholics.

The New York World says: "The

Rev. Minot J. Savage, pastor of the Church of the Messiah, Park avenue and 34th street, preached a sermon on 'Missionary Motives' yesterday, in the ercent were free. as the great bulwark of liberty. I am We are rapidly becoming a homeless told on good authority that more than of New York are of Catholic faith, and Now, in one word, machinery, the there are large numbers of instances onderful multiplication of which, dur where, contrary to laws, religious teach ing the last generation, has displaced ing is inculcated in the schools. It is millions of workers, we find the crux worth while then for liberals to work

SPIRITUALISM.

An Address before the Spiritualist Temple League, Washington, D. C., Nov. 12, 1905. By Mr. J. W. Nigh.

get it. I hope that no word shall pass my lips that will wound the sentiment

ing all day to talk, now it has come my gets hurt I am sorry. In the first place I listened for nearly

an hour to a very learned discourse by a distinguished exponent of theosophical philosophy, and was disappointed. Then, in the same room, later cific Coast state universities. But to came first-yesterday I spent two hours communing with nature, alone with who do not n God and my thoughts and the trees out or profession. long the Rock Creek Park. I wish I there are thoughts come into my mind thing I have been able to listen to to-

was not a manifestation of sensation almost akin to intelligence, what was it? When I go out into the woods it seems to me, as it did yesterday-

Every bird, and bush, and rock, and Were whispering sweet words to me. What though I could not understand What was said by leaf-strewn sand,

I felt the joy of nature's kin, And God's pure love my soul within. I love the birds, I love the trees, I felt like bending on my knees And pouring out my soul in joy.

I looked into the limpid waters of that it was related to me because chemred blood, it is full of iron, and the broken shoe that I see cast from the horse's hoof by the wayside makes me feel kindred to all nature.

The whole world is akin and it al-

ter whether it is solid, fluid, gas, rock units. Mark you, a scientific demonstration by the highest intelligences in the world that have investigated the subject. One of those units is Energy, one of them is Substance, and the other is Intelligence, and there is intelli-gence in the rock. Don't flatter yourselves that only you with brain cells gence to a degree that distinguishes you above every other thing in the universe. I would rather have intelligence given to me through the channels of nature in that way than to get it from learned professors, if what I got to-day was a fair sample. The whole universe bears upon its face God's interpretation, and man never has been able to interpolate between the lines. I fact. Man is a hard fellow to trust especially if he is interested in the pro-

cause it will not bear the analogy of ter, and they laugh about it: "Oh, faculty; exercise it. There are no de- out so free." fects of the spirit, no deformities, no monstrosities. Do not expect, you leave this body, to go into those realms of spirit thinking you will see the wart on some relative's nose, or the wen on some friend's neck, or a hunchback or a club foot, because those are defects that belong purely to the physical organization, and when the spirit leaves the body it does not go down in the grave with the body. It is free and perfect, as it comes from God. It is freed from the defective environment of the physical organization that controlled it and that it controlled. What a pitiable place it would be to get into that realm and find the decrepit old. the crippled, like you see every day on the streets of Washington—the maimed and

the imbecile. The prenatal period of our existence is of vast consequence and importance and every mother, particularly, should understand these things because of the fact that during the gestatory period the new development is dependent entirely upon the maternal organization and is susceptible to influences. When the being comes into the world and becomes a distinct and separate individunlity, then the spirit enters. Before, it. has not been a distinctly independent

organism. Right here a thought comes into my mind that I want to mention before I do just a modicum of moral courage. forget it. I have been very much Do not be afraid of any circumstances. different sections of the country about angels, and I feel so sorry for the la-dies. In New York they are pulling down the ornamental features Eniscopal cathedral because the artist. who received his inspiration from painters and poets-and of course they don't know anything about it, only the conscious of it in a way beyond quespriests know those things—went so far tion. Truth has always existed, coeval as to give expression to his sentiment with eternity. There are people who and feeling and belief that there are feminine angels.

But the decree of the authorities of that particular church has determined some deceiver masquerading in the the fact that angels are all bad, bald, guise of truth. And there is no dispond bearded! I don't know what sition on the part of many to accept to makes the ladies so much interested in inquire and investigate and determine such a way as to bring great contribu- just what amount of fruth they have 75 cents; leatherstis, 50 cents.

Madam President and Kind Friends: | tions together for the purpose of estab-I am not in a very amiable frame of lishing and promulgating a doctrine mind this evening. I haven't the least that leaves them entirely out. Why, if idea what you will get or how you will they would look at their scriptures, my dear sisters would learn that in the beginning God made man. He was a I have felt for several hours like censuring myself for fooling away my time
this heautiful day. I have been listenthis day to talk a suring all day to talk a suring turn to inflict the pain, and if anybody living soul, but it don't saything about oman's soul.

When it comes to the dissolutionalmost said her spirit was freed from her body, but there is no warrant of authority for making that declaration, in the so that I will have to say that when she day, I had the pleasure, or, rather, I gets into eternity she will get there by must say, the discomfiture of hearing a learned professor from one of the Panan's body, and that's all there is of it. But I don't believe the authorities of the atone for that—and the atonement church know a thousandth part as came first—yesterday I spent two hours much about it as some other folks do who do not make so much pretension

There is that inherent in every huhad gone there again to-day, because man being that brings them to the realization of consciousness and makes a great deal more comforting than any- them feel that spirit imbues and permeates their whole physical being. A I looked and felt that I was close few days ago I overheard a gentleman day. I looked and felt that I was close to days ago I overheard a gentleman to Nature, and when we are close to God.

Nature we are close to God. lature we are close to God.

A statement was made to-day by the Dowie out in Chicago, and asking for an explanation of the success of his solearned professor in relation to vege- cialistic scheme. The explanation was tation, that plants are not possessed of that he got people together who have sensation—do not know anything. That the love of God in their hearts, and to is a great deal more than I can say, be that was attributed his whole success. cause I knew, when a boy, of a little He says, "I don't believe anything of plant growing by the wayside that if we that kind; I am an atheist myself." No, touched or came near it folded up its he is not. There are agnostics, there little leaves and petals as though are many people who have not had exarraid of our approach or touch. If that souls who can say sincerely and truthfully that they don't know. That is agnosticism, and there is all there is of But the man who says there is no God. I doubt his sincerity. How can any man, conscious and sentient, look about him and see the splendor of the skies, the beauty of all nature, filling his innermost consciousness, and never the question come into his mind as to now and why and where?

I do not wholly conform to the idea of design. I am an evolutionist. I believe that these things have come by the processes of gradation. I cannot believe that the world and the whole that beautiful and picturesque stream universe as its counterpart were creand saw it coursing to the sea and felt ated by a divine flat in a few short days, and I can't believe a great many ical analysis shows that a large per things. I do not believe it is wholly my cent of my body is composed of the fault. Some of us are so peculiarly same elements, oxygen and hydrogen.
Then certainly I must be related to the of belief or the formation of idea or water to that degree. I look at that opinion is not a matter of mere volition wall of rock and realize that my bones of the mind. We must have evidence. are all lime. Am I not a brother to the And there is not any religious teaching, insensible rock? And when I feel there is not any philosophical teaching.

But there are all kinds of Spiritualism, that's the trouble. There is secular and sectarian Spiritualism. I ways makes me feel like resenting the most said there is sensible and silly imputation of egotism on the part of a Spiritualism. There is philosophic learned professor of science that God in Spiritualism, there is scientific and goodness has created him so much su-goodness has created him so much su-perior to the rest of the universe. It based on solid fact and spiritualism is an egotism pure and simple, and man that is mere fancy flights of most foolhas had it from the earliest records ish imagination, and it is a duty incumdown to the present day.

Spirit pervades the universe. Scihis mind without prejudice or bias and ence has demonstrated the fact in the look into the question. You are enpresent day by the experimentation of dowed with faculties that enable you to Prof. William Crookes, of England, and do that thing. You have capabilities his associates, that every atom, no mat-Why take it not make use of them? or tree, man or the lower order of ani-mal creation, is possessed of three tem that has been handed down to us for two, three, four or five thousand years has the warrant of authority stamped upon it, and accept it just like the fledgling in the nest accepts what the mother bird brings to it.

There are in this day and time no re straints put upon your thought by state or church. in your skulls are possessed of intelli- you please, you can make such effort as you feel disposed to inquire into this or any question. You must not expect to always find just what you are looking for just where you are looking for it. This is the beginning of the twentieth century, and there is a spirit pervading the American people particularly, that is the ambition to outshine their neigh bors, to get hold of everything they can in the way of a circulating medium to would rather accept it because of that gratify in that particular, and Spiritua ists are only human, and there are mulgation of certain religious thought. who are not Spiritualists, and because The idea that prevails to a great ex- of the credulity of people who do not tent among Spiritualistic thinkers, that stop and think deeply enough in these when the spirit goes out of the body it things, they exercise their craftiness goes out just as it was in the body, I and get what they are after, and that is believe to be erroneous. Why? Bereason. God has endowed you with a poor gullible dupes, how they do shell

Those people are not reading. If they were reading The Progressive Thinks —the best, most sincere, earnest and secular and sectarian, in America-ther would be on their guard. With the Spiritualist press to-day and its fearlessness in exposing just that character of deception and treachery, no one need be victimized and duped.

Those who are teaching the philosophy and those who are demonstrating the phenomena are sincere, earnest honest people, but there are among them in every society persons who are not conscientious, who take advantage of the circumstances and play upon the emotions, and always do it for a consideration. Just have your eyes open. Just use what God has given you for the purpose of determining truth. There are many people who possibly would not recognize truth if they were to meet it in the highway, and there are lots of people who if they expected to meet it would go around the block, because they are afraid of it.

There were born a long time ago, of out one parent, twins in the world. That parent was Ignorance, and those children were Faith and Fear, and is not anything that majority of people lack so much as they nused of late at some discussion in do not be afraid of any condition, take right hold of it. Go into solitude and silence and God will make you feel the truth in your hearts.

Any man, any woman that has come to the age of discretion may feel the truth permeating every fibre of their beings: they will be made absolutely imagine that unless Truth comes down the aisle from the pulpit in their particular church it is not the fellow, it is the subject and exercise themselves in to the satisfaction of their own minds

come into possession of. It doesn't seem to be popular.

Truth never has been popular. There is an old saying you know that error will go around the world while truth in getting on her boots. But if you are sincere and seek the truth you will find it most unquestionably.

Those questions which perplex the minds of mankind and have through all the past since man's faculties became such that he could reflect and meditate are just the questions that are exercising our faculties to-day. There is a class of thinkers to whom the very term Spiritualism is distasteful, but they entertain exactly the same ideas, they have received the same truths from the same source, but they must give it some other name-call it Thought." "New Thought" is the oldest thought in the world. Why, they go clear back to the Orient to get itback five or six thousand years, as well as we can get at these things, to get new thought for the twentieth century. If you ask any thinking mind in any

church of any Protestant denomination, or a Catholic or a Jew, about certain questions that Spiritualists understand best of all thinkers and investigators, they answer, "Oh, yes, I agree with you; I believe that fully;" but they flock into the church because it is more fashionable, and Truth has never been a very close follower of fashion. I have sometimes wondered what our dear friends who go out Sunday after Sunday to attend divine service in the churches will do if there should happen to have been a mistake made by those dignified bishops of the Episcopal church and by the Rev. Grumbine, of Boston, who says there is no sex to soul. What would they do over there if there were no fashions to follow? If every spirit should be draped, without feathers and flounces and furbelows and all those things, whether or not there would be any satisfaction in being there, and what a disappointment it will be for some of their souls if they find it so.

But that day will come when we will realize just what the situation is. I want to accept this philosophy because it is the only one that brings comfort to my soul and satisfaction to my mind. would not say or do anything that would cause anybody to put aside their beliefs, if they are happy in them, if they are perfectly satisfied. It won't matter, it is of no consequence what your mere idea or faith is in relation to fact. Truth prevails throughout the universe, and though there were ten thousand million minds asserting to the contrary, one single proposition in that convention, it would not affect the fact one iota, so that if you are happy in being a Methodist; if you are satisfled and perfectly consoled in being a Presbyterlan, just go right along and follow that form of faith.

But I believe it to be your duty as from God to investigate and inquire into those things and feel that there are some things in the world that are perhaps outside of your latitude that may bring more consolation to your soul than what you have. And you would feel better to make the attempt.

God with grace and glory gives, The sweetest song and story lives, Though we be growing gray. When we cease to dwell as mortal And in peace we pass the portal, Then dawns the deathless day.

Listening to the soft sweet sounds Afar from green and mossy mounds The still small voice Lovingly leads toward the light, To see the shining glories bright That bid our souls rejoice.

There is a balm we know can heal, Soothe the pang and pain we feel When tender ties are torn. Though mellowing time cannot efface The lines that love in memory trace. Far richer joys are born.

We set aside our griefs and tears, And for the future feel no fears For all is tender love. When we give that farewell kiss We feel the fond supernal bliss Which dwells with God above.

Let us live to love and learn So that the lights which constant burn May reveal the powers Which vibrate the chords of love With harmonious sounds above To fill the sweetest hours.

For those who live aright and just Have no fears of crumbling dust, No terrors hath the tomb. For those who live the life of love, Joy and peace shall reign above, Transcendent beauties bloom.

A happiness that ne'er shall cease, An endless day of joy and peace, Of spirit song and praise; Lit with love's most lasting truth. And light's most beauteous rays.

With love's caress and fond embrace May we gather strength and grace To make a clearer way: For those our tender love hath known The light of truth her splendor shown Shall brighten every day.

Those thoughts that come to every soul are the thoughts that come direct, and we feel the truth ofttimes when no is giving utterance to a sound hope that every human heart may feel the joys that pervade the whole universe and that consolation shall come to every soul.

EXPRESSIVE THOUGHTS.

Dogmas and Creeds Are Domesticated Evils.

To domesticate an evil is to make it fashionable. A religion that is not fer-tile enough to supply the needs of the entire human family with spirit prov ender, is sadly in need of new husband

If man's religion was founded upon knowledge, rather than education, religion would take precedence over sci ence and the latter would receive a fresh impetus.

Conscience being the intellect of spirit, man should obey its mandates to the fullest extent. He that remains unresponsive to its call is a deaf mute to Divine law, his physical mentality be-comes dwarfed, his vision obscured by the growth of internal cataracts that cannot be removed by the science of physical surgery.

Spirits incarnate are ancient when compared to spirits discarnate, there fore death is exaltation. If the material church in the past century has made no greater progress in things physical than they did in

things spiritual, they to-day would be reading their bibles by the aid of candle light. JAMES R. DAVIDSON.

"Spirit Echoes." By Mattie E. Hull This pretty volume contains fifty-seven of the author's latest and choicest po ems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents. Cloth. \$1.

"Right Generation the Rey sto the Kingdom of Heaven on Earth." By Dr. M. E Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, NI 18 Spiritualism growing.

John W. Ring Says It Is, Notwithstanding Adverse Influences.

Who asked Is Spiritualism Growing? As an organization its influence was never so potent, and into whatever walk of life you may go you will find people interested in the psychic prob-lems which are holding the attention of the age. Early in the month of August I visited Crystola, (Colo., a small station seventegn miles from Colorado Springs, on the Colorado Midland rail-road, twelve, miles, from Pike's Peak, and about eighteen miles, air line, from Cripple Creeky on the estate of one Henry Clay Childs who, a former resident of Illinois, owns a two-thousand acre estate on which Crystola is located. The beauty of this majestically natural estate is beyond my power of description. Eight thousand feet elevation, a tract of prairie containing two hundred acres surrounded with mountains covered with pine, fir and quaking aspen, with a climate which such an altitude assures, streams of sparkling water rushing along with merry song that chords perfectly with the singing of many birds, all and more, much more, tend to make the place ideal.

Mr. Childs is a wonderful man.

Early in life he left position and friends, and with his companion who not long since passed to spirit life, located in

Colorado, made himself familiar with the mineral deposits, and thinks that now he has secured the richest spot in the entire west, Although a man rather advanced in years, he is wonderfully endowed with mental and spiritual powers, reads the leading Spiritualist paper-The Progressive Thinker, and keeps abreast with the economic, so-He has a proposition, in connection with his estate, for Spiritualists, and while I can say, knowingly, very little about the mineral deposits, because I know so little of mineralogy, and knowing that Brother Francis cannot afford to champion a gold mine, I feel that the attention of Spiritualists should be called to this matter. They can correspond with Mr. Childs, who is a devout Spiritualist and life-long reformer, and make investigation for themselves. Mr. Henry C. Childs, Green Mountain Falls, Colo., is a promising benefactor for Spiritualists.

While a guest on the estate at Crystola I delivered a lecture to about seventy-five Baptists and Unitarians who vere camped there for the summer, from subjects which they proposed and they declared the ideas much as they held, although they positively denied the vicarious atonement and declared a salvation (?) by-work alone.

At Clinton, Iowa, we met some very pleasant people and genial workers Here was a demand for adjustment, and to place the phenomena, which is underlying foundation of our Spiritualism, in its proper place. What scientist will presume to demonstrate unless he has proper conditions. When careful of his conditions he can promise, with certainty, satisfactory results. In a mixed assembly, at Clinton, a medium to whom I had been several times introduced, declared my uncle-whom 1 never had-to be present, and after many attempts at giving the last name "Isn't your name Ring?" I can find no possible explanation for the test (?) except guessing. The medium impresses me as being hopest and was supposed to be in a trance, so perhaps he spirits guessed, but there was guess ing, for the spirit supposed to be my uncle sent dove tod my mother-one would almost guess that my mother were in earth:life, and I assured himthe uncle whom I never had—that he had hest deliver his love as my mother has been in spirit life about sixteen

In Chicago an honest, well-meaning medium, who under the influence which possessed him declared that he was going to make a mark in the world and do much for Spiritualism, gave vent to prophecy to the effect that during the next ten days I would be walk-ing the streets, and a man, whom he minutely described, would attack and rob me. What could a traveling missionary and a Spiritualist at that, have of which he might he robbed? I assured him that I was to be in Chicago for two weeks and we could easily verify the prophecy if it came to pass. Of course it did not; footpads know bet ter than that whom to attack, and will not do it even to fulfill prophecy. How is this matter to be taken? It had been thoroughly announced that I would spend two weeks in Chicago, lecturing in various parts of the city and that from there I would go to Minneap olis to attend the National Convention I believed that the spirit reasoned that there were many chances for a person of my type, or in fact almost any type, to be held up in Chicago, prowling around at night for the purpose even of teaching Spiritualism, and that if were going to a National Convention it would be an excellent advertisement for me to tell, as I naturally would, of the fulfillment of such a prophecy. So he took the risk, thinking that if it came to pass it would be fine, if not it would ss and be forgotten. I went about at night as my engagements compelled me, walked in dark places and thought of being robbed, but the man didn't come, and I am not to be blamed, am I? Just a word in conclusion as to the

lyceum work. The past two months have been busy ones in the Lyceum field. Many lyceums are being organized and comparatively all are doing an excellent work. Next October when the National Convention meets in Chicago, one entire evening will be devoted to a demonstration of lyceum work. We hope to make this an event long to be remembered. Each lyceum should set to work with arrangements to be represented at this session. It will do much to unify the manner of work. must have system, and it is gradually coming. An official program will be prepared for that evening and we hope for all lyceums that possibly can to have proper representation; of course we must depend on the lyceums in Chicago and vicinity for much of the program as they have vno such great dis-

With many good wishes to each and all, and trusting for your hearty co-operation in the lyceum work as in the general development of a spiritual Spiritualism, Nath. Supt Lyceum Work,

Spiritualist Templa Galveston, Texas.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, \$1.
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and Dr. Thomson J. Hudson's Theories

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ETCHINGS FROM THE HULL PIL-GRIMS.

"I'm a Pilgrim, I'm a Stranger, I Can Tarry, I Can Tarry But a Night."

Let me see: if I am not mistaken my last etchings were from the home of Brother and Sister Leander Baker, in Farmer City, Ill. How time does fly! From Farmer City we went via St. Louis, to Wichita, Kans. We arrived in Wichita in about fifteen hours, in good condition. We found Brother R. S. Bell, the secretary of the society, and Brother Ell Grove, who was to be our host, in waiting for us. We found a good home, as good as any Spiritual pilgrims deserve, at the residence of Brother and Sister Grove. They and their daughter Gladys are not only

Spiritualists, but they are reformers as Sister Grove's father, Mr. Rife, one of the best rapping and tipping mediums it has fallen to my lot to meet. He gave Mrs. Hull and me, through table tipping, several unmis takable tests, and a few predictions which no earthly power could have guessed-predictions which were fulfilled to the letter.

Everybody in Wichita, so far as I know, believes in Brother Rife and his mediumship. He never takes money nor any other kind of pay for his work, but is always glad to afford to the world evidences of the ability of spirit people to communicate with those in the flesh.

One case I must briefly relate. Fairmount College, a Congregational school is located within a few blocks of Mr. Rife's residence. Once upon a time Mr. Rife proposed to give the president of the institution, and some of the students evidence of his powers as a me dium. This was undertaken. A spirit soon made himself known as a brother of the president and gave his name in full. The president acknowledged that he had such a brother, but said the brother was alive and well, at least he had a letter then in his pocket, not twenty-four hours old, written by that brother. The students had their fun at the expense of the medium. Spiritualism had turned out just as they knew it would! Spirits, when they had an opportunity to make their message clear had never falsified, in his seances But the college boys gave no opportunity for explanation. They had filled their mission, which was to trap the medium. They went away filled with hilarity. This I understand was late in the night.

Early the next morning the president came to Mr. Rife and showed him a telegram, that his brother who had communicated, had been struck dead by lightning only a few hours before the communication was given. The protessor seemed as earnest and anxious to rectify his mistake as he had been to prove that the medium or the spirit had either falsified or made a mistake In Wichita we held seven public meetings besides attending one business meeting. These meetings were held in three different halls, one of them being the beautiful Unitarian

church. Brother Childs, who was the president of the newly-formed association, presided at all the meetings, and did all he could otherwise to make the meetings a success. So did R. S. Bell, the secretary. Mrs. Childs and daughter, who are way up in music, had time to come out and favor us on Sunday night with the most inspiring music we have heard since we heard the Schubert quartet,

Judge Tucker, wherever known, is known as a thorough-going Spiritualist. He has been delivering lectures and funeral discourses within one hundred miles of Wichita for several decades. He is universally recognied as an honest and intelligent man. Indeed the fault found with him is that he is too out-spoken. If he would only hold ears, and perhaps I have asked that back a little he would have more

home while in the city, is a healer of more than ordinary power. As he education on the part of speakers. This never makes a charge for his work, he does considerable work.

Mrs. Minnie Martindale, whom I have known for more than a dozen years, is ready and well prepared to enter the lecture field. She spent the last winter in the Morris Pratt School, and made rapid progress. She would like to put in the remainder of this winter in the same place, but, alas, she is not afflicted with many of the rich things of the world. We have not the means to pay her way, and perhaps she would not accept it if we could do so. She may pick up enough to go to school after January 1. We sincerely hope so. Why will not the Spiritualists contrib ute a fund to help such worthy workers. If this cannot be done, then give her employment enough to keep herself and her daughter out of the poor-house. We left Wichita with many regrets: we had made many acquaintances whom we did not like to leave. Our regrets were neither so deep nor so numerous as they would have been had we not known where our next haltingplace was to be. We had had a former acquaintance with many of the ualists of Winfield, only about thirtyfive miles from Wichita. We had corresponded with the secretary, Mrs. Maud K. Gates, and we knew that every thing was being done that was in her power to do to make the meetings here a success. More than that, we suspected that our home was to be with Mr. and Mrs. W. B. Sailing; we knew

that we were to feel and to be as much at home as if in our own dwelling. Here we had a small hall, the only one obtainable. As a result we had no very large audiences. There were revivals and revivals going on in the city and everything possible was done to keep people from attending our meet-Notwithstanding all had a much more than ordinarily intelligent audience from first to last. Winfield is the place where the an-

nual camp-meeting of Southern Kansas

s held. We have attended two of these camps, and we are invited to be there in 1906; it is just possible that we can do so. It is not as yet definitely known just where the camp will be held. Our folks rent the Chautauqua grounds, and have to take it when they can get it. That is not as yet known. Besides the local Spiritualists, at Winfield we met Mrs. Bessie Bellman of Howard, Kansas. When I first saw her, somewhere about twelve years since, she was just beginning her investigations of Spiritualism. I then saw that she was adapted to platform work, and foresaw and foretold that she would soon do a public work in the field of Spiritualism. She is now at work in the field and is a success. If I am not mistaken she is one of the rapidly approaching stars in the Spiritualistic

Mr. and Mrs. Mantor, and another lady whose name I do not recall, came from Arkansas City to attend the meet-ings on Sunday, and invited us to stop in their beautiful city on our way to Texas, which we did. They could get no hall in which to hold a meeting, but by the use of the telephone they got their parlor full, and we held meeting there. All seemed pleased with the work, and arged us to give them a full week on our return from tions of poetry and music, embodying the West. In fact we have more weeks the highest moral sentiment, and free ca 26 cia. gratian for on cur way bosin, than their

are in the year. We shall try to fill some, but not all of these calls. At every place we went a little was done for

the Morris Pratt Institute.

Our next objective point was Fort
Worth, Texas. At this place we anticipated more than we did anywhere else on our route to California. stood that they had a fine temple and a good society, and, in fact everything to make the meetings here the success of the journey. It is not yet quite impossible that our expectations may be realized; but when we arrived we found the prospects much against us. There was no society: the temple had passed out of the hands of the Spiritualists, into those of one man-the man who had opened on condition that we came down with "spot cash," "All were to be treated alike." No one offered as much as one penny toward down. expenses, and we felt, as the saying is, as though we were "up a stump.

Besides our own relatives, Mrs, Hinsdale, the president of the Spiritualist Association, was the only one who seemed to take an interest in the proposed meetings. She engaged a hall for us, and advertised a free meeting for us on Friday night, Dec. 1. It was a bad night, and only thirteen came out to hear. I spoke, and Mrs. Hull delivered a poem, and a collection was taken to pay the hall rent. Good Mrs. Hinsdale paid the advertising bill. On Sunday afternoon Mrs. Hull spoke in the same hall, to a larger audience, and with better financial results. picked up courage to pay the price for

the temple on Sunday night. Here the results were still better. The Monday Evening Telegram reported the matter as follows: "'The World's Bibles and Their Uses,' was the subject of a lecture by

Rev. Moses Hull at the Spiritual Temple in Taylor street. Sunday night. "The starting point of the discourse, which might be termed either a deep sermon or a philosophical lecture, while not taken strictly as a text, was the first clause of John 18:38, 'Pilate saith unto him, What is truth?'

"The address included some of the contested points of higher scriptural criticism and a searching examination of the scene of Saul of Israel in his interview with the 'familiar spirit' of the woman of Endor, the speaker offering \$100 to any minister in Fort Worth who will find the words, "Witch of Endor in the Bible.

"To-night at the temple the lecturer will present the 'Resurrection of Jesus Christ in the Light of Modern Spiritualism.

"During the service Mrs. Hull, who accompanies her husband in his trav-els, recited in an impressive manner, Ella Wheeler Wilcox's poem 'If We Knew.

"A large audience was present at the service and the address of Rev. Hull received the most careful consideration by his audience, it being delivered in a characteristic manner. The speaker expressed his regard for humanity at large, regardless of the personal belief held by any member thereof and expressed the hope that his stay in Fort Worth will be the cause of doing some The people are waking up and we

have the temple engaged for three more nights this week and for next Sunday Next week, if nothing interferes, we go to Dallas, Texas, thence to El Paso. and thence to San Diego, Cal., where we are to stay until the very last days of January or the first of February. Then we start on our way north with the intention of going as far as Seat-tle. We may one or both of us go direct from San Diego to Seattle, may one of us stop as requested on the way. We now have calls from different points in Texas which we cannot fill. What is the cause of the decline of our societies? I cannot tell how many question to the managers of local socieies as often as I have ever heard it. Mr. Eli Grove, with whom we had a The answer is always the same: Fraudeducation on the part of speakers. This I have prophesied for many years. Spiritualists have bidden high for frauds, and they have them galore. Spiritualists would have killed Spiritualism if it could have been done. Somebody has said, "God deliver me from my friends." I pray, "God deliver Spiritualism from Spiritualists."

I am sorry that I was so long in getting to the writing of this epistle, and am sorry that I now have not the time

to make it shorter. Mrs. Hull and I can be addressed until January 1, at El Paso, Texas, then

until January 28, at San Diego, Cal.

LOIE F. PRIOR IN AUSTRALIA.

MOSES HULL

Debate Between Her and Mr. R. Argue

-Held at Melbourne. It is only possible to briefly notice in this issue of the Harbinger the debate in which Mr. Argue affirmed and Mrs. Prior denied, that "Spiritualism was condemned by God and the Bible." It was not until a direct challenge had been given by Mr. Argue that Mrs. Prior consented to meet her opponent futed by "Corvinus." Price 10 cents. on the platform, and then on lines Free Thought Past, Present and Fustrictly laid down by a committee acting on her behalf. One stipulation insisted upon was that the whole of the net proceeds were to be given to the Melbourne Hospital, and it is cause for satisfaction that £56 will be handed over to that institution. So great was the interest excited that the hall, which holds some 1,500 people, was crowded to the doors long before 8 o'clock. The iebate was a triumph for Mrs. Prior. Mr. Argue, who was the first speaker, showed at once that he had merely a superficial knowledge of what Spiritualism really is, and confined himself to texts in the Bible against witchcraft sorcery and the like, to the assertion that asylums are full of people driven mad through its baleful influence, and that so-called manifestations are the work of the devil. When Mrs. Prior rose to speak at the end of Mr. Argue's address, she received a great ovation and presented at once some of the higher aspects of Spiritualism, not ignoring the difficulties regarding mediumship or of unreliable communica-tions, as it was a law of the spirit that it carried with it beyond the borderland the same virtues, weaknesses, and exactly the spiritual development that it possessed in earth life; but that there was endless progression. She was listened to with close attention by the vast audience, while Mr. Argue had to complain many times of interruptions.

"Cosmian Hymn Book." A collection of original and selected hymns, for libarol and athing sociation for unhools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 256 choice selecfrom all sectarianism. Price, 50 cents.

caused chiefly by his unfounded asser-

tions. If a vote had been taken it must have been greatly in favor of Mrs.

Prior, but she was not there to defend

Spiritualism, which could safely be left

o take care of itself and no expression

of opinion was desired.—Harbinger of

Light, Australia.

THE WORLD BEAUTIFUL.

The Riddle of the Universe. By Prof. Ernest Haeckel,

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First Spiritual Church

Established In Brooklyn, N. Y .- An has been given by the secress since her Earnest invitation Extended to the ministrations commenced.

Sixth.—The attendance at our services of the commence of the comm Clergymen of Greater New York, and a Memorial to the Public.

The First Spiritual Church of Brooklyn, New York, to all other churches, of the members and friends of the church every faith and denomination, and to were congratulating themselves that every lover of religious liberty through-out our country, hereby sends its greet-rolling back the insetting tide of infiing, and presents this memorial for

their earnest consideration: First.—That among the great incontives to migration to this country, by mies, through the mails and public our forefathers and methers was the press; the end and aim evidently being desire to escape religious persecution, to destroy the woman and her useful-by here making homes; and here established through whose instrumentality we lishing a government, the cornerstone of which should guarantee absolute freedom of religious faith; freedom in form of worship; freedom in the ex- their pages with sensational articles. rationally exercise the faculties and unfair, and, in many instances, abso-powers bestowed upon them, without lutely false reports concerning what intimidation, fear or restraint, so long

"Congress shall make no laws respectabridging the freedom of speech or of have been permitted the use the press, or the right of the people newspapers for defaming her life and peaceably to assemble and to petition destroying her usefulness. the government for redress of griev-

ances."
Third.—The constitution of the State of New York provides, as follows: "The rree exercise and enjoyment of religious profession and worship, without dis-crimination or preference, shall forever be allowed in this state to all mankind; and no person shall be rendered incometent to be a witness on account of his inion on matters of religious belief; but the liberty of conscience hereby secured shall not be construed as to ex-cuse any acts of licentiousness, or justipeace or safety of this state,"

The constitution of this state also provides that, "Every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the

Fourth,-That this church was incorporated under the religious corporation Laws of the State of New York on the 24th day of January, 1904. Its objects and purposes are declared in its charter to he-"Religious, Spiritual, Benevo lent, Educational." It enunciated its principles and the scope of its work as follows

I .- "We claim for mankind, universal brotherhood.

II.-"That man is, and ever has been, conscious of the existence of an All-Pervading Power, which brought him into being, and involved in which is the destiny of his race.

III-"That immortality and future happiness are the hope of the soul; and that the religions of mankind have ever been predicated upon varying conceptions of the nature and character of Deity, and the uncertain evidence of immortality.

IV.—"We believe that that which is

good and true in all religions should be the treatment to which we have been sustained by all possible available subjected, as hereinbefore set forth, good and true in all religions should be knowledge; and that neither doctrines nor creeds should stay legitimate inves-tigation into spiritual truth—the manifestation of spiritual powers, nor the promulgation of a religion incorporating May S. Pepper, 258 Monroe street, all that is essentially true in those re-

V.-"We believe that the time is organizations, an acceptance of the fact of spiritual communication beworlds; and in the absence of such ac strumentality. ceptance, that wherever practicable, re-

whether incorporated or not in other religionsof mankind; and declare it to ceptance to warrant the expense, a time he our purpose to ascertain and make and place will be designated—probably known what is true, especially, of that a Saturday afternoon, between the which pertains to the spiritual nature hours of three and six—in the latter of man; his psychic powers and possibilities; his relations to the spiritual world; and to encourage the judicious cultivation of spiritual gifts. VII.—"We claim that truth is divine

and sacred, and absolutely authoritative to the souls that apprehend it: yet. that while one may aid another in the perception of truth and duty, no one can determine for another what is truth or duty; or duty; hence, that truth or duty; hence, that each individual must believe and act on his or her own responsibility in all things.

VIII .- "That freedom is the birthright of every soul, and is an indispensable condition to the highest progress, purity and perfection; but that true freedom is neither anarchy nor license, and implies wholesome restraint from infringing upon the rightful freedom and welfare of others."

Fifth.-That, being thus organized, this church commenced its work October 1, 1904, holding two sessions each Bunday: the afternoon services consisting of music, 'lectures by distinguished persons upon religious, scientific and educational subjects; including the treatment of mental and physical ail ments under the laws of suggestion, by eminent physicians end alienists. The Sunday evening services are opened by singing a hymn by the congregation with organ accompaniment, followed by a prayer by the pastor; a solo; reading from the Scriptures; a sermon; a solo and then follows the receiving and transmission of messages from the spiritual world to numbers of the audience, through the instrumentality of the woman pastor, who is a wonderful psy-chic and sceress. The services are then closed with singing and benedic-

Letters containing questions to dewithout address, and without the name names and relations of spirits present, less taught by these books. Here tions and affairs of the recipients, bevond the possible knowledge of the me sire for more. dium when in her normal condition. Messages of comfort, encouragement ceived by the discouraged and sorrowing, while words of warning and reproof are often given to erring ones in

the audience. . Strangers to the seeress, approaching at times, called by their names, and to their utter amazement, through her lips, are greeted in the names of the ary style. It is worthy of wide circuangels of their dead. Children lost to lation. their parents, and friends lost to each

other, through the ministration of angels have been restored to each other. The destrine of Christian fellowshin: of purity, pure lives and good deeds, is ty, the supreme charity of the world, invariably preached from the pulpit of the revelation of reserve power, etc. of purity, pure lives and good deeds, is

ices rapidly increased; the substantial ly unfailing correctness of the messages transmitted, attracted wide attention delity, atheism and agnosticism, at least in this city, when we were maliguantly and falsely assailed by eneness, through whose instrumentality we were accomplishing such results.

These attacks are continued: publishers of newspapers, who delight to fill pression of opinion; the right of all to seize the opportunity; publish distorted, has transpired at our meetings. as the rights of others are not invaded. lady who holds the relation of pastor to Second .- To that end the constitution this church, has been maliciously asof the United States declares that, sailed; the manifestations which have occurred through her psychic powers, ing an establishment of religion or pro-ling an establishment of religion or pro-ling the free exercise thereof; or lent acts; and irresponsible persons

destroying her usefulness.

To this end the railings of a convicted criminal have been published against her while the testimony of honorable persons in her favor has been refused. An irresponsible mountebank who has fattened on the proceeds of his own deceptions, and others, are accorded the use of certain local newspapers, to assail her integrity; misstate her actions; charge her with fraud, and pronounce her supporters dupes to her duplicity. Added to these outrages, the United States mails are used by her encuse any acts of licentiousness, or justi-fy practices inconsistent with the and in this manner violence against her person is threatened by anonymous writers, unless she desists from he work as pastor of this church.

We lay this statement of our grieve ances before the world, asking thereon the impartial judgment of all fair-mind ed persons. Some of our friends have sought to answer these assaults and charges through the medium of the pa-pers which have published them; but they have often been refused; very frequently garbled, and in that condition published; and in some instances they have been so changed as to actually reverse the language of the writers.

Our minister has no interest in our door collections; our seats are free to all who have not forfeited the right to enter by their own misconduct. We accord to others the same rights we ask for ourselves; to peaceably assemble; to conduct our services according to our views of duty. It is our right to be-lieve, as we do, that Delty is most acceptably worshiped and served, by good deeds, pure hearts, and the use of those gifts exercised and commended by Jesus, his apostles, and disciples. We promise nothing except an opportunity to quietly listen to and observe what is aid and transpires.

Finally--We ask all those who read this memorial and believe and feel that has been unfair, and should be rebuked, irrespective of religious belief, to send to Dr. John C.

Wyman, 365 State street, or to the Rev.

Brooklyn, or to any other member of our church, their names and addresses. In conclusion, we invite all clergymen ripe for incorporating into the doctrines in our municipality to meet Mrs. Pepand tenets of all truth-desiring religious per, our officers and friends, in the near future, that they may witness and judge for themselves the source or sources of the physical and spiritual the powers manifested through her in-

Those desiring to accept this opporwhich we shall build, all essential truth, tary of the church. When a sufficient number shall have signified their acpart of December or early part of January, for the place of meeting, and those accepting will be duly informed of the same. Cordially yours.

ABRAM H. DAILEY, N. F. SMITH. DR. A. L. WOOD, Advisory Board. Trustees: William W. Markwell. S. B.

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Dr. John C. Wyman, Clerk and Corresponding Secretary, 365 State street, Brooklyn, N. Y.

BOOK REVIEW.

The Element of Ethics, Founded on the Natural Laws of Mind as Revealed by Human Conduct. Being a Scientific Exposition of Ethical Science Founded on the Psychic Forces of Man as Physical Science is Founded on Physical Forces. By E. J. Schellhous, M. D. The title well explains the purpose of this book of 149 pages. We gather that it is a condensation of a much more ambitious design, which has been given the writer by highest inspiration.

Prefatorily, the author says: "It is unique in character; its pages contain matter nowhere else to be found in the range of scientific literature." It is true that never before has there been an attempt to establish ethics on the new psychical revelations.

"Ethics," says the author, "is the science of right conduct, having its rise in obedience to the natural law of man's This makes a broad distincbeing." tion between the old, preconceived ideas of morality and the new. It was not obedience to natural law, but to the ceased persons, written, sealed and undefined and undefinable notions of placed upon her desk by utter strangers God, that constituted moral conduct. to the recress-these letters, being The demands of this God were-known only through so-called sacred books and of the writer-are answered; the con-their priestly interpretation. It was astents of the letters are stated; the serted that man was absolutely incapa names of the writers made known. The lole of knowing right from wrong unto strangers in the audience, are cor- the fundamental divergence, and Dr. rectly stated, and communications from Schellhous has given a new solution these spirits given; these communica- His style is plain, simple, lucid, and he tions almost invariably, by reason of makes the most difficult questions clear their character, show a knowledge of to the understanding. If this is a fore-existing conditions in the lives, relataste of the matter he has in store, the reader will finish this book with a de-

HUDSON TUTTLE.

The Mediumship of Farmer Riley. Scientific Investigation of Spirit Phe nomena. By Sydney Flower, LL. D. Published by Tom Clifford, 1415 Rhodes avenue, Cleveland, Ohio. Price, postpaid, 25 cents.

A neat pamphlet of sixty pages of exceedingly interesting matter, in fine liter-

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duthis church, and no improper message Price, 30 cents.

AN IMPORTANT QUESTION WHICH MUST BE ANSWERED.

Is the National Spiritualists Association a Christian Denomination? The above question is addressed to the president and officers of the he is a "Bible Spiritualist," and that we are recognized as Christians! N. S. A.; to the Spiritualist press, and to the Spiritualists of the United

have just come to the knowledge of the writer. 1. In The Progressive Thinker of Nov. 25, is an article from Pendle- which I have quoted, in an editorial I read, "At the very threshold of ton, Oregon, giving an account of the visit of Dr. R. E. Coon and wife all our churches we are met with the declaration of Jesus, Matt. 10:34: to that place. They are represented as being missionaries of the N.S. Think not that I am come to send peace on earth; I came not to send A., and of course able and authorized to explain its character and prin- peace but a sword. Look at the bloody footprints of Christianity ciples to the world, and its relations to the various diganizations of the through all the centuries and that damnable declaration has been verisame. They are supposed to be able to do this work, and sufficiently fied. Wars the most stupendous have marked every step of its honest to do it correctly. Of them, the writers say, "We were also very progress." glad to hear from him that the Hon. H. D. Barrett is, like himself, a "And then that awful doctrine of HATE which is still bearing trun, Bible Spiritualist, and that at last our people are recognized as Christian and mathematical and wife and shidten and brethren and

Will Dr. Coon please tell us when and where we were "recognized as Christians," and who made that recognition? What Spiritualist or an answer as has The Progressive Thinker, it will show Brother Barorganization of Spiritualists ever sought for such recognition? Will rett and his fellow Bible Christian Spiritualists that they have yet a HERESY, OR LED TO THE LIGHT. the directors of the N. S. A. endorse these teachings and assertions of Dr. Coon, and keep him in the field as an authorized expounder of as a "Christian denomination," Spiritualism? We shall see. Has Dr. Coon been authorized by President Barrett to proclaim him as a Bible Spiritualist and Christian? stand. This is no time for dodging, or for covering up your real ideas. Thousands of Spiritualists want to know.

2. The second fact is, that, unless my eyes deceived me, I have seen 2. The second fact is, that, unless my eyes deceived me, I have seen you can clearly say whether it is Christianity, or whether you are a statement of President Barrett that Spiritualism is a Christian de- "Bible Spiritualist." On behalf of thousands I demand a categorical nomination! Hence, it does not seem so strange that Dr. Coon should make the statements attributed to him. He is the appointed agent of President Barrett and the directors of the N. S. A. Now, do these directors assume to be "Christians"—"Bible Spiritualists," and that C. Howe, Prof. Lockwood, Clegg Wright, Juliet Severance, and others. the N. S. A. is a "Christian denomination?" Have they commissioned Dr. Coon as a Christian missionary to preach Bible Spiritualism? Will they continue to employ him now that the fact is published that that is Christians. the character of his teachings? We want to know.

tion to Dr. Coon, or anyone else, being Bible Spiritualists or Christians. Personally that is their unquestioned right. But that is quite a differ-ent thing from posing as agents of the N. S. A., and proclaiming its I denounce the entire pretense of president a "Bible Spiritualist," and that Spiritualists were "recog- ism. In the vigor of manhood I renounced the honors and wealth nized as Christians.'

existed to convert the National Organization into a sect. Step by step tion for Spiritualism. For over fifty years, with the great majority of that purpose has been pushed, from the adoption of the Creed till now. the Spiritualist lecturers and writers I have expounded the falsity and THE SPIRITUAL SIGNIFICANCE; That Creed was confessedly adopted for the purpose of securing rail- monstrosity of Christianity. And now with but two years between me road rebates. But it was necessary that the Creed should be that of a and 90, if the Spiritualists, in their organized capacity, clothe themreligious body, and after working over the subject for some years the selves with the blood-stained, filthy garments of Christianity and Bible conclusion seems to have been reached that there can be no pretense of teaching, I will take up the fight anew, and end my earthly career proreligion except the Christian; as it would not answer to profess the claiming that Spiritualism which is "the Science and Philosophy of Mohammedan or any other foreign form of religion.

The workers along this line have not been able to formulate a defini- Los Angeles, Cal.

A QUESTION.

Are Religious and Political Variations

Necessary for Progress?

From the standpoint of our view in

egard to the necessities of human life

we would answer that they are needed.

In making this assertion we are sup-ported by the modern thought of the world; and it has arrived at this con-

clusion through a mighty struggle with the powers of darkness, but the light

has triumphed and the fact is being

more and more recognized and conced

ed that if human life is to make a per-

manent advancement in a religious or

political or social manner there must

be a variety of opinions expressed on

the best methods to be adopted for

human advancement.

The more enlightened the races and nations of the world become, the more fully is recognized that great truth

that there can be in positive "essentials unity, in non-essentials liberty,

and in all things charity." The varia-

tions of thought will make it a debatable question, which are the essentials

and which are the non-essentials. Thus

tion of the right to liberty of thought

and action can there be normal progress.

But those of the present time who are

living mentally and spiritually in what

is designated as the dark ages of hu-

man history, will put in a protest to the above assertions, and claim that there

can be only one true faith, and they of

course have it in possession, and all

the rest are erroneous; but even there

the advocates of the old-line of

lhought differ among themselves in re-

gard to which phases of their medieval belief is orthodox.

It is asserted by the great thinkers of

millions with which it is peopled that

there are not two mentally developed

alike. That immense variety of thought streams cannot be compelled to

flow in the same channel. They may converge and on all of the vital ques-

tions pertaining to the advancement of

life move in concord; but as each one

s placed at a different angle, as they

view the glorious summit toward which

all are striving to attain, the methods

to be adopted by which they can suc-

cessfully advance will of necessity be

The martyr fires of the past could not

and the growing spirit of toleration of

thought to moulder and disappear. It

is an era of the new thought, a strengthening and quickening into a

more perfect life the suppressed but

struggling energies of the human soul,

which is leaving it free to work out its

redemption on lines which to its indi-

vidual life seems the best, advancing

toward the higher planes or existence

by whatever route may be the most

The political and religious organiza-

tions of the present cannot remain on the same level that they were on cen-

turies ago. They may have the same

had to yield to forces superior to what

they possess and have advanced and

disappear as individual factors in the

The Roman Catholic church, the nost conservative of all the organized

sects of Christendom, is not what it

was in its existence of one thousand

years ago. Some of the types of char-

icters that were placed in the papal

chair at that time would, if undertaken

at the present time by the more reac-tionary members of the church, prove

an utter impossibility. Even in that conservative church individual thought

will make itself manifest, and the

neans that were used in medieval times

to unify it, would at the present time

had an interview with a German Cath-

church, he denounced it in unmeasured

sense, not worthy the thought of intel-

bers of his own church he would have

felt more guarded in his speech, but

completely disrupt the organization.

arena of life.

and religious fanaticism

different.

the world that with the hundreds

tion of religion which would cover the ground of all forms, and hence have been compelled to plant themselves on the Christian form. They have been talking about "other denominations" for a long time, but at last President Barrett comes out flat-footed and proclaims Spiritualism a "Christian Denomination," and one of his agents announces that

In conclusion, I press the question, will the Spiritualist press endorse States as a whole. It was suggested by two important facts which the assumption that we are a Christian denomination? I think I can give the answer of The Progressive Thinker, for in the same paper from

tians." Here are three distinct assertions. (1) Dr. R. E. Coon, misnot his father, and mother, and wife, and children, and brethren, and sionary of the N. S. A., is a "Bible Spiritualist." (2) H. D. Barrett, sisters, and his own life also, he cannot be my disciple. Hate, then, is president of the N. S. A., is also a "Bible Spiritualist." (3) "Our an indispensable feature of Christianity. To eliminate it from the people are recognized as Christians."

If the other members of the Spiritualist press will give as emphatic hig work to do before the Christian churches will recognize the N. S. A.

Brothers of the press, speak out. Let the people know where you The Spiritualist and the general public have a right to know where you stand. Without going into a lengthy definition of Spiritualism, And lastly, I appeal to the old veterans in the work to give their an-

swer. I can't name them all, but will mention a few. There is Lyman Dr. Peebles might admit he was a Bible Spiritualist, but I am sure he would agree with me that the great body of Spiritualists are not

Will Brother Howe and others consent to have Spiritualism pro-Of course, no really liberally-minded person would make any objec- grammed as a "Christian denomination?" Will they stifle their convictions for half-fare rates on the railroads? That is what the Creed

I denounce the entire pretense of Christianity as including Spiritualwhich the most advanced position in the church held out before me and It has been evident to me for some years past that a secret purpose urged upon me. I accepted poverty, the loss of friends as well as posi-J. S. LOVELAND. Life.

roused to activity by opposing forces;

showing the necessity of those varied

forms of thought, which prevents rust

We have had in the past religious

and political revolutions which not only changed the form, but destroyed those

governmental systems and ecclesias-

tical organizations in which the revolu-

tions occurred. The tendency in life

in whatever phase it is made manifest,

of progress are complied with and vio-

The higher the development of life,

the less needful will it be that those,

extreme revolutionary forces be made

manifest because the systems of life

that then exist will not develop them,

and the assurance is that the future

will not witness those mighty political

and religious convulsions that the past

has experienced. Then the progressive work will be accomplished by peaceful

means, and what at present seems necessary at times to cleanse the temple

of those who would barter for gain with

the best elements of human life, will

be sent to that realm where those con-ditions have gone that caused such

That higher development will cause the organizations of the future, whether

political, social or religious to be less

sectarian but with greater liberty for

the expression of individual thought

and which will not be the cause of dis-

cordant elements manifesting them-

selves as they do under the forms of

mental and spiritual development

on special lines laid down by the des-

and as a result one of those mighty

spiritual laws made itself manifest in

revolutions which could not be other-

The most perfect types of republican

governmental systems do not produce

the anarchist, or any type of violent

revolutionist; there they have no standing ground, because there life

can advance without calling into use

those demonical forces, and when they

do appear they are the product of those

brutal repressive systems that will not

name, and to external appearances be the same, but they are not, and on this planet are not prepared to acwhether willing or unwilling they have cept that more perfect liberty and at

must continue their upward journey or fore it can walk, and in its efforts to

At the time of the promulgation of Like morning's cheering beams

olic priest on the subject, and well remember his remarks. When asked Wrapped within its glowing light

dogma of papal infallibility; we Will chase away the darkness of the

what he thought of that move of the Will fade before the substance that will

with a Protestant he felt more free to By Prof. Wm. M. Lockwood. The work

express his views. Why he continued of a strong, logical thinker, on a deeply

as a pastor in the church, I did not ask important subject. Price, cloth, \$1.

recognize the law of liberty of thought

cept that more perfect liberty, and at

present if it was given them chaos would reign. The race must creep be-

arise it has many times stumbled and

bruised. The pathway to that more perfect liberty is a rugged one, but it is

fraught with glorious possibilities; and

as human life can prove its adaptability

to and appreciations of the higher

thought it will be given and nothing

can hinder. The evidences are that the

twentieth century will witness the over-

throwal of the autocratic governmental

liberty will broaden the scope of life's

operations to an extent not dreamed of

at present. There is inspiration in the

HAMILTON DEGRAW.

"Continuity of Life a Cusmic Truth.

contemplation of the fact that,

"The increasing light of truth

All the mystic forms of night

last.

Wateryliet, N. Y.

systems of the world, and constitutional

wise under existing conditions of life.

violent remedies to be used.

lent revolution averted.

from forming.

him. Sometimes such minds can by re-ITHE MORRIS PRATT INSTITUTE. maining advance the cause of liberty of thought more than they could by re-tiring. All of the legitimate forms of ers.

thought are needed to evolve the per-fect life. The conservative forces are I feel that many of the readers of needed to steady the more radical forms of life's manifestations which The Progressive Thinker are in sympathy with the idea that institutions of learning of the right kind, with able without that balance would be unable to accomplish what was desired. The and well equipped teachers, can be iconoclastic as well as the constructive made most efficient aids in the spread forms of thought must be classed with of any great truth as well as in the legitimate ones, The tendency of growth of individual souls. All such ecclesiastical and political organiza-tions would be to fossilize, if not

readers of this article, I assume, are

ers.

interested in Morris Pratt Institute, and will read with interest any word coming from one of its inmates. This is the fourth year of its existence. Though it is a healthy child, with rich red blood in its body, still it has not yet become strong enough to soul-satisfying as that given by the walk alone. It still needs assistance. Christ or Buddha, for it represents the I am happy to say, however, that with twenty-five or even twenty paying students in full term attendance it would be self-sustaining, provided it is man-

is for rubbish to collect, and there is aged with wisdom and economy. needed once in a while a house-cleaning In no way can one help the school time, and when this is not done accordtime, and when this is not done according to the forms of human law, then more than by coming as a student or what we can rightfully term a superior inducing others to come and take its ceptance, that wherever practicable, religious organizations should be formed
tunity, may signify their acceptance, by
which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

Which shall recognize such communion.

What we can rightfully term a superior inducing ot is a dose of medicine that is dreaded by the benefit of the public and private all of the systems of life and many advocates of Spiritualism, and all progressive thought. times at the last moment the demands

Very many of the active speakers and writers need two years at such an institution as this for the improvement of themselves and their work,

The National Spiritualists' Association, which met in Minneapolis in October generously voted \$1000.00 towards freeing it from debt. Officers, teachers and students join in hearty thanks for the much-needed aid. To me personally it brought great relief, for it makes me feel like a convicted criminal to meet men on the street whom I owe and am unable to pay. It is almost a crime to go in debt under such circum

stances. I desire to say a word individually to the delegates of the National Assoc action who voted for this donation I wish to take you by the hand and say that the teachers in this institution and the students also are determined that the work they do here shall be of such a quality as to richly merit this beauti

ful donation. By your act you have identified your-The martyr fires of the past country of thought, sompel an absolute unity of thought, which were the product of the lower with this school in particular. I exceed the growing spirit of toleration of civilizations, which undertook to preselves with education in general and the present time is leaving the political vent the expansion of life's forces only the Morris Pratt Institute Association and help in the annual meeting to per potic powers which at the time ruled; fect its management. Please write for a catalogue and a copy of its newly formed constitution and by-laws, so tha by their study you may have a better idea of what the school is and what it may be. If possible visit our classes and see our work.

Mr. and Mrs. Sprague have just paid us a visit. We were glad when came, and sorry when they went. Fortunately they were here over Sunday, The ocean shore and the husky and held two services. The evening meeting called out a larger audience than I have ever seen in the building, and we never had a service which gave better satisfaction. Both Mr. and Mrs. Sprague did noble work. I heard nothing but praise from those who at-If what they did here is a samtended. nle of their work in general I can understand why the National keeps them in the field.

Miss Chaffee, who has been here either as student or teacher since the beginning of the school, has gone to Indiana to fit herself for higher work in the pedagogic field. She carries with her the hearts of all who knew her, both teachers and students. She is a good teacher, a faithful student, an earnest worker in the cause of truth and a sincere friend to this school and its inmates.

We have with us Mrs. Emma J. Owen, who is student, teacher and Assistant Secretary. She takes Mrs. Hull's class in the Psychic Department, has a Sunday class in Bible Spiritualism, a class dally in Arithmetic and shares with me in the Sunday services. Mrs. Niver is still with us as teacher of Oratory, and is doing the same most

excellent work as last year. The students are making commendable progress, and represent the states of New York, Ohio, Pennsylvania, Iowa, Wisconsin, Oregon and Washington, The spirit of harmony and good feeling pervades the building.

A. J. WEAVER.

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At the Bijou Theatre during Septem-

ber, Mrs. Prior's lectures have drawn great audiences, men and women alike listening with rapt attention to the high spiritual teaching of this gifted speaker. People who say that even in the Higher Spiritualism "there is no such comprehensive scheme embracing religious philosophy and science as in The osophy," should attend lectures of this description, and read the works of men in our ranks like Sir W. Crookes, Dr. A. Russel Wallace, A. J. Davis, Myers, and many others, and they will that Spiritualism presents a religion very heart of the teachings of these illumined sons of humanity. As a specimen of the exalted teaching given by Mrs. Prior, we give a verbatim report of her address, "Ye Must Be Born Again." This was preceded by the of Death," a great favorite of Mrs. Prior's, and typical of that great modern spiritual seer's inspired verse, and which formed the prologue to her lecture, entitled "Beyond the Horizon," is given below:

Come lovely and soothing death, Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each.

Sooner or later delicate death. Prais'd be the fathomless universe,

For life and joy, and for objects and knowledge curious, And for love, sweet love-but praise!

For the sure-enwinding arms of coolenfolding death. Dark mother always gliding near with soft feet,

lave none chanted for thee a chant of fullest welcome? Then I chant it for thee, I glorify thee

bring thee a song that when thou must indeed come, come unfal teringly.

approach strong deliveress. When it is so, when thou hast taken them I joyously sing the dead,

Lost in the loving floating ocean of thee. Laved in the flood of thy bliss O death From me to thee glad serenades.

Dances for thee I propose saluting thee adornments and feastings for And the sights of the open landscape

and the high-spread sky are fit-And life and the fields, and the huge and thoughtful night.

The night in silence under many a star, pering wave whose voice I know And the soul turning to thee O vast and well-veiled death. And the body gratefully nestling close

to thee. Over the tree-tops I float thee a song, Over the rising and sinking waves over the myriad fields and the prairies wide,

Over the dense-pack'd cities all and the

teeming wharves and ways, I float this carol with joy, with joy to thee O death. "Success and How To Win It." A

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SATURDAY, DECEMBER 16, 1905.

WORDS OF CAUTION.

You should not send money in a let ter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and thin you are per tectly safe, and will save yourself an

SOMETHING YOU SHOULD HAVE. It Will Only Cost You Eight Cents. Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless othwise stated.

Animals Have Reflective Capacity. Prof. Geo. H. Howison, head of the department of philosophy at the University of California, startled his class in ethics a few days ago by declaring animals have reflective capacity which qualifies them to be classed as reasoning creatures corresponding to man's intelligence, the latter being assumed to be immortal.

The religion of Buddha was cited by Prof. Howison as an example of recognition given by a great religious teacher to the lower animals. Regarding the intelligence of animals, Prof. Howison said, as reported by a press dis-

"Animals have intellect, as do men. The difference in intellect consists in the difference in the hindrance to the intellectual capacity. Increased intelligence means increased control—perfected control. Do animals reflect as man does? Undoubtedly they do. If they reflect, then they have intelli-gence. Once admitted they have intel-ligence, you must admit they are to exist eternally just as much as you are to exist eternally. Are animals capable of overcoming the hindrance to their in-

tellectual faculty: I answer yes." Admitted the brute creation have souls and an immortal life, then, read

"Every moving thing that liveth shall be meat for you.

Who, in his sober senses, believes God ever told Noah, or any other man, any such thing? The declaration savors of the demand of sacrifice of the best of the flocks and herds to God, he getting the aroma and the priests, who professed to voice the will of God, get-

Established that our domestic animals have immortality with us, then the habit of flesh eating—only one remove from cannibalism-will gradually

Coal in the Arctic Regions. One of the things the Zeigler Arctic

Expedition reports to have discovered in the far North is a coal mine. It is a most cheerful find for that section of the world.—Exchange.

Does not this discovery of itself demonstrate that the polar regions, now seemingly covered with everlasting ice, were formerly within the tropics? Some persons who wish it to appear God created everything as it now exists, making a general denial of scientific revelations of the great antiquity of the earth, have attempted to controvert the proposition that there has been a changed polarity; but the above, with numberless other facts, all pointing in the same direction, should silence all controversy on the subject. The only remaining questions: Was that change produced by some mighty convulsion, such as would follow addition of an immense weight from without to one side of the planet, thus throwing it out of balance, perhaps collision with an asteroid; or, possibly by the accumulation of ice at the pole sufficient to overbalance the equatorial We incline to the opinion this change has occurred, possibly many times, and in all probability will be repeated in the future. Nothing is stable but eternity. Even spirit is subject to

Change in Diagnosis.

The Kansas City Star relates the fol-

"In Abilene last week the doctors came very nearly making a mistake When they found the patient had no money they changed their diagnosis from appendicitis, and instead of an op eration they gave him three pills. The patient is now at work.

Many a valuable life would be saved if the surgeons could know there was not a big fee awaiting them for a needless operation. Two dollars would probably be a physician's charge for a visit to a person suffering from severe colic pains, with relief, while \$200 is deemed a reasonable charge for the removal of the appendix. When surgeons are so plenty and generous reward for services are so seldom, why should not an occasional sufferer surrender his life to supply the doctor with spending money? Thus writes an old physician who is greatly disgusted because of the frequency of these surgical operations for appendicitis.

A Retort in Kind.

Wm. T. Stead, Esq., editor of the London Review of Reviews, has gained the reputation of being the champion of "the under dog in the fight." He had long witnessed the attacks of church men on the great thinkers of the age, and their classification of opponents with athelsm. A Rev. Dr. Torrey, in a discourse alleged that infidelity and im morality are Siamese twins. Mr.

Stead, by letter, inquired whether he included Darwin, Huxley, Morley and Bradlaugh, win were known infidels, as immoral men. Here the fun com-Torrey dodged the issue, and made

bitter attack on the character of Thomas Paine and Col. Ingersoll.

We need not follow the defense of these men by the Review of Reviews. One sentence struck us as very just: "It is perfectly legitimate to denounce false doctrine and to pillory its teachers, BUT IS IT RIGHT TO LIE ABOUT

Then Editor Stead wants to know how Mr. Torrey, and churchmen generally, would be pleased if Moslems and Freethinkers were to revive the charges made against Jesus: "I. That Jesus was a man of uncer

tain parentage, brought up in a disreputable neighborhood; was without honor in his own country; and wandered abroad without visible means of subsistence, or even a place in which to lay his head

"2. That he was known to have held communication with the Devil in the wilderness, and was popularly believed to have cast out devils by his intimacy

with Beelzebub, the prince of devils. That he was a wine-bibber and a glutton in his personal habits; that he paid little regard to the Sabbath day, or to the washing of hands; and that he publicly avowed a preference for publicans and harlots to the orthodox and respectable pharisees and the scribes learned in the holy law of God. "4 That he was constantly in the company of publicans and sinners, and did not refuse the affection of loose women, one of whom made a public scene

by a shameless demonstration of her That his affectionate relations with these women gave rise, in the pro-fane history of later times, to grave imputations upon his character, and led some of his followers to omit from the Gospel record the story of his refusal to condemn a woman taken in the very

"6. That he constantly spoke evil of the constituted authorities in the church; and on one occasion he created a public riot by attacking vested interests in the temple, and made himself so intolerable a nuisance in Jerusalem the constituted authorities were obliged to arrest him and send him for

That he was tried three times: 1 before the Sanhedrim; 2, before Herod, and 3, before Pilate, and by their judi cial verdict confirmed with enthusiastic unanimity by the populace, he was executed as a blasphemer against God's holy law, and for treason against the Roman empire."

Mr. Stead said this statement will grate horribly upon devout readers, and this is why he prints it; because it will enable them to feel somewhat the vexation they cause when they lie about Paine and Ingersoll.

Why Not Be Honest?

If all who secretly indorse the teachings of Spiritualism would step to the front and frankly admit they hold views in common with us and are determined to act in the future in harmony with their convictions, what a mighty revolution would follow! The churches, with their rotten, wormeaten and worthless creeds, would soon go into bankrupicy. The would be compelled to seek some worthy vocation to gain means of support, and all the world would be a gainer because of the change. morals of the community would be greatly advanced. So long as people are taught Jesus will pay all the debts they owe in consideration of belief in

him, so long will vice abound.

There are multitudes of zealous be lievers who decline acting with Spiritualists, and who shrink from being known, because of Mrs. Grundy. Low ell well expressed the truth when he

"They are slaves who fear to speak For the fallen and the weak; They are slaves who will not choose Hatred, scoffing, and abuse, Rather than in silence shrink From the truth they needs must think

In the right with two or three.' Figures Don't Lie.

They are slaves who dare not be

That is a terrible showing, as gained from official statistics, and related by Judge Ladd of California, in closing a series of articles in the Truth Seeker. entitled "Christian Civilization." He

"The statistics of 1885 show the religious belief of the world's criminals. In the 60 American state prisons there were 41,335 Christians; 108 Jews, one Infidel. In the English prisons, 145,383 Christians, and 379 of no belief. In the French prisons, 19,535 Christians, 130 Jews, 54 Mohammedans, and not a single Atheist. In the prisons of Canada, of the 1,515 inmates, 55 per cent were Catholics, 45 per cent Protestants. In the American prisons there were 2,008 clergymen."

2,008 clergymen.

"These figures," continues Judge
Ladd, "rest on the basis of 20,000,000
Christians, and 50,000,000 non-Christians in the United States. On a basis of equal numbers Christians furnish 21 criminals to one non-Christian criminal. These results do not tally very well with the oft-repeated statement that Christianity is the foundation and em bodiment of all virtue, morality, goodness, and civilization."

With such an exhibition of criminal statistics it is a pleasure to know Spiritualists are not classed with Christian sects, and hence with the progenitors of

The Frightening Process.

An advertisement appeared some time ago in the Washington Post, which is worth copying. It became lost in the debris of the table, sent us by a friend, but it is hoped it is not too late to save some poor wretched soul from perdition. We quote verbatim, less the andress.

"You are summoned to the bar of God! Do as you please. Attend the theater, or the ball-room. But remember you must answer for time and influence at court is now sitting that will forever de cide your destiny.—Rev. xiv:6. 7. Hurry to secure Jesus for your advocate or you will be forever too late."

That is the mirthful side of evangel-

And How It Was Received by the Governor of Vermont,

Chicago, Dec. 5, 1905.

Governor of Vermont, Dear Sir:—The Spiritualists of Chicago, while joining with their fellowcitizens of every faith in expressions of pleasure over your visit to our city, yet would ask and entreat you to use your prerogative of executive clemency by commuting the death penalty about to be inflicted in your state upon Mrs. Mary Rogers to imprisonment for the term of her natural life.

We would urge upon your attention that capital punishment is a relic of the barbaric ages when man was dominated by a thirst for revenge and law was written by brute force, and that that practice is opposed to the enlightennent of this generation; that a wrong already done can not be righted by the doing of another similar and more horrible one; that the right to live is the most sacred gift vouchsafed to mortals and that no one other than Infinite Intelligence, the source of its bestowal, should limit its duration or destroy its exercise by every son and daughter of

We would remind you that we are cnly re-emphasizing the plea that you temper justice with mercy made to you earlier in this case by the Spiritualists of the United States through the headquarters of their National Association. at Washington, D. C.

Spare us this brutal shock to the finer nature of millions of your fellow-coun-trymen and prevent a blot, which can never be erased from the history your noble state. We are with respect

The Chicago Spiritualists' League, By its Frecutive Board: George B. Warne, A. A. Cross, W. B. Aitken, C. Kirchner, C. A. Burgess, Mrs. Laura G. Fixen, Mrs. Wm. Hilbert, H. F. Arnold, Mrs. Nora E. Hill, J. H. Randall, A. G. Cleveland, Mrs. R. S. Ray, John A.

The Chicago Tribune of December 6, after mentioning receipt of the above and one other similar petition by Governor Bell, quotes him as saying: "I have received several other communications regarding the same matter and they shall all go into the waste basket with those that I have received previ-What puzzles me is why this ously. great interest on the part of Illinois people in the transaction of the affairs of Verment."

The boorish brusqueness of Governor Bell's language indicates that he believes the people of Vermont are a special order of creation, wholly distinct from the great family of humanity— that he fails to sense that a wrong done to one, though the most unfortunate, is wrong done to all the eighty millions

of our people.

Never mind! the time is not far at the longest when he will find himself in the political scrap heap of "has beens.

Psychic Developments.

The Chicago Chronicle administers richly merited rebuke to certain scien tists, in a well-considered editorial ar ticle. It would be well for the class mentioned to take the lesson to hear and profit thereby. They would appear much wiser before the intelligent thinking world, than they do at present. Says the Chronicle:

Considering the acvance which has been made in the study of certain psychic phenomena, it is singular to observe that some men of scientific standing continue to lump all such phenomena together and to stigmatize them as fraudulent without exception.

Thus a British scientist places himself on record as denying the authentic ity of numerous well-attested cases of thought transference, though the two foremost figures in the English world of science have reiterated their opinio that telepathy is now as well established a fact as is wireless telegraphy, to which it bears a close resemblance Sir William Crookes and Sir Oliver Lodge will hardly be accused of gullibil. ity or of inaccurate observation, yet such an imputation is implied in the denial of thought transference as a sci-

The men who deny the authenticity of telepathy and similar phenomena base their skepticism upon the admitted fact that such phenomena can not be reproduced at will, like the labora tory tests of chemical science, for instance. All the so called physical laws of matter can be attested if one has the proper apparatus. The statement that hydrogen and oxygen are the component parts of water can be verified at any time. Telepathic experiments, on the other hand, may be unsuccessful for weeks at a time. They are sponta-neous and consequently comparatively rare. A man may live a lifetime without observing a single instance of typical telepathy.

Yet that fact does not or at least should not discredit the phenomenon. In other matters the world accepts the testimony of truthful and reliable witnesses without insisting upon ocular demonstration. Psychic phenomena alone are placed in the category with the sea serpent and classed as fraudular because the sea serpent and lent because not everyone has seen them. This is all the more remarkable because, as a lord chief justice of Eng-land has declared, the evidence in favor of certain "mediumistic" phenomena would, if adduced in any other cause, be sufficient to compel a judicial decision

It is not the lack of testimony in their behalf but their unfortunate association with known frauds and humbugs that has discredited facts so well attested as the efficacy of mental sugges tion or psychotherapeutics in the treatment of disease. The hostile critics may even admit that there is some virtue in what is known as hypnotism; but they will as promptly deny that Christian Science or Dowleism ever cured anybody, though Christian Science and Dowieism utilize suggestion as their chief curative-agent.

in their favor.

The truth is, of course, that the discoveries which have been made in the field of psychology—or psychics—are now passing through that bombardment with which self-styled science has greeted every great discovery which tends to upset received theories. It is not so very long ago that the science of bacteriology, which is now one of the most orthodox in the whole list, was sneered at and derided as the fancy of a monomaniac.

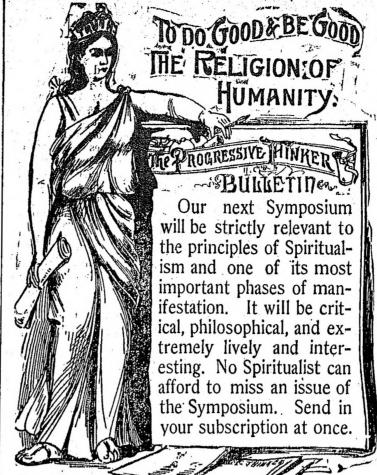
It is not impossible that what was true of bacteriology may eventually prove true of applied psychology. In science, and especially in medical science, the contemned and despised the ory of one generation is frequently the gospel of the next.

"Discovery of a Lost Trail." By Chas B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophi-cal Society of Great Britain, with Introduction and Explanatory Letter. Price

A HUMANE PETITION.

To the Honorable O. J. Bell,



He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."-T. J. Hudson, "Law of Psychic Phenomena," p.

AN UNBELIEVER CONVERTED.

Seance With Dr. Henry Slade at Bay City, Mich.

I do not wish to lose a single copy of your valuable paper. I am reading done." I drew out the slate and this is "The Light Among the Hills," and am the message (from my own brother who delighted with it. I also wish to say a had passed away at the age of 21, when few words: in regard to our arisen I was but 9 years old): brother, Dr. Henry Slade. A finer me- "My Darling Sister:—I come to you brother, Dr. Henry Slade. A finer medium never lived on earth, excepting as though you were behind prison bars. Jesus of old. I still have in my pos- Were you to have your freedom you session two slates containing a mes- would have the power to convince the sage from my brother-in-law, written world that we do live and love those about nineteen years ago under condi- we have left behind us. Keep on in

Henry Laraway of East Saginaw, Mich., (now passed on) and myself had with Henry Slade at Bay City, Mich., at the leading Hotel, Frazier House, in broad daylight, at 2 p. m.

I had tried to convince my father of the truth of spirit return many times, and although he held me in high esteem in everything else, he would only scoff at me, and say, "Oh, nonsense, Anna! It is all bosh!" Finally when the Doctor came to the

city I urged him to go with me, and he being so positive that there was nothing in it, said, "Well, to please you I will go on one condition—that you will let me fix the slates myself." I agreed, and the slates were bought

ner, also a rubber hinge (as a non-con-believe me to be your son, George auctor to electricity,) as he said. With-Washington Mersellus Laraway." out my knowledge he carried a screwand will be a Spiritualist the rest of my

it reached the ceiling, and then came by your side a young man who says, 'take one of those slates on the table

and hold it under the table.' to send you a message."
I followed his directions, when we all

on, even to crossing the t's and dotting the i's. Then came a loud rap.

The Doctor said, "Your message is

tions that nothing but the one who investigations. You are destined to be claimed it to be, could have written it. a great teacher. Father, mother and It was at a sitting my father-in-law, all the loved ones who are with me, send greetings. I am your loving brother, Walter Kimball Willson."

Now, Henry Slade did not even know my name or my brother's who had been

Then he turned to my father-in-law and said, "Place the soles of your feet against mine." We then joined hands, he holding father's slates (screwed to-gether) in his right hand, resting them on father's left shoulder. When the writing began and when finished, three loud raps came on the slates. Father unscrewed them and here is the mes "My Dear Father:-I am so glad I can give you proof of a future life. It will not be long before you will come to us, then you will know the truth for yourself. Give my love to dear mother and four screws used, one at each cor- and all. I cannot say more, but, oh, do

out my knowledge he carried a screw-driver in his pocket to use in opening and in a short time after he passed out the slates. After we had reached the of the body, and in a little seance held he seld to me: "Now Appen if hotel, he said to me: "Now, Anna, if with a young lady who did not know any of your ghosts can write in those him, he said to me, "Anna you were slates, I'll pay the bill for the seance, right; we do live." So I wish to say in behalf of our arisen brother who was ays."

an earth-bound soul while still in the
We had been sitting about ten or fif- body: Dear brother, I am glad you teen minutes, conversing, when to our have arisen out from your prison cell, utter amazement, a large chair sitting and my earnest desire that you may be across the room started slowly to rise, able to return freighted with knowland kept moving faster and faster until edge you will gain in your new conditions. I earnestly desire you will come down gradually to the floor. Then the and manifest to the dear ones of earth Doctor said to me, "There is standing whenever it is possible for you to do so. MRS. ANNIE LARAWAY.

Kalamazoo, Mich.

Good Christmas Gifts.

In casting about for a Christmas Present for a relative or friend. we ask the special attention of the readers of The Progressive Thinker to our Catalogue of Books. Nothing nicer and more useful could be chosen than a Book Full of Rich Thought—a feast for the soul—a permanent good. Send in your orders at once and be on time with the gifts.

To Societies and All Connected With the N. S. A.

Official announcement of the transition of Brother S. D. Dye of Los Angeles, Cal., has but recently been received at this office. The passage to spirit life of this esteemed friend and co-worker, leaves a vacancy on the board of trustees of the N. S. A. Already many Spiritualists from the West have been named as candidates for the office. The N. S. A. constitution Art. V. Sec. 9, declares that a vacancy upon the board must be filled by the remaining trustees by ballot. As there will be not regular meeting of the board till May next there can be no balloting for the successor to Brother Dye till that occasion.

MARY T. LONGLEY, Headquarters, Washington, D. C.

Dr. J. S. Loucks Passed Over.

Dr. J. S. Loucks of Stoneham, Mass., who had an extensive practice as a physician, recently passed to spirit life, leaving his wife. Francis L. Loucks, herself an excellent psychic, to continue the healing practice through his assistance from spirit life. His pat-wish or propose for yourself, acquire a rons and friends will greatly miss his clear and lucid idea of the inconveniearthly presence.

I think you might dispense with half your doctors, if you would only consult Doctor Sun more, and be more under treatment of those great hydropathic doctors, the clouds—Beecher.

Mrs. Maude Chesbro.

Some time ago this estimable lady and medium was arrested in Los Angeles, Cal., for practicing her gifts as a medium. She and her friends have at last won the case, and she has been acquitted, and an important precedent established. We hope to receive soon a full report of the history of the case. It will be interesting and valuable.

The Religions of Japan.

Government statistics of Japan show that in 1894 there were 71,831 Buddhist temples, and 190,803 Shinto Temples and shrines in that empire. The largest of those temples cost several millions of dollars.

Shintoism was the original religious faith of Japan, prior to the introduction of Buddhism in the year 552. It has no moral code, the will of the mikado heing the standard of right. Ancestor worship seems at the base of the system. It is said both systems of religion were modified by being intermingled in Japan.

Whatsoever situation in life you ever ences attending it.—Shenstone. The church exchanges mistakes for

provisions, faith for food, prayers for pence.-Ingersoll. The discovery of what is true and the practice of that which is good are the

ophy .-- Voltaire.

Spirit Points Out Hidden Mine

son, W. E. Bartlett of Wenatchee, How to Locate Lode Rich in Mineral -Following Directions Through Medlum, Two Men Find Claim Discovered by D. E. Ingels in '56-Treasure-Studded Quartz Fills Ledge and Wealth Beyond Dreams is in Sight-Story Well Vouched For.

To the Editor:—The clipping herewith, from the Times, Seattle, Wash., just received from my brother at Seattle, the control of tle, covers a very remarkable case, the truth of which I can vouch for in every particular, as Mr. Ingels has time and again spoken to me about this lost mine through the lips of his daughter and medium during the last few years. This will be wonderful news to the people of Washington, Oregon and Idaho, who have known about it ever since Mr. Ingels was shot. LEWIS PETERSON.

Los Angeles, Cal.

Wenatchee, Wash.—Bringing a bottle filled with almost pure gold, taken from a lode long hidden in mountain fastcesses, not far from here, W. E. Bart lett and M. C. Black, both well-known business men are back after a perilous trip to the Cascades. Their's, however, was labor richly rewarded, though the story is so interwoven with Spiritualism and romance that it is well nigh in-

Bartlett is the grandson of D. E. Ingels, a miner of the early 50's in these parts, who was murdered in the hills by parts, who was murgered in the line of his partner. The Bartlett family are Spiritualists and Bartlett declares his dead and murdered grandfather, through a Portland medium, sent word to him to find the lost mine and he would be independent for life.

Directions From the Dead.

Bartlett, who is the proprietor of the Pacific House here, swears positively that he received specific directions from the spirit of his grandfather how to proceed to the lost mine. Moreover, he was told to select M. C. Black, a second head dealers ond-hand dealer here, to accompany him. The men will not tell of the loca-tion of their find, but say it cannot be reached save by making an extremely dangerous trip and one filled with hardship, especially at this time of the year when the mountains are firmly in winter's grasp. In the spring they will return and develop their find. three heard distinctly the writing going

In a rough and mountainous section, they say, they found a gray quartz ledge, literally filled with precious metal. Small pieces were broken of Small pieces were broken off, pounded up in a frying pan which they had with them and the gold picketi out by the men's fingers and placed into a bottle. Should the ledge prove as rich as the samples, a man could make a '(Wash.) Times.

Ghost of Dead Miner Tells His Grand-, mortar and gold pan, and in a week's time take out enough of the gold to make him wealthy. The country where the ledge is located is wild and precipi tous and during the stay of the men the snow was falling heavily and they remained only long enough to satisfy themselves of the location of the ledge.

Bring Back the Gold.

As evidence of their find they have the little bottle of gold dust, which has already been viewed by dozens of people and tests have been made by O, D. ohnson which prove that the mineral s genuine.

But the find is not so marvelous as he manner in which it was made-and the tale runs like a fairy story. D. E. Ingels, the grandfather of Mr. Bartlett, was a pioneer prospector. He was one of the hardy Forty-Niners of

California, and in company with eight others drifted into this section in 1856.

Alone he made a find in the mountains adjacent to Wenatchee which he considered the greatest discovery of his life. In making a trip into the mountains he was murdered by a companion named Jack Knot, and the body lies buried two and one-half miles up the east side of the Columbia River from Wenatchee. To the members of

his family he had confided the great secret, and this secret has been kept as an heir loom ever since. The members of the Bartlett family are Spiritualists and last summer the dead grandfather, through a Portland medium, revealed the whereabouts of the gold to the grandson. Minute directions as to its location were given, and final disposition of the profits of the find were made. M. C. Black was selected by the spirit of the grand-father to accompany his grandson in the search. Mr. Black consented to go, and the journey proved a perilous one,

given that the rich find was made with but little search. Reveal Burlal Place.

but so minute had been the directions

In this connection it might be added that the man D. C. Ingels was shot down by his companion, Jack down by his companion, Jack Knot, at a place just above where the town of Cashmere now stands. He was not instantly killed, but was brought down the river near the present site of Wenatchee. He lived about twenty-four hours after being shot and his remains were interred two and a half miles up the Columbia from Wenatchee. The family had made diligent search for the body and supposed it had been buried in Southern Oregon. Not until last summer was the resting place finally revealed by a medium. Mr. Bartlett

Surging Ahead!

THE PROGRESSIVE THINKER is Surging Ahead! Its weekly receipts are large, and it was never in a more favorable financial condition than at present. It has been crowned with sixteen years of unparalleled prosperity. It is the Head Light of a Pure Spiritualism and Honest Mediumship! It is the STANDARD BEARER OF TRUTH. Its editor is in close touch with the spirit world, and the higher denizens thereof are in harmony with its work. It is a breezy paper, a stirring paper, a paper that makes vibrations wherever it goes, a paper that is never in the rut, never standing still, but ever on the ascending plane; ever dispensing the higher thought. When one important movement ends another opens, and its readers ask, "What next?" Yes, what next? It will come like a meteor, and will, perhaps, dazzle you with a meteoric display. LOOK OUT FOR THE "SPECIAL THOUGHT CHANNEL!" It will astonish you as never before! It will be educational. It will give your mind new vibrations. It will teach you something of the mysteries of the Dark Cabinet, and show some of the rank deception carried on there in the name of "Spirit Return," one of the grandest truths that ever came to the world.

AN INTERESTING PUZZLE.

And It Comes Under the Ghostly Order.

The Bradford (England) Daily Telegraph had an interesting paragraph upon a puzzle of the so-called ghostly order which awaits solution at Knaresborough. An old house, known to tourists as the Old Manor House, has, during the residence of the present occupier, Mr. A. W. Howes, been restored. In the course of the alterations the skeleton of a woman was found buried at the foot of the staircase. Mr. Howes disclaims all beliefs in ghosts, but he says there is something about the building which cannot be explained away Formerly he and his wife accupied the blue bed room, where stands an old oak bedstead on which Oliver Cromwell once rested. During the night sounds of footsteps are heard on the landing, and, Mr. Howes says, it is impossible to keep the door of this room closed. "We have locked it, and put a chair against it," he says, "and in the morning we have found it open. There are no draughts to account for it, and since we have moved out of this room the foot-

Mr. Howes is very jocular on the subject of his ghost, and says that neither hardt made a gesture which conveyed he nor his family are alarmed, or indeed all her contempt. believe in the supernatural, but after an experience of fifteen years of the house they are still at a loss to account for the sounds. "We used to say it was Oliver's ghost," he remarks, "but now we say it is the woman whose skull we keep on the staircase." hope the Psychical, Research Society will make some investigation of this Knaresborough "ghost."—The Two

steps have still been heard. On one oc-

casion they were accompanied by a

bump against the door of our present

Public sentiment powerfully restrains nen from doing wrong; but when they

have done wrong, sets itself as powerfully against them.—Beecher. The coward sneaks to death;

"CANADA A BACK NUMBER."

So Says the Famous Sarah Bernhardt-The Blighting Influence of Cathol iciem Vividly Portrayed.

A special dispatech to the Chicago American says:
Ottawa, Ont., Dec. 6.—Canadians are thoroughly enraged over the caustic criticisms of the Dominion by Sarah Bernhardt. The French actress is here after her strenuous experience in

Quebec, where she was attacked by students, following an interview to which they objected. This is what she is reported to have said, the cause of the trouble: "I love Canada, but understand nothing about your people. You have English Canadians, Irish-Canadians, French-Canadians, Iroquois-Canadians, but will you tell me why you call yourselves French-Canadians? French-Canadians!

French! You people! Why, you have hardly a drop of French blood in your veins! "You have a fine country, but that is all. Agriculture has gone ahead, but the rest has stood still. You have no painters; you have no students; you have no sculptors; you have no poets; you have no men. You have progressed in twenty-five years, but backward."

And to express that opinion, Bern-

all her contempt. And then she added: "You owe to the clergy that progress backwards, which makes your country look like Turkey."

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker. Now is the time to extend the circula-

tion of The Progressive Thinker, it will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

Argument and Conclusion

Or Proofs of Man's Endowment and Continued Existence After the man has inherited his faculties and attributes of mind from the lower Death of the Body, Based Upon Facts of Evolution, Heredity, and the Dual Nature of Mind.

Spiritualism has probably never encountered an abler critic or examiner that Thomson J. Hudson, who, while endeavoring to disprove its claims gave, to my mind, the strongest scientific proof ever yet adduced in its favor; for in arguing for the continued existence of the human soul after the death of the body, he unwittingly establishes in a scientific manner all that the spiritual reasoner can ask, viz., a philosophy that makes clear the possibility of communion and return after

I accept Mr. Hudson's theory of the duality of mind, because it accords with facts; and as he accepts the phenomena of the seance as genuine, evidencing the activity and powers of the soul, I shall only claim the inevitable bearings of his argument, without disputing his wellfounded basis.

I am a Spiritualist because Spiritualism is supported by the new psy chology, by spirit communion, and by the facts of evolution. Mr. Hudson was a deep thinker and distinguished writer, but by no means free of orthodox bias, which plainly influenced his thought and judgment and made him by so much less a freethinker. Nevertheless great honor is due him for the new philosophy of mind, which alone accounts for all the facts and phenomena pertaining to Modern Spiritualism, and fully satisfies enlightened reason, and must be credited to his inquiring mind, however much assisted by others. But it is my indefeasible right to think, weigh, and pass judgment upon his arguments and deductions; and I shall endeavor to do so in a logical and reasoning way, seeking only a conception of truth, fairly deducible from the facts and premises he so ably presents and uses for his purpose. But I must think that he builded better than he thought; and as he accepted the facts and discoveries set forth by Darwin, Haeckel, Romanes, and others of evolutionary school, but criticised them for abruptly halting as they came to the protoplasmic base of organic life, refusing to follow the law of heredity farther, and thus failing to find the Divine ancestor of man; just so I must criticise him for his failure to apprehend the logical sequence of his discovered facts and arguments.

Darwin did a great work in discovering the descent of man from the monera; and Hudson did little less in accepting Darwin's facts and applying to the monera the same law of heredity as Darwin finds accompanying the descent of man, which makes the moneron inherit his powers and attributes from an ancestor that can be none other than the Creator or Divine energy immanent in Nature and everywhere in the

As man is indebted to his ancestors, near and remote, for his powers of mind and body, so the moneron must be indebted for his heritage agreeable with the constancy of Nature's laws; and this primary an cestor of life must be God, and man the ultimated conception of the Di vine mind; and this is what the theory of evolution declares. I say theory, but it has come to be more, the accepted philosophy of scientific minds the world over, abundantly verified by investigation, observation and experiment.

Now what is evolution, and what does it teach? Evolution means progressive change and unfoldment of possibilities and potentialities resident in matter, structure, and being; as, e. g., the probable evolution of protoplasm from conglomerate slime, the evolution of the flower and fruit from the bud, or the animal from the egg.

Now, clearly, all physical life must have been somewhere in time conceived and evoluted from something of a physical or flaterial nature. The same must be true of mind or soul life; it, too, must have been conceived sometime and evoluted from something of mind or soul character; and the remotest ancestor of each must be mind and matter, both of which are indestructible and co-existent entities, and coextensive with the universe.

I think this posit must be accepted as incontrovertible; and i obliges us to go back in time anterior to the cytode to find the most primitive beginning, or foundation of organized physical and soul life on this planet. We must indeed visit the atomic realm with microscope, retort, laboratary implements, and chemical knowledge, and acquaint ourselves with atomic characters, affinities, and evolutionary forces, here, also, observable and as indubitably basic and purposeful as found in subsequent assemblages of matter in more advanced forms.

It has been said that life is motion, and so it iz: for there can be no ife without motion; the very atoms are in perpeatal vibration, altogether engaged in the initiative or rudimentary stage opposition; and so the rocks and the mud are alive, and the springing clod attests its importance; while atoms, worlds, and universes are in ceaseless activity, propelled by Divine love manifest in affinities constantly choosing partners and engaging continuously in the wondrous work of Creation; Love came with vested wings of light

> On wisdom's mission sent. And drove the darkness into night, And through the chaos went, Arousing all the forces there, And bidding them awake, And, each allotted, active share, · In evolution take. Love spoke and breathed into the clay Immortal life of God; And, as the sun commands the day And wakens up the sod, So it invigorates the soul And life of every kind · Throughout the grand stugandous whole, And moves subjective m

Yes, the atoms are alive; and, influenced by light, heat, and electricity, effect changes, integrations and disintegrations, combinations and dissolutions in successive and ever increasing complexities looking toward higher intent, and eventuating, finally, in organization.

That the atoms possess life and the power of selection and creation may be demonstrated by experiment; for example, with sulphuric acid and the several bases, baryta, strontia, potassa, soda, lime, magnesia, and ammonia, thus named in order of their respective affinities, exercise choice in natural selection, combinations and dissolutions; baryta separating sulphuric acid from its compounds with all the other substances named, because having a greater affinity for the first named and least for the last mentioned ammonia. Thus all the simple elenents and their compounds possess individuality and inherent force which makes them indispensable in the evolutionary life and work of creation. They compose the bed of higher delivery, and are legitimately ancestral.

To further illustrate: Hydroge and oxygen unite in definite propor tions to form water; carbon and oxygen to form carbonic acid. Both these compounds, thus created, are essential elements, since neither regetable nor animal life can exist without them. Thus simple ele ments unite by force of affinity, and new entities are formed, which, again, may associate with others, forming integrations, divorcements and unions in ceaseless activities; and all the time making way for more advanced sequels, and as surely getting ready for the coming

The earth having emerged from its fiery cradle and wrapped itself in congealed and hardened vestment, wavy, seamed, and cracked by the surging sea within, responsive to the all-pervading energy, solar and chemical, continues its travel; while the waters roll, tumble and foam in great ocean beds, and rocks are corroded, washed, and ground into mud and slime by the action of waves, wind and tide, for millions of years, evolving conditions and getting ready for the germinal conception and birth of organic life in vital beds of basic protoplasm; and the wonderful moneron appears, the honored progenitor and remotest ancestor of man, who, thus conceived in the womb of Mother Earth, comes up from the dust, or from the mind and matter, by gradient steps, at length a born child of the Infinite.

Monads ushered into being, Prophesy of higher life. Coming with the forces turning Evolution wheels of strife, Through successive rolling ages, Making way for coming man, For philosopher and sages, As the mystic river can.

Having now summarily considered the forces in control on our planet anterior to the existence of organic life up to the advent of the moneron, we may next inquire after it, and learn what we may of its constitution and possessions. Having found its positive ancestor among the atoms to be none other than the Divine energy, or All-mind; and that it is a germ of the same, which, in the gestatory period of evolution, comes to be man, we may find increased interest to know of its rowers, attributes and destiny.

animals, near and remote. This being the case the potentialities of manhood must reside in the lowest forms of animal life; and of the mind of the moneron is a germ of the Infinite Mind, and therefore ancestor of the human mind, then the attributes of both must be the same in kind; and to this corollary all learned biologists substantially agree; and it is also agreed that the transmission of attributes is governed by the law of heredity, and that all creatures have come into passession of both mind and body organs and faculties by inheritance. This being true, all inheritance must be traceable back to the Infinite gause of all being, the one ancestor of all life we call God; and to lajow the development of any gradient is to know its place or station in exolutionary descent. The moneron, being the first station, will have the most rudimentary embryonic possessions, the mere germinal beginning of the highest ultimation of mind and body. The right of the monera to these findings, comprising the animal instincts, is unquestioned; and that they are the endowment of an ancestor must be as true as that the faculties of man are inherited; which constitutes him a child of the Infinite parent, possessed of powers and attributes which, sufficiently enlarged and extended, would make him a god. And here the brotherhood of man and fatherhood of God is expressed in one common heritage, which must be as everlasting as its source is eternal.

And, now, to continue the argument for the continued existence of the human soul in ever brightening realms, we may examine its powers and adaptations in the light of Hudson's New Psychology, which makes possible a most rational explanation of all psychic phenomena; and its correctness alone makes intelligible man's conscious journey beyond the tomb. Mr. Hudson in all three of his excellent books makes it clear and satisfactory to my intelligence that man possesses a dual mind, a brain mind and a soul mind, which he designates as objective and subjective. And he shows conclusively that the objective mind is the function of a physical organ, the brain; and therefore must perish with the physical body to which it belongs; while the subjective mind is that of the soul, endowed with Godlike powers that adapt it to another and more advanced life than this; the objective serving only the necessities of a material existence in a preparatory school, as it were, for the growth and development of the subjective mind, soul, or spirit for its more extended and higher life, the two normally acting synchronously for the welfare of both. As Paul would put it, "the one is a natural body and the other a spiritual body."

But how demonstrate these averments? Well, firstly, we may know that we have a mind and body; and that the mind we associate in thought with the brain belongs to the body, and like it must and does rest or sleep for recuperative purpose, and that it may be paralyzed with anesthetics, or its action inhibited by hypnotism; and that during the time of these imposed states the vital functions continue undisturbed, which could not be if dependent upon the brain mind; and, too, during these times, psychical phenomena, foreign to the normal state, are often witnessed, attesting the existence of another mind control differing from that of the brain mind, -an all pervading mind presiding over the vital functions and even on which the brain and all other organs of the body depend for life and strength, making it the most important by far of the two minds.

And it is learned, too, that the brain mind is not even essential to life; for life with the subjective mind existed on this planet untold ages before a brain was formed. And, too, the brain has been removed by scientific experimentors from different animals, as of birds, frogs, and reptiles, and still the animal lived and manifested instinctive traits, showing that the instinctive powers do not belong to the brain mind and must, therefore, be associated with the soul-mind.

And it is further ascertained that in the ontogenetic or embryonic hisory of man, as in the philogenetic history of the race, there is a time in the beginning when the embryonic man is without organs, even, and for quite an interval without a brain; showing that the soul or subjective mind, even precedes organization, and is the first born, and creator of the objective body; and being a segmentation, vital spark of the Divine mind, is the reason why its creative power is manifest thus at the very threshold of organic being; and, as with the germinal beginning of man, so also with the primordial beginning of the human race, the human soul is first, and out of its heterogeneous vital material at hand, in its own mystic way, it deftly constructs the form of its conception, the objective or physical man.

The soul, then, is the builder and proprietor of its own house, which is used only during its short stay in a material world, and then dissolves back to dust from when it came, because no longer of service. But what of the soul's destiny when its house of clay is abandoned? This is the great question, an old one, and ever recurring one: "If a man die, shall he live again?" In making answer we may succeed best, I think, by acquainting ourselves with the life forces, equipment, and adaptations of the soul; and to do this we may find in Thomson J. Hudm our most worthy and able assistant; for his claim, I believe, as t the powers of the soul, remains unquestioned. In his "Divine Pedigree of Man," after establishing the fact of the duality of mind, and showing the objective mind to be the function of the brain, and the subjective mind to be the function or capacity of the soul, he proceeds to investigate and learn of its possessions; and he tells us of powers distinctly its own, and which are of no use in this life, but are perfectly adapted to a life in a more sublimated sphere, the heaven of which it dreams. He names these faculties "Intuition, Memory, Telekinesis, Telepathy, and Natural Emotions," the last Pope seems to have denominated universal love. It is the altruistic instinct, the other-regarding, the opposite of selfishness.

Now, these faculties duly comprehended and questioned, will, I think afford the most conclusive evidence of a future life, and explain psy chic phenomena, otherwise unaccountable and most often occurring at spiritual seances and in hypnotic and abnormal states.

Let us notice telepathy first: What is it? It is that power by which one subjective mind or soul communicates with another, and may do so all unbeknown to the objective mind of the individual engaged. And so the psychic or medium may dish up, as it were, from the subjective mind of the sitter, or member of a circle knowledge of things there stored and astonish the audience with communications the source of which neither the medium nor any one else may understand, but believe to come from friends passed on. Mr. Hudson would thus account for all spirit communications without foreign control. But be it observed that he labors at great length, and most ably indeed, to show show that this faculty has no advantageous use in this life, but is perfeetly adapted to answer the wants of the soul beyond; which fact he argues, is the best possible proof of the soul's continued existence; and, mind you, with Mr. Hudson's accorded faculties, of which more anon.

Mr. Hudson likewise discovers telekinetic energy as belonging to the soul, without use or adaptation here, but indispensable in the realm of spirit life. And what is telekinesis? It is that energy of the soul-mind by which it levitates ponderable substances and controls matter. Now, this power of subjective mind has been so frequently and clearly demonstrated as that it is no longer disputed as being an attribute of the human soul. And what is it for? But one answer can in reason be given, viz: Without useful purpose here, it must be a part of the soul's equipment for use in "that home not made with hands, eternal in the heav

And a subjective memory is discovered, not belonging to the brain mind; for when the latter is inhibited by hypnosis, trance or etherwise, then the subjective mind's power to relate anything ever read, heard or learned, with perfect exactness is most convincing, as memories are related long since forgotten by the objective mind. And this wonderful possession can be none other than the treasure-house of the soul, where its gathered riches are safely kept to be realized and constitute its wealth in the beyond, where more than bread is required for its happiness and expansion. This attribute differs from recollection which s a faculty of the brain and dies with this organ, serving only a material existence. The soul memory ensures a continued knowledge of our individuality, and that of our relatives and friends, and aff acquaintances, as well as of all things whatsoever.

And now, lastly, the Emotions, or Universal love, may receive our attention. It is the altraistic instinct, the all-regarding bentiment, most clearly expressed in the second commandment: "Thou-shalt love thy neighbor as thyself." Like the Infinite Love, its domain is the Universe, and it will accompany the soul wherever knowledge makes way; and, with sweet memories, happiness may be rendered complete and heaven, indeed, realized.

Thus in a summary manner I have partially reviewed Mr. Hudson, and might stop here but for the fact that I find him engaged against Spiritualism, and strangely in dispute with himself; for his proofs of a future life are certainly, to my mind, the strongest philosophical support anywhere to be found for the claims of this modern religious cult. And how? Clearly and briefly, as I have shown, his great and most successful effort has been in proving the subjective mind or soul the descendant of God, not subject to death, but equipped with all the attributes and powers essential to a continued existence in the realm of its dream. And, as the soul at the death of the body is simply released It is unanimously agreed by scientific minds schooled in Bology that and advanced in uninterrupted possession of its earth-born powers, I

nust ask, in the name of sense, what is there to make impossible the same communication as he avers often occurs here? If, as he declares, and is I believe, subjective minds can and do communicate with one another here, and death is only transition, in which there is no derangement or interruption of the powers of the soul, how escape, in all fairness, the admission that spirits may and do communicate with mortals here? To simplify: If A's subjective mind can communicate with B's subjective mind here, as he avers, and A dies tomorrow, why may he not continue in full possession of its powers? Either this or Mr. Hudson's psychology must come to naught.

If telekinesis is a divinely inherited attribute of the soul, by which it levitates and controls things here, at times, then this attribute must as surely be retained; and spirits passed on may return, materialize, manipulate chairs, tables, violins, and other furniture at will, as is done under test conditions, as often witnessed at intelligent gatherings. I have myself received written communications on inside folded slates, without pencil, in my own house, in noon-day light, with but two of us, myself and the medium, sitting at a table, our hands joined together, with slate underneath, and in such position as to make trickery impossible. I have witnessed innumerable manifestations of the subjective mind's power, and must agree that it requires far less sacrifice of reason and judgment to believe than disbelieve in psychic phenomena and its import confirmatory of human hopes. Nor do I think Mr. Hudson alogether so skeptical as he would seem in his first two publications; for in his last book, "The Divine Pedigree of Man," Page 372, speaking of telekinesis as evidencing the divinity of the soul and its adaptation to another existence, the continuation of this, he says: 'This power, whether it emanates from spirits of the dead or spirits of the living, is clearly a spiritual or mental force or energy. It is an energy that moves and controls matter independently of physical organism; for it endows inert ponderable substances with apparent intelligence. That is to say, it not only causes ponderable bodies to move, but to answer questions intelligently by prescribed movements. It emanates therefore, from some intelligence and is controlled by volition. That intelligence is the subjective mind of man. Embodied or disembodied, it s the mind of a human soul."

Mr. Hudson's analysis of Spiritualism was evidently very far from satisfactory to himself, for in his book, "The Law of Psychic Phenomena." Page 206, he says: "Neither will I undertake to say that the spirits of the dead do not and cannot communicate with the living. I do not know." He finds "no valid evidence" in spiritual phenomena supportive of the claims of Spiritualism; and, yet his philosophy of mind brings to light the very ways and means abundantly significant, and even declarative for the claims he argues against; for in all three of his books he very ably shows man possessed of soul endowed with the special faculties all-sufficient for disembodied spirit communication and materialization; and at no time positive but that the spirits of the dead do and may return or communicate; and showing, as he does, the ability of subjective minds or souls to communicate in this life; and claiming that death rather increases their power than otherwise, it seems almost incredible but that he must have been conscious of the plain import and logical necessity of his philosophy.

But all honor to the man for such fruitful inquiry and penetrating research as has given to the world much of new and advanced thought and to man a mind other than the brain mind, "a segmentation of the Infinite Mind" wherewith we may tread our way in the Father's kingdom, and ours by inheritance forever, in that we are the children of

I cannot close the argument without inviting attention to visitations from those dead from accident or violence. For example, a daughter takes leave of the mother and boards a railway train for a visit, and is suddenly killed in a wreck. As suddenly her objective life is ended, and she at once appears to and is recognized by the mother in a vision at the time of the accident, and the twain hold converse as naturally as if nothing had happened, and the mother knows she saw and conversed with her daughter before she knew of the accident.

I know Mr. Hudson would call this a case of subjective projection, the power to do which he accredits to the subjective mind. Very well; and it is stronger, he says, at such time; indeed, he says its strength in creases as the hold upon objective life diminishes. Then it must be fa this case, as in innumerable other and similar cases, the thread of objective life completely cut, the spirit is freed, and at once avails itself of its possession and goes naturally to its mother, clothed in a way to make itself known.

The power to do so is essentially admitted in the accredited attributes of the human soul. And the full possession of ways and means certainly argues the possibility of their use; and as innumerable occurrences, as narrated, are on record, do not the facts, in all fairness, declare for the soul's continued existence and possibility of return? If not, why not, and how account for the facts?

Premonitions, presentiments, visions, and telepathic communications are of frequent report, by which means catastrophes have been averted individuals visited and instructed, as was Peter, as though by some invisible guardianship. Communications from the dead, descriptive of the way and manner of their departure, or expressive of some desire, seem actually to occur, just as might be expected if our present and future states are related as claimed by all believers in a continued existence for man, which must truly be, unless man is deceived by his hopes and intuitions.

And now I am tempted to give one more argument by interrogation, and in rebuke of the many always pointing the way to heaven, but never seeing the way back. If one goes either to a far country or to a near one, does he take the roadway up after him, as it were. And as surely as he goes may he not also return? What kind of logic is it that allows one a roadway to Washington, London, or Rome, but no way by which to return? Convince me that the departed cannot return, and you as surely convince me that death ends all. And do not you of the Christian faith believe that Christ returned, and that Moses and Elias materialized and made themselves seen upon the "Mount of I'ransfiguration?" And do you reject the many spiritual visions narrated in the book of your faith? Consistency in argument is reason, without which, aside from instinct, we can believe nothing.

And now in conclusion I must say that I am a Spiritualist because all the facts and discoveries of scientific men, and of honest inquiry, conducted for the sole purpose of arriving at the truth, make comprehensive and logically necessary the possibility and fact of spiritual communication and return. And this is the one fundamental and unanimous belief among Spiritualists. No sectarianism dwarfs reason, feeds selfishness, or hinders the soul in its upward flight. Freedom of thought and freedom of wing are the cherished rights, freely conceded to all. I am a Spiritualist because Spiritualism is broad and inspiring in its conceptions, and would give light and hope to all mankind, and lift up the downtrodden into a freer and nobler life, and reveal to the eye of man a realm of infinite progress, love and beauty stretching away, on and on through a universe of kindred worlds and spirit homes, where ever increasing light and happiness forever welcome his advance,—

> In Love and Truth that's everywhere Where enlightened spirits dwell, And broad and deep as human thought, And inspiration tell: And boundless as intelligence That numbers all the stars, And rules the planets, every one, Our earth the same as Mars. And finds God's children, worshipful, On worlds that roll in space Around the many suns that warm, Each one a thinking race.

Ah, yes, we'll soon be over there, Where love and justice reign And make a paradiscan world Above material plain, For such as build their hopes upon The wealth that cannot fade, When once 'tis gathered fairly in, And one's possession made Of truth and righteousness and light, As claim the highest goal, And better make the future state Of every living soul.

In dreams I see the boundless realm, With pearly gates ajar, And glorious light that never dims. . So that no night is there;

And fountains clear as crystal feed The tree of life that grows, And bears forever fruit for all, Who, laying down their oars, And going from the world of dust, In spirit form, into The higher sphere, may feast and grow,

And live as angels do. DR. WM. J. HILL. Petoskey, Mich.

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ber five and six glasses, and now he can go to school and do all his work and study without glasses.

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The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over.

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

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will cast into the waste lasket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT SPACE SUFFICIENT FOR THAT Buren. PURPOSE.

We desire the work, "MORAL EDU-CATION," by Prof. Joseph Rodes Buchanan. Who has a copy?

L. Wilcox writes: "The first of a ries of socials to be held at the home of Ada Zazelle, Nov. 27, was very largely attended. A splendid musical program was rendered and tests by Mrs. Isa Cleveland, C. F. Leon and Ada Za Zelle pleased all. A bounteous lunch was served and dancing enjoyed by all. Nexa social, Dec. 18. Something

Harry J. Moore is lecturing for the First Society of Spiritualists Seattle. Wash., at present. Any societies or individuals, within a reasonable distance from Seattle, wishing to employ the services of a speaker and message medium for week evening meetings during December can reach him there. Address all letters and telegrams to him at 1021 East Pine street, Seattle. Wash., until further notice.

VERY MUCH AS IT IS BROAD, LIB-ERAL, PUNGENT AND PROGRESSIVE. IT IS A GREAT THOUGHT STIMULATOR!

The Hudson (Iowa) Record says: "Mrs.-G. A. Cowen's Spiritualistic demonstration in the Bert Hall building last Saturday evening was very well attended. The medium made some wonderful readings and her audience was well entertained.. Mrs. Cowen will be in Reinbeck, Dec. 9; will receive at parlod of Windsor Hotel, and at Marble Rock, Dec. 11, at Opera House.

Louisa Kirby, a test medium, is open for engagement. Societies desiring her services, address her at No. 118 Upton avenue, Battle Creek, Mich.

Rose Bushnell DonnElly writes from Summerland, Cal.: "The glorious folds of The Progressive Thinker contain priceless gems every issue. I was in Chicago when it was born, and sub- Hornbeck and others may have a real scribed for it. 'May its shadow never

J. W. Boyd, of the National Home, Milwaukee, Wis., writes: "I have been ling husband began, so that I may have structive paper for several years. I am homeless. I hope within a couple of now reading for the second time the Occult Life of Jesus of Nazareth. It is iriends at my home as well as at differone of the most interesting proofs I ever read in my life."

C. H. Figures writes from Cleveland. Ohio: "The Poverty Social given by the day afternoon, Dec. 3, Sister Briggs, as Superior street, Cleveland, Ohio, Nov. Many were in poverty's attire, and the gave some convincing messages. spirit of poverty was carried out, as Mrs. S. M. Howard carried off first the North and South Side societies and ladies' prize; Mr. John Morton, first we welcome them. Lunch was served very efficient guardian, having charge one of her inspiring talks. occasion, and the children trained by her gave an exhibition of plain and applause. Mrs. Barber and the children are now planning an elaborate as a consequence our membership is Christmas entertainment for the after steadily increasing in quantity and scarcity of refreshments that day. The exercises will begin at 2 p. m., and all friends to lyceum work are cordially invited to meet with us. The lyceum has planned to hold a social entertainment once a month during the entire winter, with a change of program each time: proceeds are devoted to current exrenses of lyceum."

Theodore Simpson, an active Spiritfour new subscribers. I would very Thinker enlarged to a 12-page paper, but wonder how you could find enough space: indeed I often wonder how you can fill the 8-page paper every week with so much very interesting reading. I enjoy reading the paper very much, I am 67 years old, and all that are dear to me are on the other side, and the teachings of Spiritualism give me more

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday mornng, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL, FIND THEIR WAY TO THE

Eugenia Rouble writes from Water town, N. Y.: "Our thanksgiving service was a fitting conclusion to Mrs. Coff-man's recent engagement. A nice audience braved the very cold weather to learn more of this broad ism. Mrs. Coffman seemed more capable than ever under the inspiration of her helpers and reached nearly every one pres ent with a comforting word. Our secretary's and treasurer's books show a eccipt for all expenses to date cluding a deficit from previous months) pesides the neat surplus of \$50 to help meet future expenses. Our member ship roll shows a greater number of active members than is usual with us, and our audiences compel an admission reason to be grateful for the opportusity of having Mrs. Coffman to help us when we needed her instead of grieving over her departure and we feel to congratulate every society that may be fortunate enough to procure her serv-

Mrs. Squire writes: "Church of Al Souls is having good- success. Dr. Cooper gave fine tests last Sunday. He renders fine music on the harp. Everybody welcome. Come and learn God's ways of life. Sunday at 2:30 and 7:30 NOT BE PUBLISHED, AS WE HAVE p. m. 220 Western avenue, near Van

> Mrs. E. D. King writes: "We had with us at Girard, Mich., Mr. E. W. Sprague and wife for three services, and had large audiences. As far as we know, all were well pleased.

Correspondent writes from Missoula

Montana: "Among the many social gatherings in Missoula, there is one that deserves special mention, because of its twofold prominence, namely spiritual and social. The occasion will long be remembered by those present as one of the happy incidents in life when we are allowed the privilege of coming in touch with our loved ones who have gone before. Those honored with invitations to the beautiful home of Mr. and Mrs. Doll and Mrs. Lincoln, were Mr. and Mrs. J. W. Booth and sons, Herbert and Claude, Mrs. G. H. Booth, and Mr. and Mrs. Chas. Roberts. and Mrs. J. Held who is one of the best spiritual mediums of our day and who by her wonderful mediumistic powers prought together some of the long de parted in sweet communion with their living friends. Mrs. Lincoln termed our gathering a 'spiritual jubilee, a L. W. BILLINGSLEY, A PROMINENT LAWYER OF LINCOLN, NEB., WRITES: "YOUR PAPER I PRIZE were appropriate name, but the writer would be glad to know of stronger language to express the joy of every soul as they gathered round the table laden with the many delicious dishes prepared by Mrs. Lincoln and Mrs. Doll, and listened to the words of grace from Mrs. Held. The guests departed at a late hour after thanking their host and hostesses for the pleasant hours so soon passed at their home on November

Mrs. Clarisse Mullins of Chicago. writes: "I wish to say to the friends that I deeply regret not being able at present to see them. Straightening out Mr. Mullins' business is taking ev ery moment of my time. I wish to express my gratitude for their loving The waves of loving thoughts. thoughts have helped to strengthen me rom day to day. Friends, I have an object in view to work for. My object. is to eventually build a home (not an institution), where such people as Lucinda B. Chandler, Mrs. H. Raike, Elsie home, so I shall ask for the strengthening thoughts of the dear friends to help me in carrying on a work that my darreader of your very valuable and in- a beginning toward a home for the months to be able to again meet the

30, Thanksgiving Day."

ent social gatherings." Ferd C. Suhrer writes: - "The Rising Sun Mission had for its speaker Sunchildren of the East End Lyceum, 1349 our advertised speaker did not arrive. The services were unusually impress was a success. We cleared \$30. ive. Sister Andrews and her guides Bro. Elmo from the South Side, paid us a there was not a too bountiful supply of short visit and reported 'All's well.' Our Island sandwiches provided. audiences always include visitors from gentleman's prize; Little Elsie Howard, as usual at the close of the services, first girl's; Master Joe Smith, first and a large number remained for the boy's. Prof. Quedenfeld and his boy-evening. We welcome the return from musicians, Mr. Butts, Mr. Herder and Texas of Sister Martha Price, who has Mrs. Figuers gave us an abundance of been away for about three months on a good music. Mrs. Florence Barber, the lecture tour. She delighted us with of the program, was fully equal to the Dill and Thompson and Bro. Chas. A. Thompson gave definite and convincing evidences of spirit return. We always fancy flag drilling, that elicited much have a large number of strangers with us who are made to feel at home, and noon of December 24, and we can as quality. We are pleased to announce sure the friends that there will be no as our speaker for the evening of De cember 10, Dr. E. O. Mider, who delighted us with his remarks a short

H. F. Arnold writes: "The regular monthly meeting of the Chicago Spiritualists League was held in Handel Hall Saturday evening, Dec. 2. The speaker of the evening, Hon. Chas. Hughes, delivered a brief but thoughtful address upon the subject of Love. Mrs. A. W. ualist of Vancouver, B. C., writes: "I Bloom, an old-time worker in the field, enclose you \$5, my own renewal, and gave a number of messages. She was followed by Mr. Chas. Thompson, a rismuch like to see The Progressive ing young medium of the Rising Sun Mission. On Saturday evening, Dec. 16, at 8 o'clock sharp, in Room 417, Handel Hall building, occurs the annual business meeting of the league. This meeting is of the utmost importance to every league member, as officers for the ensuing year will be elected. Upon the result of the ballot depends the policy to be pursued by the executive hoard for another term. Don't criticise, but comfort than anything else in the turn out and vote your convictions. If

you are entitled to a vote, be present.'

SPECIAL ANNOUNCEMENT.—THE CHURCH OF THE SOUL, UNDER THE AUSPICES OF THE BAND OF HARMONY WILL FOR THE BAND OF HARMONY, WILL HOLD ITS AN NUAL BAZAAR, THURSDAY, DEC. 7. FROM 2 TO 10 P. M., IN ROOM 512 MASONIC TEMPLE. LUNCHES 12 TO 2; SUPPER 5 TO 7:30. CHOICE CHRISTMAS GIFTS AT THE BOOTHS, PRIZE GIFTS, ETC.

Maggie Henry writes: "A large audience assembled, both afternoon and evening, at (old 77) Spiritual Mission Chapel, in the evening our speaker, Prof. F. M. Stoller, whose lectures are always instructive and interesting to the audience, recited a poem before the lecture entitled 'Hallowed Ground.' It was highly appreciated. We always have a number of visiting mediums who give spirit messages, as well as our regular medium, Madame Lucile De Loux, and your correspondent, and our speaker either answers personal questions or gives readings by psychometry or clairvoyant vision. All are welcome at our meetings." Miss Olive Rice writes: "Dr. J, M

Temple is in Jersey City, N. J., building up a fine interest in Spiritualism." Mrs. H. L. Bigelow, president of the First Spiritual Union of San Jose, Cal., writes: "The First Spiritual Union is having very interesting meetings. Sister Nettie P. Fox, resident minister, serves the society every Sunday even ing to the satisfaction of all, and the enlightenment of many investigators. The morning conference is well attended, J. Murray, vice-president, in the chair. The lyceum is progressing finely under the leadership of Miss Merle Muntz, a young lady of fifteen years, and Miss Linda Zink, planist, still younger, both of whom possess both natural and mediumistic talent, and we are truly thankful to have them with us, and cheerful workers in the cause of Spiritualism. Several new members are joining the society, and we expect with them to have added strength and interest. Mrs. A. Shaw frequently gives messages, The friends Paine are making preparations to celebrate the anniversary of his birth in a

fitting manner."

Eva L. Stewart writes: "One of the best lectures of the season was listened to by the Hyde Park Occult Society on Dec. 3. Dr. C. S. Tisdale, a deep student in occultism, gave us fine thoughts n regard to the Hermetic Constitution of Man. Everyone was well pleased with him. He is to be with us on Dec. 10. and again on January 14. Mrs. Adams on account of sickness, not be ing present, messages were given by Mrs. O. B. Wilson, especially to strangers, and all recognized. On the 17th we have Prof. Kershaw to speak for us. He is a genuine Hindoo, and of the many so-called and advertised, he has failed to find only one beside himself, and that one in attendance at the University. He is certainly a highly edu cated man and worthy of good patron age. Dont fail to come and hear him. Mrs. E. J. Hanson will be with us on Dec. 24; Dr. J. H. Randall, Dec. 31, and Dr. G. B. Warne, January 7. Social dances on every Thursday."

E. W. Sprague and wife are in Pittsburg, Pa., serving the First Spiritualist Church the Sunday and Thursday even ings of December. They will serve the society in Washington, D. C., the Sundays and Mondays of January; they will hold meetings in places not too far from these cities on the other week day evenings of these two months. Par-ties wishing their services, please write them at once. Their address for De cember is as follows: No. 219 Oakland avenue, Pitisburg, Pa. They have some open dates for camp-meeting engagements the coming season.

E. R. Kidd writes from Canton, Ohio: Since writing a notice of Mrs. Nina D. Challen's return to our city, and which was published in The Progressive Thinker, I wish to say for the benefit of her many friends that she will on or about December 20 return to her home in Toledo for two or three weeks, after which she will return to Canton for a excellent work here and in Massillon, thereby adding, through her mediumship, a number to our ranks,"

Montgomery Hollinshead writes from South Bend, Ind.: "Your premium book has been received. It is a grand work, and I wish I possessed the persuasive influence to place one in every progressive home in this country."

Will C. Hodge is again in California after filling several successful engage ments in other states. His address nov s No. 1373 Tenth avenue, East Oakland

Cal. The Church of Psychical Research holds services every Sunday evening, at 8 o'clock in the Atheneum Parlors 9th and Locust streets. Kansas City. Mo. Rev. G. C. Stephens, pastor, idence, No. 3108 East 14th street. Phone Home 1525 East.

Dr. J. M. Peebles writes from San Diego, Cal.: "Though I came to San Diego largely to rest and enjoy the warm climate, I am pressed right into the work. The first thing, a grand reception, and then the Rev. Mr. Simpson, a Seventh-Day Adventist preacher. delivered two savage sermons against Spiritualism. With others, I heard them, and I was urged to reply. This I did last Sunday evening to a packed house. His injustice to Spiritualism aroused my old debating combativeness, and I am afraid that I was most too severe upon this sect, and their Bible dogmas. At the conclusion of my lecture. Mr. Thomas, a prominent citizen of the city, arose and moved that the lecture be published, and Col. Dry-den seconded the motion. It was carried unanimously; and so I see no way of avoiding writing the lecture out in

W. H. Andrews writes from Washington, D. C.: "In reply to Alfred H. Saunder's inquiry in No. 837, I desire to submit the following: I recently sat for spirit pictures before W. M. Keeler, No. 1343 Roanoke street, this city, and obtained a correct picture of my father when the transition came. The last pic ture he had taken was at El Dorado, Kan, when his age was about 65 years."

INVOCATION.

When my feet have grown too weary, Further on to press their way; When my spirit waits the bidding To be severed from its clay. shall need some hand to guide me O'er the dark and flowing tide-Will some spirit come to meet me, When I reach the river side?

Will you leave your home in glory From the spirit world above. Guarding me with ceaseless love? And all through the darkening valley Shall I find one by my side? Will some spirit come to meet me Come and be my angel guide?

know my immortal spirit. Death can never take away, And I know 'twill join the angels, At the closing of the day. Hark! I hear sweet heavenly music.

'Tis an angel whispering. "Come, I have come to guide you home." J. W. TRAVIS.

TOPIC FOR THE PROGRESSIVE LE LYCEUM,

Sunday, December 17, 1905: "The Law of Right, Gem of Thought:-

To read the meaning of it all. To know the reason why; Then we can shed the tears that fall, Can bear the heaving sigh.

So learn life's lessons one by one, And grasp the Law of Right; Just trust and toll till day is done, And Faith has grown to Sight. Hf ... 10

For information concerning The Progressive Lyceum," authorized lescon slicet of the National Spiritualists Association, address John W. Ring, Spirit ualist Temple, Galveston, Texas,

PROPHECIES IN DREAM LAND.

Spirits Often Induce Prophetic Dream or Visions, Which Reveal Certain Facts That Should Be Known.

"Tit-Bits" sets forth that some of the strangest stories in the annals of crime are those which tell of the part dreams have played in the discovery of criminals.

One spring day in 1830, a farm labor er, when passing a lonely mountain lake in Sutherlandshire, saw in the waters a dead body, which when rescued proved to be that of a well-known peddler who had mysteriously vanished about a month earlier. The body bore marks of violence, the pockets were empty, and it was clear that the poor fellow had been brutally murdered and robbed—but, by whom? That was a mystery which for many weeks com pletely defied elucidation.

One night, however, Kenneth Fraser a tailor's assistant, saw in a dream the cottage of a man named Hugh Macleod, and heard a voice say in Gallic, "The peddler's pack is lying in a cairn of stones in a hole near the house." He told the story of his singular dream to the authorities, who accompanied him to Macleod's house; and there, sure enough, beneath a heap of stones, the murdered man's property was found. Macleod was arrested, confessed and

Another very remarkable story is told of a tragedy in Ireland. One evening two strangers presented themselves at a wayside inn near Portland, and after taking refreshments continued their tramp in the direction of Carric-on-Suir The incident was commonplace enough but it led to startling developments, for in the wayfarers the landlady of the recognized two men of whom she had dreamed a very strange dream the night before. In her dream she had seen one of them kill the other with a coward's blow from behind, rifle the pockets of the dead man, and stealthily bury him beneath a hedge. So impressed told him that he made his way to the spot indicated and there discovered the body of a buried man. The assassing was pursued and arrested, and at the ensuing sizes was sentenced to death. There has seldem been a more my

terious crime than the murder of Mr. Stocken, a London victualler, a great many years ago: and the mystery would have remained unsolved to this day had it not been for the intervention of Mrs. Greenwood, who came forward with the statement, that the murdered man ap peared to her in a dream and conducted her to a house in Thames street, where one of his assassins was to be found: while in another dream Stockden appeared and showed her a likeness of the man. On the strength of this dream clue the man indicated was ar rested, and not only confessed his guilt, but betrayed his accomplices three criminals being brought to the scaffold as the result of these visions

Some years ago a Mrs. Rutherford dreamed that her aged relative, Lady period of two or three months. Since Leslie, was about to be murdered by a Mrs. Challen's return she has done an man whom she clearly saw. She immediately set out on a visit to Lady Leslie and asked permission to sleep in the lady's room. In the middle of the night Mrs. Rutherford heard some one trying to open the bed-room door She raised an alarm and flung open the door when Lady Leslie's two sons rushed out and in a moment had seized the man of the dream.

The following story is, perhaps, the strangest of all. One night the Rev. Herbert Powys, a Church of England clergyman, dreamed that the daughter of one of his parishioners had gone out into the darkness to meet her lover who, at the time was waiting for her in a secluded spot and spending the time in digging a grave for her. Jumping out of bed, Mr. Powys rushed to the place indicated in his dream and arrived there just as the man had hurled the girl to the ground by the side of the open grave and was about to kill her with his spade.

FRANCE TAKES STEP IN ADVANCE.

It Has Been Divorced From the Domi nation of the Infamous Catholic Clergy.

Word comes from Paris that on De cember 6, the senate, after a long de ate, adopted the bill for the separation of church and state by a vote of 181 against 102. The vote was announced amid enthusiastic scenes and cries of "Long live the republic!" and "Long live liberty!" The bill passed the chamber of deputies last July.

This is the final parliamentary stage of the bill, which will be promulgated in the Official Journal to-morrow, it will become effective immediately The council of state will devote three months to the framing of the adminis trative details of the new regime.

French Clergy to Accept.

The action of the vatican regarding the law has not yet been definitely announced. The French Clergy, while opposing the measure, appear to be disposed to conform to the new system.

The fundamental principles of the bill insure entire liberty of conscience respecting religion, with restrictions concerning the exercise of religion which are intended to preserve public order. In the future the state will be entirely.

free from connection with all religious History of the Concordat.

The passage of the bill marks the culmination of the strained relations which have long existed between the French government and the vatican. It sweeps away a system which dates from 1801, when the famous concordat was signed by Plus VII. and Napoleon. This gave religion a governmental status, the churches being government property, with a clergy paid by the state, and the entire church administration being under the direction of member of the president's cabinet. The new system abolishes all laws and regulations under the concordat and termi nates the authority of the concordat it-

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. the funeral. His remarks were Peebles, M. D., M. A., Ph. D. Price \$1 ual, soul-elevating and inspiring.

THE N. B. A. CONVENTION.

A Delegate Voices Commendation of Its Members and Officers.

As the days pass by, I turn my thoughts back to some of the fault finders who have had so much to say against the N. S. A. I had to a grea extent been led to believe that only old members and especial favorites of the leaders of that great body would ever be recognized to make or second a mo tion, or speak upon any subject under discussion, and that new members or delegates would be ignored completely

For several years I held to the deter mination that some day I would attend one of the conventions, not as delegate but simply as a spectator, to see for myself whether the conditions were such as had been pictured to me. part of that determination was carried out during the last convention in Min neapolis. I attended that convention, but not as

a spectator. I was there as a delegate from the First Spiritualist Religious Association of Clackamas county, Oregon and I want to say right here, I in all my life never was in company of a like number of people anywhere that could excel in appearances and intelligence the convention of Spiritualists for the year 1905. Further, not a preacher or public speaker anywhere in the world but would have been glad of the chance to deliver an address to that body of representative Spiritualists, except for their prejudice against Spirit ualism.

I found out some things regarding the complaints against the N. S. A., as well as those who had so many complaints

to make.
First, that those who are kicking against the N. S. A. are opposed to or ganized effort, for fear they cannot roam at will holding independent meetings, if the N. S. A. should ever succeed in getting laws passed that would protect ordained workers for Spiritualism from "license" and persecution. Second, that their statement that

only leaders or their favorites could gain recognition on the floor of the convention was not true.

I came home from that convention firmly convinced that no person was ignored by the chair at any time, and that no favoritism was shown to any one. I am glad, yes, proud of the fact that I was a member of the National Spiritualist Convention of 1905, and I hope to be able to attend the coming convention of 1906 in the city of Chicago. May peace and happiness ever come to those I met there in the Minneapolis convention.

I especially send my best thought to Sister Dye of Los Angeles, who now has one more tie of love in the realm of spirit. I hold in highest esteem the memory of Brother Dye who now lives in the realm of truth, freed from cares and toils of this the material world.

Through the passing of Brother Dve the N. S. A. is deprived of the voice and body presence of our brother, yet his presence will be felt in future do liberations in the coming conventions of the association he loved so well, and labored so earnestly to make its efforts in behalf of Spiritualism successful. His passing was so unexpected, yet

quickly he entered the higher condi-tions free from lingering illness and from the higher conditions his spirit will yet give many kind thoughts and grand inspirations leading to higher re alizations of spiritual unfoldment of those to whom he has endeared himself. Truly we can say of him, "Though cone, he will come again."

And now for the coming convention of 1906. May its deliberations be harmonious, its labor love, its object truth, its precepts justice and fellowship, and then we shall see it crowned with REV. G. C. LOVE. success. Portland, (* 3on.

EQUAL SUFFRAGE.

As Viewed by John Burroughs, the Naturalist and Author.

John Burroughs, naturalis thor, in a recent interview in the New York Times, declared himself unequiv ocally in favor of equal suffrage. "Do you find women or men most re ponsive and appreciative of the best influences in literature?" he was asked.

"Women are, in the main," swered. "And to my mind this talk of women not being able to vote intelligently is idle. So far as it is possible to forecast, it will be a distinct benefit to us as a people when our women are enfranchised. There is no reason on earth why they should not have the privilege of the ballot. It would create in them an interest in public questions, and by so doing, by broadening their horizons, would make them better wives and mothers, without in the least stroying their femininity. And the day is surely coming, is, in my opinion, very near at hand, when equal suffrage will be a rule rather than an excep-

PASSED TO SPIRIT LIFE.

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

Mrs. Ann E. Winton, aged 71 years nd 7 months, beloved mother of Belle Winton, passed to spirit life, Dec. 4 1905. Funeral services were held the Winton home, 7108 Stewart avenue, Englewood, Dec. 6, conducted by Mrs Cora L. V. Richmond, pastor of the Church of the Soul, of which organization Mrs. Winton was an old member The remains were cremated. T. W.

Judge James W. Underhill, an eminent attorney-at-law and a pronounce Spiritualist, passed to the higher life at his home in this city. Nov. 13, 1905 He was high up in Masonry and had been a man of affairs for many years in electric railroads and other improve ments. His father was a Spiritualist and believer in the communistic social ism of Robert Dale Owen, the great Scotch philanthropist. A few years ago he offered to give \$3,000 building a Spiritualist temple in that city, provided the people would help project failed. He spent many winters at Lake Helen, Fla. I am proud Canton, Ohio. to have been his friend. He was vears old.

Passed to the higher life, Vestis E Carr, aged 26 years. He was born in Kane, Ill., and passed out while in the home of John Carr, his brother, in Kangas City, Mo. Funeral services were held Dec. 5, at the home. Rev. Stephens, minister of the Psychic Re search Church; officiated. Comfort was given by her guide, and a fitting eulogy rendered. Alfred C. Wyman passed to spirit life

Friday, Dec. 8, at his home, No. 1650 Dewey Court, Chicago. He was a kind loving and devoted husband and father and respected by all for his many noble qualities. Mrs. Wyman, his wife, is a splendid medium, and she and her love ly daughter, will feel his genial spirit presence in the future. Dr. Rusk, celebrated liberal minister, officiated at the funeral. His remarks were spirit

MRS. JAMES H. WHITE.

Prominent Citizens Has Passed Away,

Mrs. Bethea H. White, wife of James . White, died at the family home on Water street, just before midnight Sun-day. Mrs. White had been a sufferer from cancer for four years and several months ago submitted to an operation in the hope of arresting the progress of the disease. She never fully recovered from the operation and gradually failed until the end, much of the time for a few days before her death being

Mrs. White was born at Wolcott, N.

r., July 22, 1838, and was 67 years of

age at death. She was the daughter of

Nathaniel W. Tompkins. She married

Mr. White September 2, 1869, at Wolcott, and immediately came to Port Huron with her husand and has ever since lived at the old homestead on Mrs. White was possessed of a most amiable disposition and all who were fortunate enough to be numbered among her friends held her in the highest esteem. While she led a rather retired life, her many acts of kindness

and charity among those with whom

she came in contact endeared her to

A funeral service will be held at the residence at 7:30 o'clock Wednesday evening, conducted by M. A. Root of Bay City. The remains will be taken to Detroit for cremation Thursday morning .-- Port Huron (Mich.) Daily

Anniversary Party.

Fully seventy-five friends gathered at the home of Mr, and Mrs. W. W. Aber, Kansas City, Mo., on the evening of Nov. 15 to help celebrate the 44th anniversary of Mr. Aber's birth. Although the pretty home of Mr. Aber is quite commodious, the many friends soon filled the rooms to overflowing. The utmost good feeling and fellowship existed and the genial host and hostess ex erted themselves to make all have an

enjoyable time. Mr. Aber was the recipient of many valuable and useful gifts presented by friends who have long appreciated his faithful services in the cause of Spiritualism. Among the number was a beautiful watch fob presented by the members of his developing class. presentation speech was made by Dr. Schellhous, who very appropriately re ferred to Mr. Aber's long and valuable services to humanity in his work as a medium through whom our spirit loved ones are enabled to communicate with

For twenty-five years Mr. Aber has been a strong help to our cause. As a materializing medium none have ever shown a more ready and willing spirit to help humanity than he, and the prevailing thought with all present was that the forces allow him to continue in the good work for another twenty-five years.

Music was furnished by a stringed orchestra, and throughout the evening beautiful music prevailed, which har monized the already pleasant conditions that existed.

Refreshments were sony who after which light seances, projection, whon versation, cards and dan e, reveals not. departed, heartily wis 1 here, how pen departed, heartily wis 1 here, how pen many more such anni aw breaker can, it inued success through maker who as such trinity of N.

CLAFE law's penaltyT. a reversa'

In the Min the Regions of Colorado. My letter last week to the friends, from the mountains, was so lengthy I feel to apologize at the outset of this, and promise with the first sentence that

it will not be as long.

I left off with my entrance into Cripple Creek. I cannot tell just how that Past and Present, by Dr. J. M. Peeb old troubles are still felt, rather than heard. The psychological wave that still hovers over the place makes one feel they would be safer in other regions if the contending armies should put into action all one feels. In other words there is yet all the under-current of the strike, which I am told is not set tled, but hanging over the place still and affecting business in every way. The once busy place is very quiet so far

as business and enterprise goes. I met there Rev. Mrs. Bryan of Los Angeles, Cal., who is doing good work on the Spiritualist platform. I held no independent meeting, on account of not being able to secure a hall during my stay in the city, but took part in Mrs Brvan's regular meeting, and met many earnest workers in the cause.

From Cripple Creek my next stop was Leadville, the city on the peaks. Here I was made at home by that noble woman. Mrs. L. Agnese Moulton, and had the help and support of the good people of the town. I spent Thanksgiving with them, and truly it was an occasion for thanksgiving on my part. Leaving Leadville on Friday morning, a ride through Grand Canon, the far-famed scenic ride, I reached Grand Junction between four and five o'clock in the afternoon, over three hours late, due to the snow and cold weather. Here in this valley, where fruit is raised in abundance, and only the outline of the mountains remind one that he shut in from the rest of the world. I shall rest for a while. As I have not asked for appointments beyond point. I bave none with date.

I should like to go on towards the coast provided I can have calls that will furnish me either with a stated amount, so that I will know what to de pend on, or furnish speaking place and entertainment and allow me the con-tributions. Will be glad to hear from all such as soon as possible to do so, as I shall not go on unless under appoint Grand Junction, Colo.

AIM FOR THE TOP OF THE TREE Is there a pain in your heart that's eating your very life away? Does it come every morning and even-

ing, no difference how you pray? Does it reach way down in your lonely soul, crushing your higher aims. Crumbling to dust your better self, with all that honor claims?

there a burden you carry through life, mayhaps not all your own, And you can't get out from under the load that's weighing you down like stone?

If no way you turn you can catch gleam of hope to quiet your soul And a weary cry springs up from your heart: Oh, could I but reach the

Then lift your thoughts to the better life, send forth your bravest plea, With a bow of promise and an arrow of hope, aim for the top of the tree.

Many others have sorrows and troubles, no life from grief is free. So speed your arrow, not at center nor top, but straight to the top of the tree. • MRS. J. H. DALLAS.

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

NOTICE .- No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquire requestion principles. ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

Marcus Boyd: Q. Is the world grow ing more criminal and sinful, as is contantly represented by the pulpit and

Every now and then we hear the wall of some preacher, that the world is getting worse and worse every day, erime more rampant, religion less and less, until there will be a general windup in moral bankruptcy and universal crime. Andrew D. White in the Atlantic, shows what the state of public morals was in 1757, less that 157 years ago. Witches were unquestionably believed to exist, and torture for religious purposes, to enforce belief and save souls was rigorously practiced. The four-page folio in which is recorded the horrible cruelties of the executioner and the prices paid him for the same may be seen in the library of Cornell University.
The following are a few examples of

the flendish cruelty of punishment for offenses many of which would now not be thought crimes, and for others which possibly might receive a sentence to the work house. The prices paid the executioner would scarcely engage the most brutal men in our present civilization.

For tearing asunder with four For quartering4
For beheading and burning5 For strangling and burning5 For heaping the pile of wood and kindling.....4
For breaking a man alive on the

wheel.....4
For setting up the wheel with the body twisted in it.....2
For cutting off a hand or sundry

fingers, and for beheading,—alto

head upon a pike,—altogether..5 For tearing a criminal before his execution with red-hot pincers,

-each tearing of the flesh For nailing a tongue or hand to For the second grade of torture..2

There is a streak of mercy in the last item, for the price includes "setting the limbs afterwards, with salve for same." It is indeed satisfactory to know that after a man whose crime might more than being "irreligious," had been pulled until his joints parted, on the rack, or on the wheel, he could have the broken parts set, and salved for two thalers and a few pence over!

And yet there are those, even in high places, who assert that mankind is growing worse! Is not this example alone sufficient to forever put this ques-

Many Correspondents: Q. Where can copies of "The History of the Rochester Knockings" be obtained? There have been several inquiries

for this book, from the press of Thomas Olman Todd, Sunderland, England, who is also its author. It is an octavo side. A small consignment has been sent to me, which I will mail for sixty cents per copy.

As this book answers all the slander-

ous defamation that has been circulated by the opponents of Spiritualism, it is of deep interest to Spiritualists, and forms a foundation chapter in the history of the cause.

H. E. Pitkin: Q. Did Emma Hardinge Britten complete more than one volume of American Spiritualism? Edwin Drood, by Dickens, was not completed by him when in the physical form, but was completed from the spirit through a medium. Some say, who have read it, no mark of distincon in the book is the least observable etween Dickens in the flesh and Dickens in the spirit. What do you think?

A. Perhaps "Nineteenth Century

Miracles," by Emma Hardinge Britten, may be taken as a second volume of her American Spiritualism. The books are not however connectedly written. It is true that "Edwin Drood was completed as above stated. If "inter-

nal evidence" is of value the case is proved, for the narrative runs smoothly to its termination, and it would not be an easy task for the critic to tell

Gifts for the Holidays.

From Soul to Soul. By Emma Rood Trittle. To this collection of her spiritual poems is added four songs, with music by James G. Clark, which are published nowhere else except in sheet form. These are "Claribel," "The Unseen City," "We Shall Meet Our Friends in the Morning," "The World Is Growing Good." 222 pages. Price \$1.

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Arcana of Spiritualism; A Manual of Spiritaul Science and Philosophy, Price \$1. The Morris Pratt Institute has adopted the last as a text-book on

For the holidays, all the above, with Mediumship, Its Laws and Cultivation answering the question, "How Shall I Become a Medium?" will be mailed, postage paid, for \$3.

The Light Among the Mills.

A Charmingly Interesting Marrative.

Most Beautifully Suggestive is "The Light Among sawing wood at a tyrique arate, and I briskly along and I recalled with a the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It knew that meant that mother was exthrob of pain what a very energetto is a narrative founded on facts alone, and every strange patient at an an equality furious able to catch up with him? Spiritualist should read it.

(Continued from No. 837.) blow, and I drew back instantly. "You you-" but he did not wait to be told it." I opened the envelope and found do not know me," I said, "you do not eny more. understand."

"Oh, well," he said, interrupting me," EO."

helplessness. I had never had such an experience before, and I could not seem to get hold of any words with which to express myself. What I wanted to express seemed too great for my brain and my voice. The man arose and took out his pocketbook, and the act broke the spell that was upon me. I knew that it was impossible to make the human animal before me sense spiritual things, but I had got to make him understand one thing, so I said. "Put up your money, sir, for not one penny of it will I touch. I would no more do the thing you ask me to, than I would set fire to my home or murder my brother or commit any other crime."

The man stared at me in a dazed way for a moment and then he burst out into a bolsterous laugh, "Well, you are a fine actress for one of your age and experience," he exclaimed, "but you cannot fool an old fox like me. I know you work for money, the same as we all do, but I dare say you need all you get," and he glanced contemptuously around the room, "I admire your cunning, Miss Weston, as much as I do your rosy cheeks, and I now make you my final offer which is twenty-five dollars-the deuce of a price to pay."

My friends often laugh at me because so often say "I know that if I need help I shall get it, and if I call and do not get it I know I do not need it. I am sufficient, unto myself." My words came to me with great force. I called for help der it came in a most unexpected mp turnip.

ather after uttered the words, "It is nappy ways an price to pay," there came unpretentious a Eks upon the floor diteo affection for ulm and the chair he had ling sight, whos hurled across the room with a covey, to felt like giving a shout of let wounded so who was sitting near me their brood. loody!"

The man did m a wounder, share our feeling. He stared aber pun wildly for a moment and then standered," 'Who-how-what did that?" "You can judge for yourself," I said

calmly. The three knocks were repeated, and

through the air and struck the man plump on the chest.

"What in the Devil's name!" he exdoor. With his hand on the latch he brokenly. paused, seeing Charlie and myself so unperturbed seemed to partially restore him. but his face was ashen white and his voice was shaky when he said: "I'll be — if I know what this thing formance, I should think!" she exmeans. Are you used to this sort of claimed. "Why on earth didn't you thing. Miss Weston?"

"I am quite familiar with such manifestations, I replied.

"Then tell me what it means." he commanded.

"In this instance it means that you ere going to know that there is a power though unseen that will protect a helpless girl; it means that you are to know that there are some things to be considered which money does not influence. I tell you that the sin you have committed which you are afraid your wife will discover if she visits her sis-

where the man, Dickens left off and the spirit Dickens began. If a forgery, the world of literature furnishes no parallel instance of successful imitation.

Daniel Runyen: Q. A Methodist minister asserted that Robert Ingersoll "Bob," he called him) recanted on his leath bed, and advised his children to turn to the religion of their mother. Is

A. This is in every particular in-correct, or in stronger language what is useless, however, as far as the and clearer and stronger it came until preachers are concerned, to refute it. It the room was filled with heavenly mel-

Stricken down as he was he had no opportunity to recant, even had

elief for the old. It is late in the day for the continu-

against a principle. If Newton had on his death-bed. sald he no longer believed in his doc-trine of gravitation, would it have had

the least effect on-his demonstrations? It would have been said with pity, that he became weak by disease and was not responsible. Galileo, weakened by imprisonment, and in fear of torture, said his writings man, with a higher sense of God and affirming that the earth revolved around the sun, was false. Did it change the revolution of the solar sys-

tem?

Fortunately the great-hearted, strongminded Ingersoll left nothing in his conduct for his friends to apologize for. He was hated by the clergy as no man ium?" will be man, if \$3. Address
HUDSON TUTTLE,
Berlin Heights, Ohio. similar cause. They dared not meet or openly oppose him. They have taken revenge, after his death, in falsifying and mention her indebtedness. At elements greeted me upon each hand, claiming funny. Price, in boards, \$1;

ter will shortly be made known not only pered, "That woman gave it to me and snort and bound he plunged into the I felt as if I had been struck a sharp to her but to the public. I can also tell said I was to let no one but you see

and literally, cried for joy. Charlie best girl in all the world." "we will call it ten dollars, if you say came and hugged me, which proved he erything, but I want to be alone, so go | trary. away and leave me."

will surely be ill and-"

"No, I will not," she said impatiently. "Don't get scared, for there is nothing the matter with me but cussedness, so I want you I will call you."

Greatly perplexed, I left my strange Will you forgive me?"

gently.

speaking truthfully, but I knew nothing them. about the matter and I had no right to make a statement about a matter of which I knew nothing-no one has. You knew I was your enemy; what made you take me in and treat me as if I were your best friend?" she said sharply.

I hesitated, and then I replied, "Christ told us to love our enemies, to bless those that curse us, and do good to those that misuse us." Her eyelids quivered and she moved restlessly for a moment, then with a groan she exclaimed, "I have held those words as a theory all my life, but I never put them | to. in practice once, but you-you a Spiritunlist-O God! what does it mean? O give me light that I may know the truth," and she turned away from men sobbing.

I was deeply touched and moved by one of those swift impulses which cause me to do things which surprise myself, but which I never have had cause to regret, I bent over and kissed the woman an Advent hymn book lying in plain -I know it will. Do not feel so badly, them. It was nearly dark when he got ings who had plighted their troth under sight upon the table came flying I beg of you—we all make mistakes back to the house, and the first remark such trying circumstances might not be The strong frame of the woman

shook convulsively. "Go away, child, claimed, and he sprang toward the I can't bear any more now," she said

When father and mother got home er was much displeased. "A pretty permake one of the neighbors take her? Jest as like's not she's poorer'n Job's turkey and we'll never get a cent for all the bother."

"I quoted quite a lot of Bible I had laid in store for the occasion, and it on this side and the middle support is know, Marah, that a man does not like worked fairly well, for after listening to it with due respect she assumed a martyr-like look of resignation and said simply, "Well, she's here and I've shan't."

My mother is a good woman and see alike. What she calls light seems | had been wondering ever since. to me mostly darkness, and she thinks the same of mine.

One night after this I heard my pathe lounge where I took my rest during my position as nurse, and went to her. "Lie down beside me and listen," she

whispered, and I obeyed her. For a moment there was silence, unbroken Ingersoll called an "orthodox lie." It music seemingly from afar off. Nearer is good stock in trade, like Paine's ody. Currents of cool air fragrant with Mrs. Ingersoll was in full accord the odor of violets were wafted to us with her husband, and his children from some unseen source, and little idolized him. Their domestic life was wisps of light floated about the room. I experienced such a sense of exquisite pleasure as I never had before. It was and I now led him out of his stall. My pleasure as I never had before. It was and I have the seemed on fire and my nerves

History furnishes not a single exam- so pure, so exalted and uplifting in its blood seemed on fire and my nerves ple of a great thinker renouncing his influence that I felt as if all things in like steel. The colt took in his bits the way of spiritual attainments were without trouble, and I fastened John's ance of such childish aspersions of possible to me and that "neither things saddle upon him, for I did not dare use character, as though there was value in present nor things to come" shall premy own, and before the astonished creature of the company as evidence for or human testimony as evidence for or vent my soul from gaining the height it ture had made up his, mind about me, seeks.

> When it was over my companion said, "This is all so new and strange to me that I cannot grasp its meaning in a day-perhaps it will take years, but it will come to me sometime. I shall go away from here a wiser and better wohumanity than I ever had before. I can never be the same again and what and if through the gathering darkness to look to themselves. Twenty-five kindness and courtesy."

As soon as she was able to walk a littie she insisted that I should take her openly oppose him. They have taken sid not mention her indebtedness. At elements greated me upon each revenge, after his death, in falsifying the train she classed me closely in her but I gave little thought to anything but close state.

word and I have not seen or heard reached the fatal bridge. When I from her since. was ! 'e'

rate. I was not mistakeni e

an envelope into my hand and whis noble creature understood, for with a fifty dollars in money, and a slip of ing water, over stones and cakes of ice, After the man had gone I sat down haper upon which was written "For the

I gave the money and the paper to was as glad as I was. It was with a mother, and silence reigned for some nearing the bridge. I sprang to my feet, my pulses | feeling of alarm that I suddenly recol- time after-a silence that for me was throbbed and my cheeks burned like | lected my patient. I found her lying | full of laughter and rejoicing. I canfire. I felt a sense of suffocation and of | quietly with closed eyes and tightly | not help wondering if I shall know any compressed lips. I laid my hand upon more about this strange woman who so less pace. We gained upon the swingher hot forehead and she shivered. I abruptly entered and passed out of my ing lantern, but I feared we might be began to apologize for my long absence, life. Father has made many inquiries, too late. but she interrupted me with, "Yes, yes, but she may have dropped from the I know all about it-I have heard ev. skies for all he can learn to the con-Since writing the above I have had

I was genuinely distressed. But you the pleasure of reading your letter and must need something," I expostulated, getting acquainted with your brother. If you are neglected in this way you It was raining when he came and it any over his enforced stay and we all plainly that I think him the nicest as he came rushing toward him. Oppatient and went about my work. Late young man I ever met, and he is also posite the astonished man I halted the in the evening she called to me and very good looking. He did not seem panting colt. Mr. Dale lifted his lanwhen I went to her she caught my like a stranger at first, probably be tern until the light fell upon my face. wrists in a firm grasp and looking in cause you have written so much about my face, said: "I told you that you him. I wonder if it is because we as a the bridge is down and you were go were going straight to hell and that family are out of the ordinary in some ing to certain death." there was no good in you. It was a lie. | way that we have so many experiences that are out of the ordinary? or is it under the lantern's flickering light, "I have nothing to forgive," I said only in seeming and others have just and for a moment he stared at me

I think I will send this letter over by your brother, so good-bye. Lovingly yours,

MARTHA WESTON.

New Light Cottage. have happened since John went over to way. see you-I honestly believe he did go to

raining until the great snow drifts near our story, after which every the house had almost disappeared, and body shook hands with sized pond with only the top of the wil- and Aunt Ann cried, and the victim low bushes showing above the water. school aloud, and Aunt Jane wanted to and said, "The Light will come to you fields and our prophet had to go after offered prayer that the two young bethat the world would no more be de so soon to come. stroyed by water, but speedily by fire, I they were much surprised to find me has revealed to me, his servant, that dow and gazed fixedly at the sky for a

upon us for we had become accustomed kissed me upon both cheeks, then to direful prophecies; but mother, who turned and left the room without a was thinking of John, asked anxiously, word. I watched him disappear with "Do you think any bridges have been a feeling of surprise and disappointswept away?"

"I know not how many, cousin; the I said, "Do you know, Aunt Ann?" footbridge across Davis creek is down nearly gone by this time, I'm thinking." to betray weakness, especially before

ceased speaking it seemed to me that fully, "there are many men who will I had been turned into stone. Two set angry at trifles and use violent and got to put up with it, I s'pose; but evenings before, Mr. Dale had whis. abusive language without seeming to you've got to take care of her-I pered to me when he said good night, upon a matter of importance and that would think themselves disgraced if means to do right, but she and I never he would call this very evening, and I they were seen shedding a few tears.

As Mr. Smith spoke, a terrible certainty forced itself upon me. I knew Mr. Dale always came to our house by tient call to me softly. I got up from | way of the foot-bridge unless the snow was very deep, and he was probably on his way at that very moment. In next room then there came a sound of in that moment I sentiup a wild cry for overy form of meanness. I do not say help, and I shall never forget what rise above displaying these qualities prayer is-I learned then. no

Without a word to anyone I rushed out of the house and down the path to the barn where stood John's blooded colts Donder and Blitzen. Finew they were only partly broken to the harness, but Blitzen had been saddled a few times I was on his back and woowere speeding swiftly away. It was growing dark rapidly and great masses of purple whatever it may be and wherever it clouds driven by a strong wind were may be found. Price, cloth, \$1.50. 10 moving across the western sky. I cents postage extra. took the main road, for I knew that if rents." Mrs. Elizabeth Towne takes I succeeded in guiding Blitzen through the position that in many cases it is the the fields to the foot-bridge the roaring parents that need the training more

ever I do I will treat everyone with Mr. Dale saw me at all he might misin-Mr. Dale saw me at all he might misin-terpret my actions and be swept away has the care of children should read it. before my eyes. The mud and melting know that flew | Illustrated. Drawings by Watson He has been hated since Paine, and for a to the station and I did so, She bid from Biltzen's flying feet soon wet me ton. With Critical and Humorous Com-

reached the cross-roads I saw near the pressing her mind n regarding my walker Mr. Dale is. Would I ever be

"O, Blitzen! Blitzen!" I cried aloud As soon as possible Charlle slipped in my agony of mind, and I believe the cross-road and struggled bravely up the steep path through the mud and rushslipping a little now and then, but never stumbling, on, on to the top of the kill. There I saw the lantern was fast

"On, Blitzen!" I cried to the panting colt, and on we flew across the watersoaked turf of the fields at a most reck-

I shouted with all my strength, but my voice was lost in the roar of the waters. "Oh heaven help me!" I cried, "and

stop that man!" Mr. Dale, who was then within a few feet of the bridge, paused and turned continued to rain until the streams about. He afterward said that he felt overflowed and bridges were swept as if some one had grasped him and away. Mr. Wilder did not seem to fret turned him around. I shouted for joy when I saw the light remaining stationgo away and let me have it out. When enjoyed his visit. You want to know ary, He did not hear me but he did how I like him, and I will tell you see the white stripe in Blitzen's face

> "O, Mr. Dale," I sobbed, "our end of Mr. Dale's face showed ashen white

such experiences and because we do dumbly, then dropping his lantern he "Yes, you have. I thought I was not know we think they never have cried, "Marah!" and in another moment I was clasped tightly in his arms. A little later Mr. Dale and I walked down the hill arm in arm with Blitzen leading quietly behind us. Soon after we entered the main road we were met by Pete who after leaping wildly about me for a few minutes rushed frantically My Dear Martha: So many things up the road barking in a most excited

"They are out searching for you, Ma-

see you, for neither mother nor I can rah," said Mr. Dale, "and Pete is telling make out that he had any business that them that he has found you," and sure way that could not easily have been enough, as we came around the turn by done by writing—that I shall have to the big pine we were met by mother, write you a long letter to tell all I want | Aunt Ann and Mr. Smith, all carrying lanterns. After the two men had ta-As you will remember, it began to ken care of Blitzen we all met in the rain the day John left home and it kept sitting room and Mr. Dale and I told the meadow was turned into a fair. Dale and hugged me, and mother Obeying the decree of Providence-I fix some boneset tea and hot bricks and suppose—the sheep got out that after- put me to bed lest I had "taken my noon and went scampering across the death of cold," and Father Abraham he made was, "If Scripture did not say separated in the day of final separation

When John got home I told him what would fear another deluge, for all the happened during his absence. He lisstreams have overflowed and destructioned with rigid attention. When I had tion is abroad in the land; and the Lord finished he arose and went to the winacting as nurse to a stranger, and moth. | many lives will be lost in the morning." | minute, then he came to where I was The words made little impression standing and took me in his arms and ment. Why didn't John speak to me?'

"He did not trust himself. Don't you For a moment after Mr. Smith women. And yet," she added thoughtthink that they are displaying a most that he wished to speak to me alone objectionable form of weakness, who However these remarks do not apply to John Wilder, for he has certainly learned that saving grace, self-control, without which manhood and womanhood appear weak, dwarfed and imper-

fect." Aunt Ann's words set me to thinking an instant it was revealed to me that as her words usually do and I can see I loved Vernon Dale, and he was on his as I never did before how I am not way to tell me of his love for me: I really strong until I can rise above irrihad never really prayed in my life, but tability, envy, jealousy, pettiness and although that would be a good dealbut rise above possessing them. What is in a person's nature is bound to show itself sooner or later, so the secret of never displaying any quality is not to possess that quality. Now I am just going to attend to Marah Weston's case and the undesirable qualities I discover in her are bound to go. (To be continued.)

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisition to the literature of Modern Spiritualism that has ap peared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth

of the waters would drown my voice than the children, and advises parents Price 25 cents. "New Testament Stories Comically

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His Last Call.

Souls.

On November 16, Brother C. A. Smith passed beyond the veil to explore the mysteries of the great beyond, and we have no doubt, to take up again among the spirit friends the loving labor he left off here, of bettering the conditions of life, not only for the dear wife and children he left behind, but for all the suffering and oppressed.

He was the husband of Mrs. Dr. C. A. Smith, who for years has carried on a spiritual work, traveling through Oregon, Washington and California, to spread the good work from Victoria to San Diego. In her loneliness now she would be glad to hear from the friends along the way, many of whom will no doubt remember her and her husband. Among the floral emblems was, I think, the most appropriate and beautiful ones I have ever seen, being a large white pillow with a red cross in the center and the words in blue, "His Last Call," being the gift of his Doctor's Association. Also one of elegant degrador of the words in the color of t sign containing the motto, "There Is No Death," contributed by Mrs. D. O'Neal and Brother Hitchener. The other beautiful emblems from his friends and the words of cheer spoken to the bereaved ones, were as the fragrance of the purity of his life which would remain with us. There was no ceremony at the house. Brother E. Backus delivered the following address at the The Farewell Remarks by Mrs. K. L. grave: In the evolution of society it is the

privilege of some few gifted individ-uals to advance the welfare of their brethren and encourage them in their life-struggle by personal powers and heroic example.

Mankind learns better by example ates to all around the peace, love and than by precept, and the spectacle of a sympathy with which they have been Mankind learns better by example citizen leading a model life is of far more value to a community than the sermons of the most eminent divine.

Surrounded as we are at present by a social system in the last stages corruption, when the inducements to "do as the world does," are almost irthe highest standards of morality are unusual and far more commendable than at another time.

We are gathered here to-day to do honor to one of those characters whose splendid intellect and vigorous manbood have for the past half-century been a rallying point for the oppressed those whose desire has been to live to the full stature of their innate human-

The average man who starts out in by, struggles but a short time to adhere to his ideals before he realizes administers an opiate to his conscience and joins in the mad ruthless struggle that is characteristic of our latter day

Occasionally one will be found whose manhood refuses to be coerced, and who batters at the system that op-presses him until the heart breaks. He

and the cheerful vitality to smile in the face of disaster and oppose a virile will and robust personality to the to give up their strength and richness forces that overwhelm their fellows. to the earth, to the end that all may Such a man, however, was our friend and comrade, Dr. C. A. Smith, whose fight was not for a day nor for a

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Home again! A month in Pittsburg

filled with Soulshine and skyshine, greetings and graces, touches of heaven

and visions of life and light, and royal

reunions where Soul answered Soul and

A Noble Man Passed to the Realm of month, but stretched out through the long range of years that marked the good deeds of a well-spent life.

Long ere the most of us were born. this grand old here was battling, for better conditions that we might live in a freer atmosphere than he had known Though his hair was whitened and his step grew slow the fire in his eye weaken. Few physicians knew their science as he knew it, and none could equal him in prescribing for the sick

glory in the unraveling of Nature's se crets and their application to human needs

ward to and assist the development of our civilization into the co-operative commonwealth where all men shall be With the Freethinkers he could

proudly quote the words of the immortal Thomas Paine, "The world is my country, to do good my religion." And with the Spiritualists he could look forward to that glad freedom from every earthly ill that he has so recently at

all that man could be. Let us profit by the many lessons of his long life andrejoice that we were privileged to come into close contact with such a noble

Nevins.

Blessed are they who walk in light. No sordid selfish fear of their own punishment or reward dwarfs or cripples their hearts or their under-

tenderness to bind the wounds and active interest and adherence to kind could live as brothers and not as

vultures preying upon one another. His work for socialism makes us feel the truth of the saying, "Greater hath no man than this, that he give his

mon him to his foster mother earth,all was well, and as they again summon and faint-hearted, and a beacon light to him to a higher sphere to join the loved ones who have gone before, to

life resolved to do as he would be done moorings waiting for the tide to turn, that, if persisted in, they spell failure ing ocean, so has it been with him; in the estimation of the world, and the tide has ebbed, he has crossed the bitter physical deprivations; then he bar, and as his ship of life sails the of the tenderness and beauty of his life admits defeat and goes down into obliving our souls, even through our tears on.

we can all answer to him, Oh, Father! Few indeed have the rich red blood

We leave the loved form the flower of his manhood, the dear caressing hands

be well. Oh, Father, we hid thy mortal image

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MICHIGAN NEWS.

Letter From the President of the State Spiritualist Association.

For many weeks I have been wish ing to place a contribution in the field notes, but many and varied are the perthe Michigan State Spiritualist Associa tion this year, and few are the societies and individuals in "My Michigan" that seem to want to see the president of the M. S. S. A. or its missionaries, at the present time. It may be that they fear that in our great anxiety for the success of the Goff will defense that we might be betrayed into expressing a desire for some material aid. As the crucial test is applied we find now and then a society or individual straining every nerve to give us moral and finan cial aid. Some have indeed depleted their treasury of the society's funds, to aid us. I think that was the case with the Alaiedon society, and still we are needing to hear from more societies equally generous. If we win the case and obtain our legal rights, and our own, then we will be in a position to help them with propaganda, aiding so-cleties to get the best class of lecturers and psychics that the field affords.

The Church of the Soul in Detroit extended an invitation to me, through its pastor, Laura C. Crawford, to address the society on Sunday, Nov. 12, to make an appeal for financial aid. In the morning I gave an address followed by the missionaries, Mr. and Mrs. E. W White, the former making some re marks and the latter giving tests. The tests were honest and convincing.

The evening services were most interesting. The christening of two little children by the beautiful floral service. The pastor (Mrs. Crawford) with the graceful, tender administration of these beautiful rites drew the hearts of the children towards the beautiful gospel of Spiritualism, and the fact that she has christened ten children in a year proves that her work is meeting with success that her loyal and unselfish nature has justly earned for her. Follow ing the christening services, White, out state missionary, delivered a short but most beautiful and practical address on our duties toward the children. Most intense interest and warm applause greeted the speaker. The audience then selected a theme for an improvised poem, which was "The Children," and the writer of this article responded to the call and by the help of her angel guides and the kindly and sympathetic interest of her audience. drew the vital flame of inspired love and poetical thought from the "Land of the Leal and True"; then she made an appeal for assistance of a material sort aided by the missionaries, and if every society, every Spiritualist congregation in Michigan, on that night, had responded in like manner, the officers of the M. S. S. A. would not be submitted to any more perplexity about the raising of the money for the defense of the Goff will case. The Church of the Soul is a small and young society, scarcely

Association and the Spiritualists of Michigan. Rendition of a very high class of elocutionary art by Mrs. C— and vo-cal solo by Miss Simmons, a Chicago graduate in music, fine tests by Mrs. White, Mrs. Jenkins of Windsor, Can., and others whose names escape my recollection, closed this most interesting and profitable meeting.

JULIA M. WALTON,

President M. S. S. A.

A HEARTY RECEPTION.

It is Accorded to Dr. J. M. Peebles, at

San Diego, Cal.

Learning of the arrival in the city of our beloved and venerable friend, Dr. J. M. Peebles, of Battle Creek, Mich., we, the Spiritualists and Liberalists of San Diego, Cal., at once arranged to give him a cordial welcome and reception, which was given on Wednesday evening, Nov. 29, in Lyceum Hall of the First Spiritualist Temple of San Diego. The hall was most beautifully decorated for the occasion by the members of the ladies' auxiliary, the Busy Bees, who have worked so nobly and earnestly in helping to build and furnish the

temple, heaven bless them! By the hour of 8 p. m. the hall was well filled with a happy gathering, who indulged in hand-shaking, and a general good time, until time for the exer-The program consisted of mudeclamations, and short and pithy addresses; to which the Doctor responded in a most pathetic manner, his remarks being interspersed with touches of wit and humor. Altogether it was a most enjoyable time. Everyone seemed happy and all voted it an evening long to be remembered.

At the close of the exercises, it was announced by our president, Mr. C. A. Buss, that on next Sunday evening, in the Temple auditorium, Dr. Peebles will review two lectures recently delivered here in San Diego by a Seventh-day Adventist minister against Spiritualism. The Doctor having resided for many years in Battle Creek, Mich., the center of Seventh-day Adventism, and being naturally fond of discussion, also a master of sarcasm, there is no one better able than he to reply to these fanatical Adventists. We expect a crowded house, and have expressed a hope that the Doctor will write up his lecture for The Progressive Thinker.

It is well known that the Doctor has spent a number of winters here in sunny San Diego in order to avoid the extreme cold of Michigan, which to his octogenarian years is very trying, and when in our city two years ago this winter, he lectured for our society on Sunday evenings for two months, donatng the entire proceeds of his labors for the benefit of our temple, which was very highly appreciated by all.

The Doctor is hale and hearty and full of vigor for one of eighty-five summers. He cannot count so many winters, for he has escaped a number of those by being here where we have no winters. Long may be live to go forth
expounding the grand truths of Spiritualism. T. J. McFERON,

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We are environed, both in place and understanding, by barriers that are insurmountable. That which is wholly unlike human experience cannot be classified as knowledge nor comprehended, and is therefore blank. It has the significance of a cipher with the rim rubbed out.

None will deny that all scientific undeserved punishment. progress has been deduced from progress has been deduced from pre-vious knowledge like a growth. The pointers were within human reach. Step by step has been experimentally lowed to, and did, break through that taken and fact added to fact from the first garden fence that enclosed that physical laboratory.

new air castles, it only drifts us into scheme is too great for Him to have sheer fog, where no shore is in sight. Whatever is beyond this human boundary is not fairly entitled, in our pinchedenvironment, to the name of Told in its lowest terms, that which transcends human experience being in comparable, is therefore indefinable and not knowable. Indefinable is but another name for the indescribable.

The ancient god patterns, from which modern patterns do not widely differ, were all made after human models. He and endowed with human passions to the limit. If we could imagine something differ-

ent that was commensurate, we would surely do it, but the truth is we have no patterns that can be stretched far enough to embrace the Infinite. More than anything else, these patterns show the human limit. By these conceptions, God is only a great big man who sits upon a throne somewhere, a king, in imitation of the most dignified and highest earthly seat, and from thence dominates uncountable suns and systems by the side of which ours is shrunken into insignificance; even our sun, to us so great, is lost among the myriad stars of the milky way; all, all for His own glory. When we consider how vain a thing human glory is, it makes us desire to discard the pattern.

If man was the first created animal capable of admiring greatness, we cannot understand the supreme egotism of creator that could have been only a self-admirer before he, the human midget, was made.

Whether this Great Being carries this throne with him or switches over this vast realm like a peripatetic in order to be everywhere present, is the puzzle to such conceptions.

the movement of light. We cannot understand the trinity of Gods, how one is three and three is one, amagher to a system of mathematics. Iccident the world counts. Even revergives onely beyond human experiencement of the handle world the system of mathematics. Iccident the world counts is the system of mathematics. Iccident the world counts is the system of mathematics is likely to the system of mathematics in the system of the syste bine to help Nor can we see from are now ar-

cocence i an impace of guilt, in a way that the th ge world wisdom cannot follow without the utter destruction of all

anywhere, whose denizens have carried extends the antithesis, to get them in with them thence, their nemory, loves, our reach, and entire individuality—all there is to If a peri carry by which they could be identified the great immeasured scheme, what as having once lived on earth, which better philosophy is there than a posimust give them a knowledge of the tion from which growth could only be myriads forever damned in torture, attained or "Whatever is, is right." with the hundreds of millions that We must choose between this and vast passed off the planet before the present Savior was born, that must remain

As Evidenced by Innumerable Unsolved [Light, and such denizens be entirely happy with no pity or symbathy for these unblest. Such a condition seems like an int

possible paradise. Were it located somewhere on earth, such a mass of endless suffering would

turn all our hallelujahs to weeping. An exaltation that bars out pity seems like "poor stuit." Unending punishment seems to us who are used to balancing things in scales for equity,

Nor can we realize how any paradise can be made safe from the incursion of devils in the hereafter, if they were al-When progress is attempted from an a failure of God's first attempt at paradiaginary, unproved base, and such hypothesis climbed onto on which to erect after such impotent Gods. The vast been an experimenter. Neither do we know enough to appre-

ciate the love of God seen in volcanic eruption, that submerged Pompeii and Herculaneum, uncapped Mt. Pelee and smothered the thousands with its awful output of lava at St. Pierre, with seemingly as little compunction as we destroy an ant heap. Nor is appreciated love seen in the submergence of cities by ocean storms or earthquakes' terri-ble shocks, in whirlwind devastations was portrayed as a walker and a talker or lightnings' strokes that kill without discrimination.
All these physical catastrophes, the

objects of which are largely still hidden from us, must at least be cut out from the long list of penalties for man's errors, since the human midget could not, if he would, make himself responsible for them. They are beyond our limits; yet we know nothing of evils, if they, are not included in their awful paingiving ways. Our limitations swing us in the round of a fixed environment. We are still tortured to see how the Al-mighty could have made all things and

do, and adhere to the rules of our logic and language. Bigger than all books ever printed is that greatest of all things that lies outside of us. From our standpoint nothing that so much is said about, is so lit-

have anything left over for the devil to

tle known about, as God. Could we but break over our houndary fences, and be lifted to a height where we could see farther, the faculties by which we test things might be discarded. We might see, too, that the penalties of sin and error by which God in nature painfully teaches wisdom, were the only way of raising Shak-speare from the dust; that evil was here only to keep the doers' of good busy. Good that does not counteract We cannot comprehend a condition of happiness or misery in the hereafter, the continuity of life while the ceasewhere angels or devils can exist with- less hunt for its origin on earth is so out a place for existence; how the futile; nor while we know not where blessed elect can tread the thin air, or that mysterious attribute, called memwith wings flit everywhere quicker than ory, is stored away and kept. Let us

but one parallel, which is death. Change takes us away from dreaded alties pledged to the b. Dunakin of de monotony. Our status can only be vavisited upon the law resident, to be the
visited upon the January.
Gods penalties of a downward trend keepwhich "became we expect elt among which is growth that could never begin at its maximum. Comparison is our fied. Such oil law seems only measuring rod by which differworse thauritualism substitution of increase are seen and realized, without. ences are seen and realized, without which we should always "be stuck on

the same hole." It seems a world of contrasts, physical and moral. No up without its down, Nor can we appreciate a paradise and so throughout all tangible things

If a perfect nature or God put forth error in its make-up. Let us attend to our human knitting work.
Lansing, Mich. H. J. HAVEN.

in darkness for not having seen His Lansing, Mich.

LOS ANGELES, CAL.

A New Manifestation of Spirit Power as Set Forth and Described by Dr. E. H. Tate.

I would like to add a ray of light in stating a fact of spirit return, the kind of which I never read or heard tell of. Most every evening for the last four Years or so, at different times while walking along the crowded streets, or under the electric light—in fact most anywhere one would not be engaged in contemplating or making conditions for spirit return, there comes to me spontaneously a manifestation that is so distinct and peculiar, that not only myself but whoever happens to be with me at the time, having their attention called to the demonstrations, are able to recognize it also, and often tell me that after they left me, they received the same manifestation at another time entirely independent of myself, time or place, and is a truth realized by others,

spirit manifestation. In sound it is something like the chirrup of a small bird; sometimes circling overhead, then beneath my feet, on the curb, sidewalk or road, or by my side, and then away as on the wings of wind, and not only one voice of chirrups, but sometimes a dozen or more, and each is a perfect manifestation of its own individuality.

The personality shines out in the

sweet voice of each, demonstrating there is no death. All restraint or limitation of the phenomena are sometimes cast aside, and everything that sug gests life and the grandeur of the pos sibilities of the sweet-voiced spirits are given; and again to show the guardianship, there seems to be a duty connected with it.

comes sailing around the house one whose chirrup makes me conscious not only that it exists, but also that it chooses its own action, sometimes about the hour of 2 or 3 in the morning. I instantly awake and without a moment's time I hear the chirrup outside of the window some twenty feet or so from the head of my bed, demonmanifestation of spirit thought trans-ferrence, and I would like to say so potent is its power and truth; and so subtile, too, it must be man that who-ever follows its life's action, would realize the fullness of that essential something which opens the inner chamber of everyone's being, which enables them to stand alone and scientifically investi-

DR. E. H. TATE. Los Angeles, Cal.

gate the action of rational spirit

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love illumined all. A delightful afternoon and evening at Brother Dixon's sunny home at Homestead, with several congenial souls in-

vited for the occasion, and three charming grand-children, whose buoyant spirits were full of light; an evening with A. D. Field and wife, and Mr. and Mrs. Furthering, where the Pentecostal tongues vibrated with live thoughts and spiritual emotions; and an evening in the shadows of St. Petersburg, with Mrs. Keyt and her charming daughter the National society.

Jessie, while the historic centuries

Dr. Warne's lecture Mrs. Keyt and he historic centuries Jessie, while the historic centuries and the gospel hours at the Church where a superior class listened for what where a superior class listened for what from many Spiritualistic addresses given here. He urged reform in his given here. He urged reform in his given here.

ing giving hope and promise for the cause: all made a month of superior value and pleasant experiences. My home at Mrs. Keyt's (pronounced Kite), 219 Oakland avenue, was Paradise found, with social, intellectual and spiritual stimulants infinitely superior to the famous "Garden of Eden" where Dr. Warne said it is possible to comthe superior social factor was a talking serpent, and I fared better than any king, and regretfully left my elegant

personality lent a charm to all; and the Children's Lyceum each Sunday morn-

room and ideal table temptations for Brother and Sister Sprague, who follow Brother Stevens made the meetings opulent with his spiritual light and so-

cial magnetism, adding strength and enthusiasm to all we did. Brother Matthews sold literature, and kept the spiritual papers prominent before the people: Brother Grayburn was faithful and full of helpful interest. His beautiful daughter Lizzie, is in Arizona; she married a Spiritualist and has three promising daughters. Yet it seems but a few days since she was a beautiful maid at Lily Dale, with her

Many of the old-time workers have passed to their reward and others are going. The rising generation will fill a higher plane. Prayer to be effective their places and broaden and deepen must be in accord with natural law and the work, if we do our duty to the Children's Progressive Lyceum.

family is no more. Mrs. Worcester, the sweet singer, has also gone. Brother Evans. the

ceptably and is a favorite. I spent an hour in the Carnegle Art rooms, which are free to the public. I did not see A. B. Richmond, as I oped. He has left a large vacancy at Meadville and Lily Dale, not likely to be filled. Leaving Pittsburg at 10 a. m. Monday I arrived at Fredonia about 4 p. m., via. Erie and Lake Shore, without change

ter than I expected. Our audiences steadily increased from start to finish, and were of a superior type and gave the best of attention.

LYMAN C. HOWE.

to Dunkirk. I found Mrs. Howe slowly

improving, after 3 weeks suffering, but

at heart. With the world scientists he could

With the Socialists, he could look for-

tained As a father, friend or patriot, he was

standing. The light which fills their souls radi-

Our comrade has not filled his life with lust of gold, crystallized blood of his fellows; instead he ever sought with afflicted and oppressed; but best of all, to teach them of the light which had resistible, examples of personal purity shown him how to live so that all man-

> life for his brother.' As the stars sang together to sum-

take up his work with them, he whispers back to us that all is well. Like the staunch ship which lies at her that she may joyously spread her sails to cross the bar, and sail the shimmerocean of the great beyond, his greatest and most absorbing thought is how he can bring peace and happiness to these loved ones here who stretch forth their hands and cry to him in their desolations—how shall he prove to them that with him all is well, but as the sense

The Fort Wayne, Ind., Meeting. Saengerbund hall last night, many per-

cum of Dayton. Ohio, gave the lectures at the morning and afternoon meetings. Dr. E. A. Schram of Peru, president of the Indiana Spiritualist Association, presided at the service last night and the lecture was given by Dr. Geo.

and its psychic experiences, led by the gentle gentus of Mrs. Pressing, whose the "dark seances." He said:

We must weed out our dishonest and fraudulent mediums and prove to the world that we are genuine municate with persons in the spirit world. Continuing, he said:

would follow. Pray, and waiting friends will carry the messages upward to those who have the power to answer.

those for someone else, not selfish ones Dr. Dodge and wife, where I roomed is a great undefinable something back of this universe and I believe the hublind singer, now serves the society ac-

> The tests given by Mrs. Throndsen followed the lecture of Dr. Warne and closed the services.—Fort Wayne Journal.

veyor of this food."

upon physical, phyiological and psychic science. Demonstrator of the Mo-lecular or Spiritual Hypothesis of Na-My health carried me through bet- ture. Scholarly, masterly, trenchant. Price, 25 cents. "Handy Electrical Dictionary." A practical handbook of reference, con-

nished by an orchestra. Mr. W. V. Ni-

B. Warne, of Chicago, vice-president of

Directly upon the subject of prayer. "Prayer is inborn. It is a natural attribute of the soul. Prayer is the soul's desire, even if unuttered or unexpressed. Prayer, purified, is a selfpreached sermon. In the re-action from from the teachings of the hurches of a personal God, it is possible that we have gone too far and have turned away from the efficacy of prayer.

Everything confirms the fact that petitions that reach the spirit world are "There is a psychological power in prayer. It relieves our weaknesses and distress and enables us to rise to the gods of men are largely a creation of their own thoughts and ideas. There man soul came from a greater soul. Remember, we are living the life on this shore and those who reach the

"The Infidelity of Ecclesiasticism. A Menace to American Civilization."
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taining definitions of every used electrical term or phrase. Price \$1

At a largely attended meeting of fol-Lyman C. Howe Voices His Pleasant lowers of the Spiritualist faith, in two years old, I think, but loyal and earnest in its desire to sustain the honor of the Michigan State Spiritualist sons, through the medium. Mrs. Anna Throndsen, of Indianapolis, a noted leader of the sect, "were given mes-sages from the spirits of departed friends." The tests given by Mrs.
Throndsen marked the close of a series of mass-meetings held by the Spiritualists of the city during the past three days. Three services were held yesterday at Saengerbund hall and each was well attended. Music was fur-

"The time is at hand when we shall discard the commercial dark seances. The duty is ours to give the world the benefit of our experience and we must put out fraud, deception and trickery.

"Spiritualists would pray more if they knew of the blessings which

highest plane are those who are fed on spiritual food and prayer is the con-

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