

The Progressive Thinker.

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

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THE CHURCHES' BRUTALITY CONSIDERED.

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 Exist Today.

This anxious gathering of the churches shows that they believe a religious crisis is 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 discussion of the most terrible inequalities of the human lot? Social science 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 social 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 a church 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 by a Parliament full of dissenters and unbelievers. In all the churches, and in those of the clergy, are men most highly educated, there are searches of heart, heresy trials, struggles to draw the teeth of the old creeds, such as the Westminster Confession. Even in the Anglican Church free criticism 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 Moslem account of the creation and the fall of man may be said to have been generally abandoned by the clergy. Christianity must be 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 church?

Christians are not a sect, but 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 derived 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 of a Palestinian but of an Alexandrian Jew.

New comes Hellenic theosophy with its metaphysical theories about the nature of deity, its Logos, its Homoiotians and Homoiotians, its Trinitarian orthodoxy and Arian heresies, its Deities 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 been identified with the State, and that State being the Byzantine despotism, orthodoxy becomes loyalty and heresy becomes treason. State persecution is the natural result. Presently we have Popes investigating the Norman to the conquest of England and Ireland and the Inquisition in the thirteenth century, terminating the Aborigines, the Inquisition with its autos-da-fé, 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 Papal despotism, of superstition, of asceticism, of thaumaturgy, of saint worship and presently of persecution. 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 has been practiced in all the political influences of that hour are not very strong warrants for averting 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. The fact is, that going back from Alexandria, Nice, Constantinople, Rome, Geneva, Augsburg, Zurich and Canterbury, to the hillside in Galilee and the moral revelation proclaimed there. But at all events tests may at once be relaxed, and those who are elected as spiritual guides may be set at liberty to speak the truth.

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 music 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 from 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 hot 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, the other system, and the expert in either is the Yogi. Hatha Yoga includes a complete control of the physical body so that all the muscles, both voluntary and involuntary, 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 Delphic and other teachers. Some of the simpler lessons are most useful. For instance, for headache it is a good thing

ARCHDEACON COLLEY'S SPIRITUALISM.

The Leamington Chronicle of England, Gives Some More Remarkable Statements of the Eminent Divine in Reference to Spiritualism.

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 of the spirit 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 referring to certain providential and "by no means hallucinatory" interventions on his son's behalf and for his protection while he was in Natal, Mr. Colley was a boy, the Archdeacon went on to say:

"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, and shall always teach, touching the Church of England, and essentially Christian teaching of modern Spiritualism, insisting on the fact—the 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 in Bible times, from beyond the grave, for our succor in moments of danger, help in life's daily difficulties, and comfort in sorrow and distress."

In attesting the possibility and glory of the life of the departed, Mr. Colley, in those of the clergy, are most highly educated, there are searches of heart, heresy trials, struggles to draw the teeth of the old creeds, such as the Westminster Confession. Even in the Anglican Church free criticism of the bible has been gaining ground and high churchmen write such books as "Lux Mundi."

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"I will that my body, growing old 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 be taken to the nearest hospital that cares to have it, and the Birmingham University has accepted it. For medical student uses; my bones 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, informed 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 imperfectness, calmly trusting that such punishment, fitting the Sanskrit meaning of the word shall lead to purification, enabling him to be better (in another incarnation, round of human existence or linings of the self-sacrificing game of life here or elsewhere) to fulfill the destinies assigned in his creation by the ineffable Uncreated, Incomprehensible, Eternal, Almighty, Allfather, known as God—the Power or Personality that worketh for righteousness everywhere, unceasingly."

On Monday evening Mr. C. Colley also spoke, and endorsed what had been said in the "progressive" intervention on his behalf, and mentioned additional particulars to what the previous speaker had said as to spiritual intervention in bringing about his marriage.

GOLDWIN SMITH.

EDITOR-AT-LARGE N. S. A.

Report for the Quarter Commencing Sept. 1, and Ending Dec. 1, 1905.

To the Executive Board of the National Spiritualists' Association—Respected 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 Progressive Thinker.

Reply to Taylor's sermon. Discussed. Question of Immortality. Discussed. Furnished by request of Mr. Clark Whitmore 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 "Chronology" in Rochester (N. Y.) Democrat and Chronicle. (This article was refused by the editor who had written the abusive and wholly unjust editorial. A copy was furnished the Sunflower, and copies of that paper circulated as an antidote, by interested Spiritualists.)

An Excommunicated Medium. Reply to editorial in The Watchman. In the Sunflower.

An answer to Henry Frank. Banner of Light. (In a lecture before the Psychological 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 campmeeting, was suggested—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 Light.

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 laymen, indicate that Spiritualism is entering on the practical doing of the work which it has long dreamed of.

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 N. S. A. of money which might otherwise have been used for other benevolent enterprises, and if officers are elected as they were at the last National convention, when the election occurred about supper-time on the last night of the convention, when everybody was hungry and tired, and when the officers and entire board were appointed and voted upon without balloting, an open convention, the whole occupying about 15 minutes, if 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 national leaders.

Because a man presents a fine appearance, his good address, his not always a good financier; and because a 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 matter, therefore, I would trust that the judgment of the people who have his own money invested there than the hasty vote of an open convention, the majority of whom may not 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 how to handle it. We will not get it if we organize on a business basis and carry on the work with the same financial ability a bank, coupled with judicious benevolence, we shall have no difficulty in raising money, and that means building temples.

In the raising of money suggestions along this line are doubtless of help. I shall be glad to have suggestions along this line. I doubt, however, can devise better plans than I have. Let me hear from you.

LAURA G. FIBEN, Member Nat'l Com. Temple Fund, 1047 Carmen Avenue, Chicago, Ill.

HUDSON TUTTLE, Editor-at-Large N. S. A., Berlin Heights, Ohio.

ONE

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 dawns 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 crisp, 'Neath the burning glare of noon, Still he hears my whisper.

In the raging wind, he hears me, In the breakers' rolling thunder— All death's chill between us passed, Tears us not asunder.

SUN I lean upon his breast, That true heart so sweetly pressing: On his hours of sad unrest, Falls my voiceless blessing.

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BEATRICE ST. GEORGE.

no less a task than to master the whole universe, to control the whole of nature. He wants to arise 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 Raja Yoga. Certain relations as to food are necessary. We must use that food which brings us the purest mind; says the Swami Vivekananda. "Those who want to make rapid progress, if they can live on milk alone for some months will find it a 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 like."

Eight Mystic Steps to Perfection. 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-reverence to God. Then comes Asana, or posture; Pratyahara, or making the mind introspective; Dhyana, or concentration; 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 of his practice. Without these it never will bear fruit. A Yogi must not think of injuring anyone through thought, word or deed.

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 fervent, mentally repeated "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 mind that it is strong; tell your body that it is strong; and have unbounded faith and hope in yourself.

The next step is Pratyahara, or the control of prana or vital force. The first step in this is to control the motion of the lungs. The first lesson in this is just to breathe in the measured way, in and out. From this, more and more elaborate exercises are gradually introduced. The first effect of the practice will be that the face will become rosy, the eyes will be clear, the mind will be calm, and the body will be strong.

The Raja Yoga proposes to himself 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 is 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 physique to do one's bidding. The result is magnificent physical health. The Hatha Yoga lives long; he is quietude 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 faculties of the mind, to free the soul. Swami Vivekananda, an expert in the amazing science, discovered and formulated over 4,000 years ago, and ever since preached in India, terms it the science of religion, the rationale of all worship, all prayers, forms, ceremonies and miracles.

According to Raja Yoga, all the external world is but the gross form of the internal, or subtle. The fine is always the cause and the grosser the effect. 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 forces are the finer.

One who has learned how to manipulate the internal forces will get the whole of nature under his control. The Raja Yogi proposes to himself

THE TEMPLE FUND.

Suggestions for Ways and Means to Accomplish 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 readers:

1. That persons interested incorporate as the National Spiritualists' Temple Association, under the N. S. A.

2. Capital stock to be \$50,000 or more, divided in shares of \$5, \$10 or \$25 each.

3. That the management be vested in a board of twelve or more members, selected by the stockholders, that stockholders having no vote for their 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. The rule under which members of this board are selected shall not be changed except by unanimous consent of all stockholders, or unless those dissenting have had the money returned to them which they have invested in stock under the above rules and regulations.

5. No one holding an office of service 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, the public so regards 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 success 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.

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CRITICAL SUGGESTIONS

On the Manner of Conducting Spiritualist Societies.

Much has been written about the manner of conducting Spiritualist societies. While all true Spiritualists will agree that the phenomena are indispensable—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 believe 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 course is frequently destroyed by the efforts of some half-developed test medium.

And another erroneous idea is that we 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 proportions, provided there is no door fee. And this ten cent door fee will kill every 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 proportion to their means. To offer a ten-cent attraction and fill the house with a rabble on Sunday evening is a serious mistake, especially when you have a lecturer announced.

There should be a time for phenomena 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 regards 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 success 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.

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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, DECEMBER 16, 1905.

WORDS OF CAUTION.

You should not send money in a letter. 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 then you are perfectly safe, and will save yourself annoyance and trouble.

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 otherwise 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 dispatch:

"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—perfect control. Do animals reflect as man does? Undoubtedly they do. If you reflect, then they have intellect. You must admit they have intelligence, 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 the intellectual faculty? I answer yes."

Admitted the brute creation have souls and an immortal life, then, read Genesis 1:13—

"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, getting the flesh.

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

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 convert the proposition that there has been a changed polarity; but the above, with numerous 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 the 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 poles sufficient to overthrow the equatorial region. 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.

Change in Diagnosis.

The Kansas City Star relates the following fact:

"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 operation 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.

The Frightening Process.

An advertisement appeared some time ago in the Washington Post, which is worth copying. It came sent 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 address.

"You are summoned to the bar of God! Do as you please. Attend the theater, or the ballroom. But remember, you must answer for time and influence at God's judgment. Eccl. xi:9. The court is now sitting that will forever decide your destiny.—Rev. xiv:6. Turn to secure Jesus for your advocate or you will be forever too late."

That is the mirifical side of evangelism.

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 churchmen on the great thinkers of the age, and their classification of opponents with atheism. A Rev. Dr. Torrey, in a discourse alleged that infidelity and immorality are Siamese twins. Mr. Stead, by letter, inquired whether he included Darwin, Huxley, Morley and Bradlaugh, who were known infidels, as immoral men. Here the fun commenced.

Torrey dodged the issue, and made a 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 THEM?"

Then Editor Stead wants to know how Mr. Torrey, and churchmen generally, would be pleased if Moslems and Free thinkers were to revive the charges made against Jesus:

"I. That Jesus was a man of uncertain 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.
"3. 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 love.
"5. That his affectionate relations with these women gave rise, in the profane 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 act of adultery.
"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 trial.
"7. That he was tried three times: 1. before the Sanhedrim; 2. before Herod; and 3. before Pilate, and by his judicial 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, worn-out and worthless creeds, would soon go into bankruptcy. The preachers would be compelled to seek some worthy vocation to gain means of support, and all the world would be a gainder because of the change. The 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 believers who decline acting with Spiritualism, and who shrink from being known because of Mrs. Grundy. Lowell well expressed the truth when he wrote:

"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;
They are slaves who dare not be In the right with two or three."

Figures Don't Lie.

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 says:

"The statistics of 1885 show the religious belief of the world's criminals. In the 50 American state prisons there were 41,335 Christians, 109,333 Infidels. In the English prisons, 145,333 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 1,615 inmates, 56 per cent were Catholics, 45 per cent Protestants. In American prisons there were 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 embodiment 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 crime.

A Humane Petition.

And How It Was Received by the Governor of Vermont.

Chicago, Dec. 5, 1905.
To the Honorable O. J. Bell,
Governor of Vermont.

Dear Sir:—The Spiritualists of Chicago, while joining with their fellow-citizens 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 enlightenment 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 the bestowment, should limit its duration or destroy its exercise by every son and daughter of earth.

We would remind you that we are only re-emphasizing the plea that you temper justice with mercy made to you 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-countrymen and prevent a blot, which can never be erased from the history of your noble state.

We are with respect,
The Chicago Spiritualists' League,
By its Executive Board: George B. Warner, J. A. Cross, W. B. Aitken, C. Kirchner, C. M. 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. Torrey.

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 previously. What puzzles me is why this great interest on the part of Illinois people in the transaction of the affairs of Vermont."

The boorish brusqueness of Governor Bell's language indicates that he believes the people of Vermont are a people of great creation, wholly distinct from the great mass of humanity—that he fails to sense that a wrong done to one, though the most unfortunate, is a 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 a richly merited rebuke to certain scientists, in a well-considered editorial article. It would be well for the class mentioned to take the lesson to heart and profit thereby. They would appear much wiser before the intelligent thinking world, than they do at present. Says the Chronicle:

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

Thus a British scientist places himself on record as denying the authenticity of numerous well-attested cases of thought transference, though the two foremost figures in the English world of science have reiterated their opinion 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 gullibility or of inaccurate observation, yet such an imputation is implied in the denial of thought transference as a scientific fact.

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, hence the laboratory tests of chemical sciences, 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 spontaneous 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 truth and reliable witnesses without insisting upon ocular demonstration. Psychic phenomena alone are placed in the category with the sea serpent and classed as fraudulent because not everyone has seen them. This is all the more remarkable because, as a lord chief justice of England has declared, the evidence in favor of certain psychic phenomena would, if adduced in any other case, be sufficient to compel a judicial decision in their favor.

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 these psychic phenomena. The hostile criticism may even admit that there is some virtue in what is known as hypnotism, but they will as promptly deny that Christian Science or Dowsism ever cured anybody, though Christian Science and Dowsism utilize suggestion as their chief curative agent.

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 the advancement of medical science, the contemptuous disregard of the theory 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 delivered by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

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.

Whatsoever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.—Stenstone.

The church exchanges mistakes for provisions, faith for food, prayers for penance.—Ingersoll.

The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—Voltaire.

Public sentiment powerfully restrains men from doing wrong; but when they are hungry, they seek it as powerfully against them.—Beecher.

The coward sneaks to death; the brave lives on.—Anon.

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. Johnson which prove that the mineral is genuine.

But the find is not so marvelous as the manner in which it was made—and the tale is indeed a fairy story.

D. B. 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 1850.

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 accompanied 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 heirloom 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. Mr. C. Black was selected by the spirit of the grandfather to accompany his grandson in the search. Mr. Black consented to go, and the journey proved a perilous one, but so minute had been the directions given that the rich find was made with but little search.

Reveal Burial Place.

In this connection it might be added that the man D. C. Ingels was shot 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 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 the southern Oregon. Not until last summer was the resting place finally revealed by a medium. Mr. Bartlett came here as directed and found parties who had known the grandfather and knew of the circumstances of his death and the place of burial.—Seattle (Wash.) Times.

Ghost of Dead Miner Tells His Grandson, W. E. Bartlett of Wenatchee, How to Locate Lode Rich in Mineral—Following Directions Through Medium, 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, 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.

Los Angeles, Cal.

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

Bartlett is the grandson of D. B. Ingels, a miner of the early '50's in these parts, who was murdered in the hills by 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-hand dealer here, to accompany him. The men will not tell of the location of their find, but say it cannot be reached save by making an extremely dangerous trip and one filled with hardships, 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.

In a rough and mountainous section, they say, they found a gray quartz ledge, literally filled with precious metal. Small pieces were broken off, pounded up in a frying pan which they had with them and the gold picked 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

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 precipitous 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.

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To the Editor:—The clipping herewith, from the Times, Seattle, Wash., just received from my brother at Seattle, 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.

Los Angeles, Cal.

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

Bartlett is the grandson of D. B. Ingels, a miner of the early '50's in these parts, who was murdered in the hills by 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-hand dealer here, to accompany him. The men will not tell of the location of their find, but say it cannot be reached save by making an extremely dangerous trip and one filled with hardships, 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.

In a rough and mountainous section, they say, they found a gray quartz ledge, literally filled with precious metal. Small pieces were broken off, pounded up in a frying pan which they had with them and the gold picked 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

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 precipitous 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. Johnson which prove that the mineral is genuine.

But the find is not so marvelous as the manner in which it was made—and the tale is indeed a fairy story.

D. B. 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 1850.

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

* * * * *esting and instructive
and worth more than the price indicates, as an
ornamental and valuable addition to the libra-
ry. Price 30 cents each.

General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand that our policy is to allow to be published anything that comes to hand, however much it might desire to do so. That must account for the non-appearance of YOUR article.

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

ITEMS.—Bear in mind that items for the General Survey will in all cases be admitted 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 sometimes to two lines, as occasion may require.

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 be cast into the waste basket.

KEEP COPIES OF YOUR POEMS sent to this office, for they will be returned if we have not space to use them.

'THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.'

We desire the work, "MORAL EDUCATION," by Prof. Joseph Rodas Buchanan. Who has a copy?

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

Harry J. Moore is lecturing for the First Society of Spiritualists of Seattle, Wash., at present. Any societies or individuals, within a reasonable distance from Seattle, wishing to enjoy 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.

L. W. BILLINGSLEY, A PROMINENT LAWYER OF LINCOLN, NEB., WRITES: "YOUR PAPER I PRIZE VERY MUCH AS IT IS BROAD, LIBERAL, PUNGENT, 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 Lincoln, Neb., at the Hotel 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. 113 Upton avenue, Battle Creek, Mich.

Rose Bushnell Donnelly writes from Sumnerland, Cal.: "The glorious folds of The Progressive Thinker contain priceless gems every issue. I was in Chicago when it was born, and subscribed for it. 'May its shadow never grow less.'"

J. W. Boyd, of the National Home, Milwaukee, Wis., writes: "I have been a reader of your very valuable and instructive paper for several years. I am now reading for the second time the Occult Life of Jesus of Nazareth. It is one of the most interesting proofs I ever read in my life."

C. H. Figures writes from Cleveland, Ohio: "The Forty Social given at the children of the End Lyceum, 124 Superior street, Cleveland, Ohio, Nov. 25, was a success. We cleared \$30. Many were in poverty's attire, and the spirit of poverty was carried out, as there was not a too bountiful supply of Coney Island sandwiches provided. Mrs. S. M. Howard carried off first prize; John J. Moore, second; and Little Elsie Howard, first girl; Master Joe Smith, first boy. Prof. Quadenfeld and his boy musicians, Mr. Butts, Mr. Herder and Mrs. Figures gave us an abundance of good music. Mrs. Florence Barber, the very efficient guardian, having charge of the program, was fully equal to the occasion, and the children trained by her gave an exhibition of plain and fancy flag drilling, that elicited much applause. Mrs. Barber and the children are now planning an elaborate Christmas entertainment for the afternoon of December 24, and we can assure the friends that there will be no 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 expenses of lyceum."

Theodore Simpson, an active Spiritualist of Vancouver, B. C., writes: "I enclose you \$5, my own renewal, and four new subscribers. I would very much like to see The Progressive Thinker enlarged to a 12-page paper, but wonder how you could find enough interesting matter to fill so much space; indeed I often wonder how you can fill the space 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 comfort than anything else in the world."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. IF A MEDIUM WOULD ADDRESS THE WRITER, HE 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 morning, 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 NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Eugenia Rouble writes from Watertown, N. Y.: "Our thanksgiving service was a fitting conclusion to Mrs. Coffman's recent engagement. A nice audience braved the very cold weather to learn more of this broad lady. Mrs. Coffman seemed more capable than ever under the inspiration of her helpers and reached nearly every one present with a comforting word. Our secretary's and treasurer's books show a receipt for all expenses to date (including a deficit from previous year) besides the neat surplus of \$50 to help meet future expenses. Our membership roll shows a greater number of active members than is usual with us, and our audiences compel an admission of greater interest. We have every reason to be grateful for the opportunity 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 services."

Mrs. Squire writes: "Church of All 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 p. m., 220 Western avenue, near Van Buren."

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 it is a social gathering, namely, spiritual and social. The occasion will 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. W. Booth and sons, Mr. and Mrs. Claude H. 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 brought together some of the long departed in sweet communion with their living friends. Mrs. Lincoln termed our gathering a 'spiritual jubilee,' a very 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 home, soon passed at their home on November 30, Thanksgiving Day."

Mrs. Clarisse Mullins of Chicago, writes: "I wish to say to the friends that I deeply regret not being able to present to see them. Straightening out Mr. Mullins' business is taking every moment of my time. I wish to express my gratitude for their loving thoughts. The waves of their loving thoughts have helped to strengthen me from 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. Ralke, Elsie Hornbeck and others may have a real home, so I shall ask for the strengthening thoughts of the dear friends who help me in carrying on a work that my darling husband began, so that I may have a beginning toward a home for the homeless. I hope within a couple of months to be able to again meet the friends at my home as well as at different social gatherings."

Ferd C. Schurer writes: "The Rising Sun Mission had for its speaker Sunday afternoon, Dec. 3, Sister Briggs, an advertised speaker did not arrive. The services were unusually impressive. Sister Andrews and her guides gave some convincing messages. Bro. Elmo from the South Side, paid us a short visit and reported 'All's well.' Our audiences always include visitors from the North and South Side societies and friends. John J. Moore was as usual at the close of the services, and a large number remained for the evening. We welcome the return from Mrs. Figures gave us an abundance of good music. Mrs. Florence Barber, the very efficient guardian, having charge of the program, was fully equal to the occasion, and the children trained by her gave an exhibition of plain and fancy flag drilling, that elicited much applause. Mrs. Barber and the children are now planning an elaborate Christmas entertainment for the afternoon of December 24, and we can assure the friends that there will be no 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 expenses of lyceum."

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SPECIAL ANNOUNCEMENT.—THE CHURCH OF THE SOUL, UNDER THE AUSPICES OF THE BAND OF HARMONY, WILL HOLD ITS ANNUAL BAZAAR, THURSDAY, DEC. 7, FROM 10 TO 12 P. M., IN ROOM 512 MASONIC TEMPLE. LUNCHEONS 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. Schaller, gave 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 our 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 F. Fox, residing in the city, serves the society every Sunday evening 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 Lindey, pianist, and a younger brother of my personal acquaintance, both of whom are very capable and true to 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 of Thomas 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. Tidale, a deep student in occultism, gave us fine thoughts in regard to the Hermetic Constitution of Man. Everyone was well pleased with him. He is to give on Dec. 10, and again on January 12. Mrs. Adams on account of sickness, not being 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 educated man and worthy of good patronage. Don't 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. Warner, January 7. Social dances on every Thursday."

E. W. Sprague and wife are in Pittsburgh, Pa., serving the First Spiritualist Church the Sunday after Thanksgiving. They will be in Washington, D. C., the Sunday and Monday of January; they will hold meetings in places not too far from these cities on the other week day evenings of these two months. Parties wishing their services, please write them at once. Their address for December is as follows: No. 21 Oakland avenue, Pittsburgh, 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 period of two or three months. Since Mrs. Challen's return she has done an 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 and plane in every progressive thinking country."

Will C. Hodge is again in California after filling several successful engagements in other states. His address now is No. 1373 Tenth avenue, East Oakland, Cal.

The Church of Psychical Research holds services every Sunday evening, at 8 o'clock in the Athenaeum Parlors, 9th and Locust streets, Kansas City, Mo. Rev. G. C. Stephens, pastor. Residence, No. 8108 East 14th street. Phone Home 1525 East.

Dr. M. C. Phelps writes from San Diego, Cal.: "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 did last Sunday evening to a packed house. His injustice to Spiritualism aroused my old debating combative nature, 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. Dryden seconded the motion. It was carried unanimously, and so I see no way of avoiding writing the lecture out in full."

W. H. Andrews writes from Washington, D. C.: "In reply to Alfred H. Saunders' inquiry in No. 337, 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 as he appeared at 86 years of age, when the transition came. The last picture 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,
I 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,
And on angel wings float o'er me
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?

I know my immortal spirit,
Dead 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 meet you, brother,
I have come to guide you home.'
J. W. TRAVIS.

TOPIC FOR THE PROGRESSIVE 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 toil till day is done,
And Faith has grown to Slight.

J. W. H.

For information concerning "The Progressive Lyceum," authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

PROPHECIES IN DREAM LAND.

Spirits Often Induce Prophetic Dreams 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 laborer, when passing a lonely mountain lake in Sutherlandshire, saw in the waters a dead body, which he at first supposed 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 could not be solved.

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 Gaelic, "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, he found the body of the murdered man's property was found. Macleod was arrested, confessed and was executed.

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 journey. The incident was commonplace enough, but the next day developments for the inn wayfarers the landlady of the inn 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 was her husband when this dream was told him that he made his way to the spot indicated and there discovered the body of a buried man. The assassin was pursued and arrested, and at the ensuing trial was sentenced to death.

There has seldom been a more mysterious crime than the murder of Mr. Stocken, a London victualer, 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 appeared 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 arrested, and not only confessed his guilt, but betrayed his accomplices—three criminals being brought to the scaffold as the result of these visions of the night.

Some years ago a Mrs. Rutherford dreamed that a young relative, Lady Leslie, was about to be murdered by a 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 bedroom door. She raised an alarm and hung 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 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 Dominion of the Infamous Catholic Clergy.

Word comes from Paris that on December 6, the senate, after a long debate, 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 June. This is the final parliamentary stage of the bill, which will be promulgated in the Official Journal to-morrow, when it will become effective immediately. The council of state will devote three months to the framing of the administrative 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 principle of the bill is the 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 sects.

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 Pius 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 a member of the president's cabinet. The concordat was a system which was a source of constant friction and was a source of constant friction and was a source of constant friction.

"Death Defeated, or the Psychic Secret of How to Keep Young." By J. M. Peebles. M. D. M. A. Ph. D. Price \$1.

THE N. S. 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 great extent been led to believe that only old members and supporters of the convention of the leaders of that great body would ever be recognized to make or second a motion, or speak upon any subject under discussion, and that new members or delegates would be ignored completely.

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

I attended that convention, but not as a spectator. I was there as a delegate from the First Spiritual Religious Association of Clark County, Oregon, and I want to say right here, in all my life never was in company of a like number of people anywhere that could excel in appearance 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 Spiritualism.

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 looking against the N. S. A. are opposed to organized effort, for fear they cannot room 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 old members and supporters of the 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 of the love in the realm of spirit, hold the highest esteem the memory of Brother Dye, who lived in the realm of truth, freed from cares and toils of this material world.

Through the passing of Brother Dye, the N. S. A. is deprived of the voice and body presence of our brother, yet his presence will be felt in future deliberations 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 conditions free from lingering illness and from the higher conditions his spirit will yet give many kind thoughts and grand inspirations leading to higher realizations of spiritual unfoldment of those to whom he has endeared himself. Truly we can say of him, "Though gone, 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 success.

Portland, Ore., Jan. 30.

EQUAL SUFFRAGE.

As Viewed by John Burroughs, the Naturalist and Author.

John Burroughs, naturalist and author, in a recent interview in the New York Times, declared himself unequivocally in favor of equal suffrage for women. "You find women or men most responsive and appreciative of the best influences in literature?" he was asked. "Women are, in the main," he answered. "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 destroying their femininity. And the day is surely coming, in my opinion, when near at hand, when equal suffrage will be a rule rather than an exception."

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 and 7 months, beloved mother of Belle Winton, passed to spirit life, Dec. 4, 1905. Funeral services were held at the Winchester 7108 Stewart avenue, Englewood, Dec. 6, conducted by Mrs. Cora L. 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 prominent member of the bar, 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 improvements. His father was a Spiritualist and believer in the communicative socialism of Robert Dale Owen, the great Scotch philanthropist and reformer. He had offered to give \$3,000 toward building a Spiritualist temple in this city, provided the people would help. The project failed. He spent many winters at Lake Helen, Fla. I am proud to have been his friend. He was 86 years old. C. H. MATTHEWS.

Passed to the higher life, Vesta E. Carr, aged 26 years. She was born in Kane, Ill., and passed out

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give answers to all would require a volume. In the most condensed form, and often clearly, the questions are answered. The style is simple and direct, and the answers are given in a way that is easy to understand. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to 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, and the letters are so numerous that it is impossible to answer them all. I have to select the most interesting and instructive, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Marcus Boyd: Q. Is the world growing more criminal and sinful, as is constantly represented by the pulpit and the press?

A. Every now and then we hear the wall of some preacher, that the world is getting worse and worse every day. Some more rampant, religion less and less, until there will be a general wind-up in moral bankruptcy and universal crime. Andrew D. White in the Atlantic, shows what the state of public morals was in 1757, less than 167 years ago. Witches were unquestionably believed to exist, and 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 Jewish code 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 horses.....\$ 26
For quarreling.....\$ 4
For beheading and burning.....\$ 26
For strangling and burning.....\$ 5
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.....\$ 52
For cutting off a hand or sundry fingers, and for beheading.....\$ 26
For burning with a hot iron.....\$ 26
For beheading and placing the head upon a pike.....\$ 26
For beheading, twisting the body in the wheel, and placing the head upon a pike.....\$ 5
For tearing a criminal before his execution with red-hot pincers, each tearing of the flesh.....\$ 26
For nailing a tongue or hand to the gallows.....\$ 26
For the first grade of torture.....\$ 1
For the second grade of torture.....\$ 26

There is a streak of mercy in the last item, for the price includes "getting the limbs afterwards, with salt for same." It is indeed satisfactory to know that after a man whose crime might be no more than being "irreligious," had been pulled into his joints parted, on the rack, or on the wheel, he could have the broken parts set, and saved for two thalers and a few pennies 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 question at rest?

Many Correspondents: Q. Where can copies of "The History of the Rochester Knockings" be obtained?

A. 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, bound in red muslin with embossed side. A small consignment has been sent to me, which I will mail for sixty cents per copy.

As this book answers all the slanderous

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. Pittkin: Q. Did Emma Hardinge Britten complete more than one volume of American Spiritualism? Edwin Droad, 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 distinction in the book is the least observable between 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 two books are not however connectedly written.

It is true that "Edwin Droad" was completed as above stated. If "internal 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

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

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

A. This is in every particular incorrect, or in stronger language what Ingersoll called an "orthodox lie." It is useless, however, as far as the preachers are concerned, to refute it. It is good stock in trade, like Paine's death-bed agony.

Mrs. Ingersoll was in full accord with her husband, and his children idolized him. Their domestic life was ideal. Stricken down as he was he had no opportunity to recant, even had he been disposed.

History furnishes not a single example of a great thinker renouncing his belief for the old.

It is late in the day for the continuance of such childish aspersions of character, as though there was value in human testimony as evidence for or against a principle.

If Newton had on his death-bed, said he no longer believed in his doctrine 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 affirming that the earth revolved around the sun, was false. Did it change the revolution of the solar system?

Fortunately the great-hearted, strong-minded Ingersoll left nothing in his conduct for his friends to apologize for. He was hated by the clergy as no man has been hated since Paine, and for a similar cause. They dared not meet or openly oppose him. They have taken revenge, after his death, in falsifying his good name.

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

HUDSON TUTTLE.
Berlin Heights, Ohio.

The Light Among the Hills.

A Charming Interesting Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 837.)

I felt as if I had been struck a sharp blow, and I drew back instantly. "You do not know me," I said, "you do not understand."

"Oh, well," he said, interrupting me, "we will call it ten dollars, if you say so."

I sprang to my feet, my pulses throbbed and my cheeks burned like fire. I felt a sense of suffocation and of 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 boisterous 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 price of a price to pay."

My friends often laugh at me because I 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, and it came in a most unexpected way.

After uttering the words, "It is twenty-five dollars," there came an unperceived knock upon the floor. Both manifest and the door of the room swung open, and a man came in, who was dressed in a suit of black, and who was holding a book in his hand. He came in, and he was looking at me with a look of surprise. "What is this?" he asked, "what is this?"

The man did not escape, share our feeling. He stared at me, and then he said, "Who—how—what did that?"

"You can judge for yourself," I said calmly.

The three knocks were repeated, and an Advent hymn book lying in plain sight upon the table came flying through the air and struck the man plump on the chest.

"What in the Devil's name!" he exclaimed, and he sprang toward the door. With his hand on the latch he 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 means. Are you used to this sort of 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 are 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 sister where the man, Dickens left off and the spirit Dickens began. If a forger, the world of literature furnishes no parallel instance of successful imitation.

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HUDSON TUTTLE.
Berlin Heights, Ohio.

ter will shortly be made known not only to her but to the public. I can also tell you—but he did not wait to be told any more.

After the man had gone I sat down and literally cried for joy. Charlie came and hugged me, which proved he was as glad as I was. It was with a feeling of alarm that I suddenly recoiled my patient. I found her lying quietly with closed eyes and tightly compressed lips. I laid my hand upon her forehead and she shivered. I began to apologize for my long absence, but she interrupted me with, "Yes, yes, I know all about it—I have heard everything, but I want to be alone, so go away and leave me."

I was genuinely distressed. But you must need something," I expostulated, "if you are neglected in this way you 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 go away and let me have it out. When I want you I will call you."

Greatly perplexed, I left my strange patient and went about my work. Late in the evening she called to me and when I went to her she caught my wrists in a firm grasp and looking in my face, said: "I told you that you were going straight to hell and that there was no good in you. It was a lie. Will you forgive me?"

"I have nothing to forgive," I said gently.

"Yes, you have. I thought I was speaking truthfully, but I knew nothing 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 you—a Spiritualist—O God! what does it mean? O give me light that I may know the truth," and she turned away from me, 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 and said, "The Light will come to you—I know it will. Do not feel so badly, I beg of you—we all make mistakes even when we try to do our best."

The strong frame of the woman shook convulsively. "Go away, child, I can't bear any more now," she said brokenly.

When father and mother got home they were much surprised to find me acting as nurse to a stranger, and mother was much displeased. "A pretty performance, I should think," she exclaimed. "Why on earth didn't you make one of the neighbors take her? Just as like as 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 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 got to put up with it, I s'pose; but you've got to take care of her—I shan't.'"

My mother is a good woman and means to do right, but she and I never see alike. What she calls light seems to me mostly darkness, and she thinks the same of mine.

One night after I heard my patient call to me softly. I got up from the 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 save for the ticking of the clock in the next room then there came a sound of music seemingly from afar off. Nearer and clearer and stronger it came until the room was filled with heavenly melody. Currents of cool air fragrant with the odor of violets were wafted to us from some unseen source, and little wisps of light floated about the room. I experienced such a sense of exquisite pleasure as I never had before. It was so pure, so exalted and uplifting in its influence that I felt as if all things in the way of spiritual attainments were possible to me and that "neither things present nor things to come" shall prevent my soul from gaining the height it 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 woman, with a higher sense of God and humanity than I ever had before. I can never be the same again and whatever I do I will treat everyone with kindness and courtesy."

As soon as she was able to walk a little she insisted that I should take her to the station and I did so. She bid the family good-bye, courteously, but did not mention her indebtedness. At the train she stepped out and I saw her go, but I never thought of anything but

arms and kissed me, but did not say a word and I have not seen or heard from her since.

When I got back home I found father sawing wood at a furious rate, and I knew that meant that mother was expressing her mind regarding my strange patient at an equally furious rate. I was not mistaken.

As soon as possible Charlie slipped an envelope into my hand and whispered, "That woman gave it to me and said I was to let no one but you see it." I opened the envelope and found fifty dollars in money, and a slip of paper upon which was written "For the best girl in all the world."

I gave the money and the paper to mother, and silence reigned for some time after—a silence that for me was full of laughter and rejoicing. I cannot help wondering if I shall know any more about this strange woman who so abruptly entered and passed out of my life. Father has made many inquiries, but she may have dropped from the slides for all he can learn to the contrary.

Since writing the above I have had the pleasure of reading your letter and getting acquainted with your brother. It was raining when he came and it continued to rain until the streams overflowed and bridges were swept away. Mr. Wilder did not seem to fret any over his enforced stay and we all enjoyed his visit. You want to know how I like him, and I will tell you plainly that I think him the nicest young man I ever met, and he is also very good looking. He did not seem like a stranger at first, probably because you have written so much about him. I wonder if it is because we as a family are out of the ordinary in some way that we have so many experiences that are out of the ordinary? or is it only in seeming and others have just such experiences and because we do not know we think they never have them.

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

Lovingly yours,
MARTHA WESTON.

New Light Cottage.

My Dear Martha:—So many things have happened since John went over to see you—I honestly believe he did go to see you, for neither mother nor I can make out that he had any business that way that could not easily have been done by writing—that I shall have to write you a long letter to tell all I want to.

As you will remember, it began to rain the day John left home and it kept raining until the great snow drifts near the house had almost disappeared, and the meadow was turned into a fair-sized pond with only the top of the willow bushes showing above the water. Obeying the decree of Providence—I suppose—the sheep got out that afternoon and went scampering across the fields and our prophet had to go after them. It was nearly dark when he got back to the house, and the first remark he made was, "If Scripture did not say that the world would no more be destroyed by water, but speedily by fire, I would fear another deluge, for all the streams have overflowed and destruction is abroad in the land; and the Lord has revealed to me, his servant, that many lives will be lost in the morning."

The words made little impression upon us for we had become accustomed to direful prophecies; but mother, who was thinking of John, asked anxiously, "Do you think any bridges have been swept away?"

"I know not how many, cousin; the footbridge across Davis creek is down on this side and the middle support is nearly gone by this time, I'm thinking."

For a moment after Mr. Smith ceased speaking it seemed to me that I had been turned into stone. Two evenings before, Mr. Dale had whispered to me when he said good night, that he wished to speak to me alone upon a matter of importance and that he would call this very evening, and I had been wondering ever since.

As Mr. Smith spoke, a terrible certainty forced itself upon me. I knew Mr. Dale always came to our house by way of the foot-bridge unless the snow was very deep, and he was probably on his way at that very moment. In an instant it was revealed to me that I loved Vernon Dale, and he was on his way to tell me of his love for me. I had never really prayed in my life, but in that moment I sent up a wild cry for help, and I shall never forget what prayer is—I learned then.

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. I knew they were only partly broken to the harness, but Blitzen had been saddled a few times and I now led him out of his stall. My blood seamed on fire and my nerves like steel. The colt's look in his eyes without trouble, and I fastened John's saddle upon him, for I did not dare use my own, and before the astonished creature had made up his mind about me, I was on his back and was over his head, and I shall never forget what prayer is—I learned then.

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