CHICAGO, ILL., DEC. 23, 1905.

Impartial Consideration of the Fraud Question.

A HARD PROBLEM.

To the Editor:—Anyone who is now, and has been in the past, reading the Spiritualistic press can see that the fraud cauldron is boiling just as hard to day as it ever has been in times gone by. What has been, and what has not been cast into the kettle of Spiritualism would be a problem hard to an alve. There are some who wish to save about everything thrown in, while there are others who would just about turn the whole kettle-full over; and in the splashing and struggling that is going on there is a great deal of scum thrown off, and some fat goes into the

That there are frauds of the grossest kind being constantly perpetrated upon the gullible public, there is no room for dispute; but that all is fraud that may be proclaimed as fraud is a matter which may safely be questioned. I am one who does not believe that simply crossing the river of physical death makes bright and truthful angels of us all at once. And I believe there are often just as gross, willful and malicious frauds perpetrated by the spirits as there are by mortals; and I have no doubt at all that many who have been caught red-handed in the act of producing fraudulent manifestations are many times genuine mediums, and no started out at first with genuine manifestations, but through a weakness of their natures, and the overwhelming force of environments, they fell to simulating that which they failed to proauce as genuine. That weak spot in their natures attracted a class of spirits that were right at home in such work, and they lend a helping hand for the immediate excitement it gives; while consequences, they have not got far enough along to take them into consid-

Jesus of Nazareth was crucified; and he would be again were he living in the flesh to-day. He probably would not be taken out and nailed to the cross. but be would be beaten down in some way nenever he might attempt to proclaim the truth to mankind. Let a medium be ever so pure and his life ever so correct, and his manifestations ever so startling, and let him be ever so earnest at heart, and when he goes out to proclaim the truth to the world there are forces which will arise that will endeavor to crush him, both on the spirit side as well as on the mortal side; and it will take a very strong band on both sides, and very careful guarding to keep him from being either crushed or smirched in some way.

I always have a feeling of sympathy go out towards the medium who claimed to have been exposed. Not that I would for a moment try to uphold them in any fraud; but the question is, have the exposers properly understood the case? May not the exposers be the worst kind of frauds themselves, who simply have it in their hearts to break down the medium at any cost, and let the end, as they feel, justify the means.

Of course there can be no fixed rule to go by. All genuine mediums should be ready to grant reasonable test conditions whenever they go before the pubic; and the public should be satisfied when reasonable conditions are granted: then the nature of the manifestations, and the subject matter of the messages given, when considered from plain common-sense standpoint, rn the final c a great extent.

In conclusion I will say, let the kettle boil, and go on with the skimming, but skim with care. THOMAS BUCKMAN. Marshfield, Ore.

WOMAN'S INFLUENCE IS FOR GOOD. Ex-Congressman Shafroth Replies to Cleveland.

Ex-Congressman John F. Shafroth has replied at length to the article by Ex-President Cleveland in the Ladies Home Journal, entitled, "Would Woman Suffrage Be Unwise?" In his reply Mr. Shafroth has completely demolished every theory of Mr. Cleveland and denied about every statement that he made of so-called facts

In replying to Mr. Cleveland's assertion that "even if every woman should exercise the right of suffrage, the votes of the thoughtful and conscientious would almost certainly be largely outweighed by those of the disreputable, the ignorant, the thoughtless, the purchased and the coerced."

"In that declaration the assumption is made either that the bad and ignorant women are in the majority, or that the good women will not vote, both of which I most emphatically deny.

'Who are these women whom many seem to fear will have a corrunting influence on elections if given the right to. They are our mothers, our wives and our daughters. Is there a man in high or low life, in moral or degraded position, who believes his mother, wife or daughter would be more corrupt than

he in exercising the elective franchise? 'Woman's influence has always been for good, and in no sphere has this been tetter demonstrated than in politics. The election polls since the advent of woman suffrage in Colorado, with the exception of a few in the low parts of the cities; have been transformed into as respectable places of meeting as drygoods stores or public halls. As a gen eral rule the rowdy element, which was once wont to assemble at and remain

around the polls all day, is wanting. "The precinct caucuses for primarles are usually held at the residences of the most respectable people. The restrain ing influence of the presence of women has greatly improved the tone of politi

cal conventions; 'This influence has been felt most perhaps, in the character of nomina-tions made by each political party Many men, after denouncing a candi date as dishonest and immoral before his nomination, support him at the election because they believe that they must have a consistent party record in get subsequent recognition from their party. Women have no po-

litical records to keep consistent. "To such an extent is the moral influence of women felt that if an immoral candidate is mentioned the argument is immediately used that the women will not support him, and he is generally defeated for nomination, or his name is

not presented to the convention. 'Woman's presence in politics has introduced an independent element which compels better nominations and better

Where cavilling begins reason ceases. Thus argument is wasted.—Anon.

IMPRESSIVE WORDS TO SPIRIT-

"Hunting is Murder in the Name of Sport," Bays Lady Florence Dixie in the Chicago Tribune-Will Presidents, Ex. or Otherwise, Please Take Notice?

Sport is horrible. I say it advisedly speak with the matured knowledge of one who has seen and taken part in numberless forms thereof in many and varied parts of the world. I can hanlle gun and rifie as well and as efficientmen and not many men have had expehunting in which I have been engaged both at home and during travels and expeditions in far away lands. Many a keen sportsman, searching

his heart, will acknowledge that at times a feeling of self-reproach has shot through him as he stood by the dying victim of his skill. I know that it has ever confronted me as I have bent over my fallen game, the result of, alas! too good a shot. I have seen the terrorstricken orb of the red deer, dark, full of tears, glaring at me with mute reproach as it sobbed its life away, and that same look I have seen in the eyes of the glorious orbed guanaco of Patagonia, the timid, gentle gazelle, the graceful and beautiful koodoo, springbok, etc., of South Africa, seemingly as it were, reproaching me for thus lightly taking the life I could never bring back. So, too, I have witnessed the angry, defiant glare of the wild beast's fading sight as death fast coming, deprived him of the power to wreak bis vengeance on the human aggressor before him. The memory of these scenes brings no pleasure to my mind. On the contrary, it haunts me with a huge reproach, and I fain I had never done those deeds of skill!-and cruelty. It is a remnant of barbarism in man's nature that he should take pleasure in displaying his skill on living animals. Deer stalking is no doubt a healthful and exhilarating exercise, requiring endurance, stamina, a clear sight, and a steady hand. Yet the last act in a successful stalk is, if we come to think about it, disgusting and horrible. In close proximity to us we see a lordly animal, happy, peaceful, and enjoying fully the gifts of life. We draw a trigger, and if we do not miss we wound or kill. Happy indeed, if it be the latter. and then, if limbs are not broken, s fierce tracking ensues, resulting some times in its loss, and, as a consequence many an hour of torture ere death.

I wonder how many sportsmen who tramp turnips after partridges and heather after grouse have studied the happy ways and manners of these quiet unpretentious gray and brown birds. Both manifest the same characteristic affection for their young. It is a touching sight, when coming unexpec edly upon a covey, to watch the frantic efforts of the cock and hen to simulate being badly wounded so as to draw at tention from their brood. It is a pit eous sight to see a wounded grouse or partridge striving to escape some beater who, with uplifted stick, pursues the poor, helpless, stricken animal, striking it amidst the laughter and evident amusement of his fellow-beaters. It is a mere trivial incident, no doubt, and wet those who know and have studied the habits of these birds, their instinctseparated and calling for re-union, can must be to a wounded bird situated as I have described, which, when caught is often killed by having its brains beaten in or its breast pinched tightly

till it dies of suffocation. What more revolting sight does anyone anywhere see than at a covert shoot, where driven before beaters into the laws of death, thousands of tame hand reared pheasants are literally mowed down by the rows of guns awaiting their advent? Let us watch some warm corner" in one of the "shoots." Falling pheasants, hardly risen from the ground, meet our view. Some fall dead, others dying, others legged, some winged. On one side we see disheveled heaps of struggling featherspheasants striving to wriggle back to the woods where hitherto they have been peaceful and happy. Now arises the piteous squeal of the wounded rabbit or the more child-like, human crv of terrified agony from the maimed and timid hare, striving, alas! in vain, to escape from the army of noisy beaters advancing their way, whose shouts must add to the pandemonium of horror which surrounds their last dying mo-

What more aggravated form of torture is to be found than coursing with greyhounds, the awful terror of the bare depicting itself in the laid back ears, convulsive doubles, and wild, starting eyes, which seem almost to burst from their sockets in the agony of tension which that piteous struggle for life entails? And what sadder sight is there to be found in the records of the hunted than that of a dead beat fox, worn out, with lolling tongue, heaving sides, bedraggled brush, with the bay of the nearing pack growing every moment more distinct, struggling on in search of safety for his doomed life, dodging now here, now there, surrounded by a hostile field, the fiendish tallyho sounding in his ears the cracking of whips vhich warn him against any further at tempt to escape? Then the hounds rush in. For one brief moment he turns at bay-cui bono? The next all is worry, worry, as the poor, weary, but gal lant Tod is torn limb from limb, disemboweled, and reduced to a shapeless is, indeed, following as a sequel on the hunted torture which the poor creature has suffered from find to finish.

None but those who have indulged largely in sport in its many and varied branches can realize the holocaust of enimal suffering that is day after day

offered up on its altar. Savagery still dominates us in great degree. A higher education and civilization will teach us to despise amusements which are purchased at the expense of suffering to animals. Let youth find relaxation and pleasure in feats of skill and endurance and physical adroitness without the aid of blood and torture to make us skilled sons and daughters of the chase and the field. In our national schools; both high and low, kindness and our duty to animals should form part of the curriculum, while every effort that science and investigation can command should he put forth to secure for such as must be killed a speedy, painless and merciful end. The custom is a barbarous one; the pleasure derived therefrom is such as a heart rendered callou by suffering often witnessed and little realized can indulge in. The day must

dawn when that savage instinct will be-

He Is Simply Ignorant.

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

Weird Tale Told by New Author, Mrs.] Fariss-Writer of "The Sin of Saint Soul Visited Heaven, She Declares,-Angel Promised Her Time and Power -Writes Three Books of 120,000 Words Each in Little More Than

A new woman writer has appeared in the local field. She is Mrs. Amy Cameron Fariss, whose first book, "The Sin of Saint Desmond," has just been published by the Richard G. Badger Company of Boston.

The story is a Western romance, with the scenes laid in Los Angeles and San Diego. Two of the leading characters are drawn from life-Mansfield Desmond, the hero, in whom can be recognized a well-known local educator, and Ed Norton, the Arizonian, for whom a well-known character of this city was

The dedication is "to the memory of a little white cot," and thereby hangs a tale as weird and wonderful as any of Marie Corelli's imaginative flights. The little white cot was the bed of sickness upon which the author lay between life and death three days during an illness in August, 1904. She had only received a common education, and before that time had never written a line in her life; immediately afterward she began to write, and, and, since then, in a little over a year, has produced three novels of 120,000 words each.

The new power came to her, she

says, while her soul was absent from her body, and guided by angels through heavenly spheres. That Mrs. Fariss earnestly believes her soul really left her body and journeyed in heaven, holding converse with the angels, there is little doubt. She tells of the experi-

ence with shining eyes and tones of convincing intensity.

"I saw my soul leave my body," she said. "It was in the form of a white egg, but hollow. As it rose higher and higher it took the form of a wide silken veil and I was within the veil with angels guiding me on either side. took me to heaven and I saw the thron of God and wonderful, wonderful sights. Back on earth I could see my own body lying stiff in death on that little white cot. I begged to stay in heaven, but the angel said:

"Go back to earth and life, thy allotted time, and power will be granted "And I came back. I take it that the

vords of the angel meant that I should he given the power to write, something I had always wanted to do, but never could. I have been wonderfully guided in everything else."

W. C. Morrow, the San Francisco ive eagerness to be together, their sharp cry and outstretched necks when guess and feel what the agony of terror | true fire of genius.—Los Angeles Examiner.

APPARITION OF LADY BURTON.

Seen to Pass by About the Time of Her

Body. An esteemed correspondent, says the Harbinger of Light, Australia,, sends us the following incident, which is chiefly noticeable as showing how even ntelligent people are quick to assert that they do not regard "apparitions

as an illumination from the other world In Mr. Justin McCarthy's exceedingly interesting book, published in 1903, en embrace the leading representatives of that period in politics, letters, arts, science and social life, personally known by the author—the following is notable as bearing upon spiritualistic phenomena:

"I cannot refrain from introducing nere some mention of a curious incident which recalls the melancholy surround ings in the memory of Lady Burton.
"My son and daughter and I were walking one day on the King's road in Brighton when the figure of a lady passed silently by us. I did not see her face and she passed very quickly but my daughter sudenly stopped and surprised us with the news that Lady Burton had just gone by. Then she re minded herself and us that it could no be Lady Burton, for if she were at Brighton just then we must have known it from some friends of ours who were also intimate friends of the Burtons, and whom we had seen that very day If Lady Burton were in Brighton, those friends would never have failed to tell

"These reasons prevented us from following the lady, who soon passed out of sight. My daughter declared that of sight. My daughter declared that the woman who had passed us was so strikingly like Lady Burton that anybody might have been deceived by the resemblance. On our way home we Uncle Rubin's to spend the bought an evening paper, and the first thing we saw on opening it was the sad news of Lady Burton's death. I do not want to attach to the story any of the peculiar significance which might have made it of special interest to the members of the society engaged in psychical research. I do not regard it as an illumination from the spiritual world. It was a strange coincidence, and nothing more, but the coincidence was strange indeed and as such is worth a record

in these pages. We had not at the time heard of Laay Burion's illness, and our only feel-ing of wonder was that she should have been in Brighton just then without our having heard of it, and that she should have passed us without any sign of rec-

ognition. feelings when we opened the paper which told the story of her death." J. D.

come eradicated and men will cease to

Zeal perverted by self-love is cranky ish: by prejudice it becomes fanaticism.—Anon.

NO DECEPTION THERE. Desmond," Received Power After Her Dalsy Has an Invisible Playmate, by the name of Mabel, and also a Pet, a Spirit Bird,"

> The following [in the Harbinger of Light, Melbourne, Australia] is a true account of a little child not yet three years of age given to the undersigned by her father:
> Daisy was in the habit of playing by

herself, not seeming to enjoy the com-pany of her two elder sisters, two and four years older than herself, rather choosing a (to us) invisible playmate. She would have her party as it were and Mabel would be her chief and only guest ("Don't you see her, daddy or mum?" she would ask.) The strangest part of it is that her party is believe she has never heard the mame of Mabel mentioned, and how she dame to call her guest by that name is mystery to er guest by that name is a mystery to them. As far as they know they never had a member of the family by that name or knew any friend or near ac-quaintances who ever lost;a "Mabel," consequently they think she is gifted clairvoyantly and clairaudiently and would like by some means to learn if that can be proved. She also had an invisible pet bird at times and would ask daily to look at it, and she would hitch her little shoulder us as if she were carrying a bird in reality, and when asked where the pretty bird was she would invariably point up to the

sky. Another strange part of it is that when the arrival of a new sister was known by her she never mentioned again her pretty bird or played with her invisible playmate Macel, but was excessively fond of her new sister, to whom her parents gave the name of Mahel. I enclose lock of Datay's hair, thinking it may be of some assistance should you think it worth while to test her mediumistic qualities.

DAYID HARRIS. Garfield Avenue, Gouldourn, N. S. W.

UNIQUE EXPERIENCE.

Beautiful Phenomenal Manifestations of Spirit Power. To the Editor:-Noticing a number

of accounts regarding "Bright Points of Light," I will write you as briefly as it can be condensed of an experience had on the 6th of September.

I had greatly overtaxed my physical strength and in consequence went to bed suffering paroxysms of pain until seemed near fainting, when with great will power I begged my spirit mother to relieve me from the pain; but I had two latter books. He says she had the want of judgment had brought upon e, so I mentally recalled i

But imagine my surprise when in less than ten minutes my pains perceptibly grew less, and in a short time I was free from all pains, the like of which I had never experienced before and of course it left no room for doubt that I Death, Illustrating the Fact That the owed my release from pain to the loved Spirit Survives the Death of the spirit mother, for which I offered my heart's inmost gratitude, whereupon began sensing spirits from all around me; but feeling weakened and a little nervous, and lying with my eyes closed I requested the loved ones not to mate rialize in the dark.

But getting out of patience with my cowardice, I resolutely opened my eyes, when I began seeing points of light all over my room, which grew rapidly more and larger, and assuming almost every imaginable shape, and hies of the rainbow. Then I closed my eyes but in a few seconds I saw them just as bright as when my eyes were open, and this glorious pyrotechnical display, the grandest I ever beheld, lasted about two hours, and the whole time an invaded the room, and it gradually ceased, after having given me indeed a soul feast as I do not think any one can MRS. M. A. GRAY. have greater. Milwaukee, Wis.

THE WIZARD CORNETIST.

He Relates His Experiences in Spiritgalism.

If I live till the 22nd of next January will 75 years old. My grandmothe Snow, who brought me most of the way up, was so strict a Presbyterian would not allow me to whistle on Sun

Well, they spread it on so thick that it soured on me, and it caused me to could make a better job. So when I heard of the Fox girls, that struck me right. I would go often over to my and we would all sit found the old fashioned fire-place and tell stories. We were one evening telling ghost stories, which were common long before the rappings. I said to my cousin Emily, "Now if you die first, you come to me and I won't be afraid. If I die first I will come to you. Not long after, she joined the church and was baptized in a creek and there was ice on it, so she caught cold and soon died. Well, just before Mr. Jones of the Re-

ligio-Philosophical Journal was assas-sinated he took me to a seague, Maud Lord, medium. My cousin Emily came and put her arm around my neck hugged me hard, and said her name was Emily, and that she came to fulfill that promise she made. There were three others came and gave their names in full. I told that to my grandmother, and she was much pleased.

Soon after, my granding ther passed over. The Civil War had now come on. I went to New York to be there some time. So I thought to look into this more, and no one know me there and I did not give my name to anyone seek and to find pleasure in destroying and I was alone, so went to a news our glorious animal life.

LADY FLORENCE DIXIE.

RHU I did not give my many to a news and I was alone, so went to a news stand and get the Banner of Light, found Dr. Slade's address I went in. Mr. Simmons was in the office. I said "I want to see the Doctor." I did not give my name or the name of anyone. I went to his room. He asked me if I

Personal Habits and Alms-By J. M. Peebles, M. D.

With greetings and the excuse that "I have no time these busy, busy days to write things pretty and flowery, but I write them and speak them fresh from my soul," Dr. J. M. Peebles sent us the following very beautiful letter:

"It is becoming a common remark among English-speaking people that persons are as old as they think themselves to be.' Undoubtedly, there is much in thought—deep, earnest thought, which, when combined with purpose and fervid will-power, tends to promote health, and also to the prolongation of human life.
"Though on the borderland of my 85th year, I feel as though I had but

just begun to live-to see-to comprehend, and to act wisely my part in the great drama of life. The future, seen in optimistic vision, is golden hopes and satisfactory realizations. Truth must conquer in the end. Per sonally, I am so busily engaged in such reform work as temperance, hygiene, anti-vaccination, anti-vivisection, antiwar for territorial aggrandizement that I have no time to think of personal sickness or that morbid, peevish, pessi mistic laziness so often attendant upon octogenarian life. These October days of falling leaves, lengthening evenings, and sunset-pointing toward the ending of life in the flesh-are my happiest years, years that give me much of heaven here and now.

"And why?
"Because I am a vegetarian. For nearly forty years I have partaken of no animal flesh, fish or fowl. The birds that sing and the herds that crop the tender grass are my brothers on a lower, yet conscious and sensuous plane of existence and I shrink from he murderous practice of cannibalism And I wonder how any thinking, reasoning man can deliberately eat the perishing flesh of animals—eat the long dead, salted and barreled corpse of a pig! Wisely did the inspired Moses forbid the eating of flesh and the often trichina-infested careasses of the grunting hog. I am glad to say authoritatively that the market tatistics show that animal flesh eating s rapidly declining in America, especially among the better educated and more cultured classes.
"In the palmy days of India—the

days of the Veda and the Sanskrit, our Aryan ancestors abstained from fiesheating. Both birds and animals then had faith in man. Now in all coun tries, especially the so-called ened countries, moved by fear, they flee from the approach of man; and just so long as men eat animal flesh, so long will there be cruelty to animals and to children. If the killing of one man is murder, the killing of thousands in war constitutes murder upon a gigantic scale, and the flesh eating Christian nations are the warring nations of the world.

"Considering my lengthened years, I am often interrogated as to my personal home habits.

"The question is a fair one. While obeying Nature's laws, which are God's laws—while ignoring all flesh-eating, I rigidly abstain also from tobacco, tea coffee, liquor stimulants of all kinds and drastfc drugs. These latter, in my opinion as a physician, kill more invalids every year than they Chastity and purity and bodily cleanliness and uplifting thoughts prolong life. I retire early at night, sleeping with my window open. Rising early in the morning, I take a lively walk, prac-ticing in the meanwhile, deep breathing. Half an hour's sleep soon after the noonday lunch-if time permits-I find refreshing. If I fall asleep in church, it is because the sermon is dull, and the sleep is more profitable than the preaching. I do not mourn over bygone times or 'what might have peen'; its mistakes, bringing their discipline, were stepping-stones to the higher. No failures are finalities. Under the compost, the grasses are green. On the rim of falling tear-drops,

liamonds glitter. God is good! "Extending my hand across the wide Atlantic, and clasping in spirit hands of those present. I breathe the glad greetings of peace and good-will, closing with the poet's words:

'If I can live To make some pale face brighter, and to give second lustre to some tear-dimmed eve.

Or e'en impart One throb of comfort to an aching heart,

Or cheer some way-worn soul in passing by; A strong hand to the fallen, or defend The right against a single envious

strain. My life, though bare Perhaps of much that seemeth dear and fair

To us on earth, will not have been in vain. -London Herald of Health.

wanted a sitting. I told him I did, so we sat down at a large table with no cloth on it, and the sun was shining in the room. He held a slate at the corner of the table, one thumb on top of

CONTRACTOR OF THE PROPERTY OF

table, fingers under, the other hand in mine. I heard writing, then a iew raps. Slade said, "It is done." I looked at the slate, there was a message, my father's name in full and just as he always signed it. Slade said, "Do you know who this is?" I said, "that s my father."

Now no one in New York knew me. Slade said, "You take the slate;" so I took it in my left hand and held it on top of my head, with the other I held his. I got the two which were hinged together; they were written full with good advice, and if I had done as he lold me I would have saved about four thousand dollars, of which I had a part in my pocket at the time. I had about 35 sittings with him. My father said to me that he could read most of my thoughts; this he said audibly right behind my head.

One day when the san was shining in the room, Slade was on one side of the table and I on the other, a hand came out between me and the table; Slade was several feet from me on the other side of the table. It looked just as natural as any hand, the fingers moved, it was in such a position Slade could not possibly see it. Now, I thought to myself, I'll see if he can read my mind, so I asked him many questions that he could answer by the motion of the hand on mine. He did abswer everyone correctly. There was nothing but the hand and it felt as solid as any hand I ever shook. After about two or three minutes it seemed to dissolve in mine. When I told Mr. Slade he said he never had anything like it before.

STILL MOVING AHEAD. Such is the State of the Cause in Ashta-

The Ashtabula Psychic Research Society is still moving forward in the good cause of Spiritualism. clety opened its meetings on Sept. 12 with John W. Ring of Galveston, Texas and it was our privilege to have him weather prevented a large attendance but the attendance was fairly good We were highly pleased to be able to secure the services of this grand workor, His addresses were very intructive and the beautiful thoughts presented all tinged with rhythmic beauty, not only nourish our better natures but will linger in our souls for ever This young, earnest and energetic worker should have the support and enwith couragement of every society where ever he may chance to go; his inspira tion is of a very high order and work goes to show that he not only be lieves in being good. but also in doing

bula, Ohio.

On Sept. 28, we had Mr. and Mrs. Kates with us for one evening. It is not for me to extol those worthy, wellknown workers, and I will simply say that we had a good, profitable meeting, one that will be remembered pleasantly and profitably by us all.

On Nov. 26, I. W. Pope of Cleveland, served us, and the sweetness of his ut-terances and the high ideals presented were not only an inspiration to us all. but a benediction as well. Now in the autumn, the fairest season of life, his faculties well preserved, he comes to us as an example showing us what may attain, and how we may attain true happiness, which is the birthright of every living soul. May good angels bless and guide our good Brother Pope as he scatters seeds of kindness on earth.

On Sept. 24,, D. A. Herrick spoke both afternoon and evening. We were favored with a good, generous attendance, and the thoughts presented were ot only interesting but of a very profitable nature. Our Brother Herrick grows sweeter with age. He has enleared himself to the people of Ashtabula. His kind words and sweet uttermany here in our city, where he has officiated at funerals. In this line of work he has grown very popular. Our society has engaged him for the entire month of December. The opening service was held in the city hall last Sunday evening. A fine audience greeted him, and really he seemed at his best We are looking for good results from our December meetings, two lectures every Sunday, and he also gives one seance each week for the benefit of the society, all of which combine to help ranging to have Fred D. Dunakin of Cecil, Ohio, our state president, to be with us the month of January. He stands in the front as an earnest, efficient worker and we expect great, good to result from our efforts here in

Ashtabula. Oh. no! Spiritualism is not declining -nothing of an immortal nature can ever die with good workers and willing helpers, aided by such progressive deas as come to us every week in The Progressive Thinker. I think the outlook for our beautiful truth is certainly encouraging. I fully agree with the sentiment expressed. The Progressive Thinker is certainly branching out into new fields, new pastures, and is surely entering unexplored territory, bringing to the surface new food for thought and creating new life and activity all all along the line. I sometimes wonder if we as Spiritualists comprehend the enormity of the task involved in the production of such a paper as The Pro gressive Thinker; and now the question comes, do we appreciate it? JOHN WALLACE.

Ashtabula, Ohio.

the results were the same. One time he gave me his accordion. I held it by the side you pull on, and it played

I was sometimes lifted in my chair one foot from the floor. The chairs would move around in the room in broad daylight. One time the large table rose up over our heads as high as we could reach. The brush came from the shelf and brushed my clothes. Owosso took my watch out of my pocket but I held on to it. I was afraid he would make it buzz as he had Dr. Slade's, so Mr. Simmons had told me, and that he had injured it, his friend wanted to hear it buzz and it was his as much as it was the Doctor's This took place just before he went to England and Germany. I sold him a sealskin overcoat which he wore around the world. My father and grandmother talked as plain as anyone can in the flesh. I talked to my grandmother as natural as I ever did. I saw her, even to a mole on her cheek, in dress just as while living. My cousin came in a materialized form and held up her parasol. Dr. Slade was at one corner of the table and Emily at the other, in front. My cousin Jane Cleveland came. I went to school to her when young. I liked her very much. She married a teacher of high school in Nashville, Tenn., and died there.

I went after that to Boston and then went and had a few sittings with Dr. Watkins. I asked him if he would use slates that I would bring; he said "yes," so I said nothing to anyone and went about ten blocks away and got two large slates, four screws and driver, put a small piece of pencil inside and screwed them together in the store; then I went to Watkins. He took hold of them on one side and I on the other, standing up. I heard the write ing, then took the slates myself, un screwed them, and there was written an answer to the question I had written inside at the store before going to Dr. Watkins'. Now if I cannot believe my senses in these cases, I cannot in any other case. Since being here in Burbank my

daughter was playing in the Christian church and to please her mother-in-law she played cornet in the choir, so when I came I played violin to make it pleasant all around. So they invited me into the bible class. They asked me questions about the Lord coming back after he had been laid away in the grave and appearing to different ones and the leader said we must take it on faith. They wanted my opinion on the subject. I said, "My grandmother was a good Presbyterian and brought me up to tell the truth, and I do not remember of ever telling her a wrong story. Since my grandmother passed away she came and conversed with me as natural as when in life; her voice was natural I went and got slates of my own and I now, and I have had others come also.

FOR PSYCHICAL RESEARCH.

NO. 839 -

Objects of an Institution Which Prof. Hyslop is Preparing to Establish-Psychical Research Finally Leads Those Engaged in It Into the Ranks of Spiritualism.

Prof. James H. Hyslop has just issued the prospectus of the American Institute of Scientific Research, a society that has been incorporated not only to continue the psychical research work he has undertaken in the past, but to enter into what is believed to be a more important field, the study of abnormal psychology. Prof. Hyslop hopes to get means whereby a preliminary organization of the society may be effected and then he hopes to secure a permanent fund to promote the investigation of mental and psychic phenom-

Dr. Hyslop would like to found a hospital or institute something like the Sal-pettriere under Charcot and Pierre Janet in Paris, where mental phenom ena may be studied. In such a place he would investigate scientifically "such cases as the loss of the sense of personal identity, secondary personality, persistent hallucination purely func-tional amnesia or loss of memory, which might be mistaken for a deeper insanity, psychic epilepsy, certain cases of apparent melancholia and paranola," as well as make a study of hypnosis in its psychological aspects which has been examined in this country for "therapeutic utility in less systematic and scientific ways than are necessary."

The charter provides also for the "investigation of all alleged telepathy, alleged apparitions of the dead, mediumistic phenomena, alleged clairvoyance, and all facts claiming to represent supernormal acquisition of knowledge or the supernormal production of physical

Prof. Janet, in a letter expressing ap-

proval of the project, says:

"There have been all the while some marvelous cures of mental troubles, effected by religious faith, by the influence of necromancy, and even by the aid of the physician. Under pretext of education and reforming the reason and will, some urge the patient to know how to live in a passive mental state. how to will to be in good health, how to persist in trusting his own powers, even though they are weak, and how to cultivate the habit of disregarding his insignificant pains and to boldly continue his life without occupying him-self too much with his comfort.'

He also asserts: "If it soon be possible to arrive at the mowledge of the laws of mental action, we may turn to account much more than has as yet been done in the study of language, of art, and of primitive

Camille Flammarion, the astronomer writes: "I consider that telepathy has been absolutely proved. I cannot say the same regarding apparitions of the dead. If it'were possible to obtain photographs whose authenticity was incontestible an important service would be rendered to science.

The Rev. Minot Savage believes in taking up the work because "the old for belief in continued existence after death are growing faint and far away in the minds of thousands upon thousands of people in the mod-

Prof. Hyslop quotes the late Mr. Gladstone: "Psychical research is the most important work which is being cone in the world." He also prints letters of indorsement from Prof. James of Harvard, Dr. Cyrus Edson, Prof. Dessoir of Berlin, Prof. Newbold of the University of Pennsylvania, Prof. Sanford of Clark University.

WAS IT A SOUL, OR HIS DREAM?

The old, old plan of a checquered life; The joys and sorrows, the smiles and Fair hopes, defeats, repose and strife,

These make the days which make the years. The dear old man had been through them all.

But never had soured on the gift of le never mentioned his cups of gall, Nor passed them up to children nor

He had loved in youth and the maiden Her face was a cameo on his heart;

e most desired that it there abide Till the mystic veil for him did part. nd yet this was not a narrow love, But a fine ideal a holy dream. silver spray and a white, white dove

gleam. Twice on his life-march he'd wedded And a helpmate found in his loneli-

Which threw o'er his life a heavenly

Good homes, good children, good wives, His love to bless them with sacred-

ness. He had done his duty in every place Where fate had thrown him, and now had come The time for closing the winning race,

The hour for the final going home. He lay on a white bed, roses near, His last wife, living, attended him; His other an angel did appear

Hovering over him, dreamy dim. His daughter quietly watched his needs For life was vanishing; vain and Weak He lay with his record of noble deeds

Death-locked-never again to speak. Never? He opens his mouth,—he He looks to the open door, and lo! Is that you Mary?" he joyful speaks,

"Good-bye, dear ones, I must go!" Was it the soul of the maid who died? Or was it the shape of his holy dream? We do not know; we are now denied

The explanation of heaven's fore-EMMA ROOD TUTTLE. Berlin Heights, Ohio.

Now if I cannot believe my senses in this case, I cannot in any other." Well, the preacher soon called a conference and they decided not to have any in the choir that did not belong to the church. eral others to get out of the choir, and some to leave the church, and I have not been to it but once since. I could tell more of such experiences, but I think this will do for the present. I am known as the wizard cornetist through the East, because I could play one higher than any other. Haverly's manager put that on the bills without ask-L. P. BENJAMIN. ing about it. Burbank, Cal.

Science and a Future Life.

yer and Ex-Congressman.

To the Editor:—I read with great interest the recent article by A. M. Griffen, Esq., of this city, published in your paper of the 25th ult. He makes a very lucid and interesting presentation of the salient points of the recent book by Prof. Hyslop, entitled "Science and a Future life." Prof. Hyslop could hardly ask for a more satisfactory introduction to the many readers of The Progressive Thinker, and Mr. Griffen has done a real service both to Prof. Hys-lop and the cause of Spiritualism in thus calling the attention of investigators to this work.

Prof. Hyslop is unquestionably a man of robust erudition and seemingly enjoys the unique distinction in this counof belonging to a limited class of scientific men who are not through and through by the shadow of religious bigotry. His book will reach a large body of investigators with face of all the evidence which you may whom his arguments will be largely re-

There are however, one or more phases of Prof. Hyslop's views on this subject which seem to have been oversideration of the work,

Professor Hyslop throughout his whole book is seemingly pleading for a He presents numerous suggestions of the most cogent character why he should not be misjudged, and why he should be given a fair hearing although he may be advocating an unpopular cause. He presses home his de-sire for the truth no matter where it may lead. It is in this that he shows an excess of confidence or perhaps a lack of philosophical penetration. should know that upon the mass of evidence presented in its support the doctrine which he advocates would have been unreservedly accepted by all classes of men long years ago had the spiritual faculties of the race been in a higher stage of development; in other words, had men generally the ability to really believe what the Spiritualists claim to be true.

The trouble is not in the doctrine or in the proof offered in support thereof. The difficulty is quite otherwise; it is in the men who are called upon to accept the proof submitted, as reliable, and as establishing the facts claimed to be shown. In spiritual matters the spiritual faculties are brought into action: without such faculties man is but

Professor Hyslop is a psychologist, also a physiologist, and is presumably familiar with human anatomy, The human brain is recognized by the medical world as a great muscle not yet fully developed. Recent writers on anatomy tell us of the embryonic cell which in its full development may disclose a new power or faculty in the human mind.

Before calling for a verdict upon the evidence submitted in support of the spiritistic theory, therefore, it is proper to consider what proportion of the hu-the attitude of the hard-shell scientists man race have brains so developed that or Psychical Researchers. they are capable of a real belief in the after life. Surely not all men. One historical race of men (great in history) appears to have lost the ability to belife at a time seems to be their creed. lapse. He should also have made a resin the recent language of one of their creation for an ample apology hereafter leading teachers in this city, "They take no interest in Celestial Real Es-When therefore we see the spiritual faculties of an entire race in a state of atrophy, we may well pause to been one of the most obdurate of the inquire as to the stage of development | unconverted, has recently declared that reached by races many centuries

itual faculties differs in no wise from of fraud. one whose spiritual faculties have be-

Critical Remarks by a Prominent Law-yer and Ex-Congressman. come atrophied by suppression or dis-use. It should therefore be no matter of surprise, when the keenest scientific intellect is found to be undeveloped in

its spiritual faculties. How, therefore, can Professor Hyslop expect this class of scientists to regard the facts claimed to be shown, as credi ble, or to accept his conclusions drawn therefrom? He might as well present his proofs and make his arguments to Chinese idol: the hard-shelled scien tists will surely mock at him and the idol will remain dumb; by the harsh criticisms which Professor Hyslop has heretofore encountered it must be apparent at this time to him that a large portion of the human race is still unde veloped in its spiritual faculties: that a belief in the after life. To such men it is useless to present proofs or make arguments. It is this undeveloped condition of the brain cells which gives us a Podmore or a Jamieson in the present to them. It was this that made Browning the real Sludge,-not Slade

While Professor Hyslop's book will undoubtedly be a boon to the young and sincere investigator, it will looked by Mr. Griffen in his article and meet with favor with the hard-shelled which appear to justify a further conscientists, and his appeal to them for a fair hearing upon the merits of his case will be in vain; and in this connection I may be permitted to suggest that the fair hearing on the merits of his cause attitude of Professor Hyslop is not alto at the hands of the so-called "Sciengether consistent. He seems to be prompt when he so desires, to exercise he same arbitrary spirit displayed by the hardshelled scientists of which he seemingly complains. He does not hesitate to stigmatize materialization and certain physical manifestations as unsupported by any evidence worthy of consideration. In thus coolly whistling the works of Crookes, Zoeliner, Hare and others of his scientific predeces sors down the wind, he imitates th hard-shell scientist. It may be that he regarded this back-hand slap at the investigations of these great men, as nec essary in order to put himself upon the desired defensive grounds as against his critics, and in that view we should not complain. The records made by Crookes, Zoeliner, Hare and others will remain. They are not to be effaced Professor Hyslop's work is only an ex tension of that great record. While his book may be a labor of love, largely in spired by a desire to present to the search Society in its most attractive form, he should remember that it will not do to assume that the only testi

> this narrow view of the situation. Spiritualists, while appreciating at their full value the labors of Dr. Hodgson and his associates, are by no means ready to leave their case entirely in the hands of the Psychical Research Bo

mony possessing any value in favor of

the spiritistic theory is to be found in the proceedings of the Psychical Re-

search Society; nor should he expec

life-long students of this cult to adopt

As Mr. Griffen in his article properly remarks, Spiritualism has its mission and will follow it regardless of

Professor Hyslop is careful to make a reservation in regard to his ultimate decisions in this case leaving a door open for retreat in case the spiritistic lieve in any after life altogether. One theory should meet with a final colin case he should live long enough to discover, as he doubtless will, that materialization is a fact.

Professor Richet, who has hitherto he regards the manifestations in Italy in his presence a short time ago as real A race not fully developed in its spir- and not to be explained upon the theory

For sale at this office. Price, \$1.60.

'If I Do Not Keep Step With My Companions, It is Because I Hear a Different Drummer

BY HENRY MORRISON TEFFT, NORWICH, N. Y.

You cannot stop the spread of flunkyism. It spreads more rapidly than measles, whooping cough, small pox or any contagious disease. It wretches to power and place grows larger; the roam for independent course of governments, have had their root in one individual soul. thought and action grows narrow. The neater on an equality people live, the happier they are.

s vulgar; howing to those in authority is servile. I am no worshiper of kings. Their places can be easily filled. If every ruler in the land should die, it would not be as great a loss to the world as the death of an eagle; or the dove, a hawk? the same number of skilled mechanics, inventors, or men along many of the lines of science, literature and art.

Kingship is but a relie of barbarism. It has come down along with the myths, fables, legends and ignorance of the past; and as the myths, fables and legends continue to repeat themselves in every language, long after the facts and substance they represent have become obsolete and forgotten, -so it is with kings, they remain long after the needs and requirements of the times demand their services or attention.

Parliaments and the law-making power of a country tolerate rulers. but are continually hedging them in and curtailing their authority. They have "about as much to do with governing realms as the wooden figure-head of a ship has in determining its course.

It is better to be a low-born genius than a high-born fool. The man who shines only by borrowed light; who feeds and thrives on the fame and reputation of departed ancestors, is a dead weight in the world.

> "Thrones may totter in the tempest, Empires, too, may rise and fall, But a king, by right of genius, Stands secure above them all."

I bow before genius, but not before rulers. It is more natural for men to follow than it is to lead. It is easier to tread a beaten path than to pioneer a new route. Not from the cities and centers of learning and wealth, but from the country, have come our wisest statesmen, our ablest judges, and our most brilliant orators.

The great men of the world have been born in the cottages of the poor and not in the palaces of the noble and rich. Iron is said to be a better gauge to the civilization of a race thon gold and silver. The intellectual strength of a country is recruited from the great body of the common people and not from the higher classes. "The ready made fortune of an ancestor, like ready made clothes, rarely fits the man to whom it falls." The boy of genius soon outstrips the boy of wealth and position.

Desires, aspirations, in time, ripen into actualities; pictures of the imagination, at length crystallize into facts. All hindrances vanish in the presence of an all-consuming purpose. When the difficulty of taking his army across the Alps was presented to Napoleon, he replied, "There shall be no Alps." There are no obstacles that perseverance and determination cannot overcome.

It is said that Bach, the great composer, when a boy studied music by moonlight; Henry Clay practiced reading by the light of a pine knot and Daniel Webster manufactured his own ink out of soot and his pen from the quill of a goose. The oyster converts a grain of sand into precious pearl. The most brilliant star can be traced back to dust, and atoms from whence it came. Evolution progression, advancement is the law of nature and life.

A belief to-day is no standard for an opinion to-morrow. The person who has got some particular tenet to defend soon becomes a slave to his doctrine. Whatever hampers free speech, free thought, is a hindrance to progress and the development of truth. The tendency of all political parties, all sects, creeds and dogmas, is to narrow individual action. Instead of teaching the people to vely upon priests, temples images, rituals, and the pictures of saints and the bones of martyrs; they should be taught to rely upon themselves for "The Kingdom of God is within you." Every one should be his own doctor, lawyer, priest and confessor.

Emerson says: " * nothing is more rare in any man than an act of his own. Any work looks wonderful to him, except that which ne can do. We do not believe our own thought; we must serve some body; we must quote somebody; we dote on the old and the distant; we are tickled by great names; we import the religion of other nations; we quote their opinions; we cite their laws. The gravest and learnedest courts in this country shudder to face a new question, and will wait months and years for a case to occur that can be tortured into a prece dent, and thus throw on a bolder party the onus of an initiative."

But some day all that is transpiring now will be old, venerable, and authoritative. A little farther on our beautiful cities will be buried ruins: our history fable, and our great men heroes, saints, and martyrs. And the time will come, to use the thought of another, when upon the sites now occupied by the capitols of the world some future archaeologist, historian or philosopher will stand and meditate upon their vanished grandeur and wonder at the strange law, fate or destiny that. wrapped them in oblivion and obliterated their glory.

Everything passes away; the singer and his song will be forgotten, the poet's dream will vanish, and the painter's most beautiful conception upon canvas will fade. All history in time becomes fable, legend, a single soul; yea, I believe not a smile or a tear, -not a joy or a sorrow myth, and finally oblivion covers the record.

Man is always in a hurry; nature never hurries. She has all time, all

substance, and all powers at her command. Her methods are simple, natural, and unvarying. The same force passes through countless transformations and performs manifold duties. Light, heat, electricity we are told are nothing but motion, and the last analysis of metals shows they are all made of one substance. Motion becomes heat, heat becomes light, and light becomes electricity. All depend upon the rapidity of action.

Matter is defined as "retarded motion." One kind of vegetation, one class of animals, makes way for another. Governments, society and morals are the outcome of the time, conditions and surroundings in which they exist. Institutions, social, political and scientific can all be traced back to simple beginnings. Where now stand the largest cities, once, only a single hamlet occupied the ground. Inventions that is more prolific than vermin. Every year till crowd of servile, cringing have revolutionized trade, commerce, and production, and changed the

Words are not arbitrarily constructed; they are not made. They came by growth; by necessity. They come responsive to some call, to Inequality always breeds discontent and unhappiness. Here worship some need; and in every instance there must be a kinship between the word and the thing or object it represents. Words are as nearly allied to nature as art. Could we call the deer a lion; the humming-bird

Is there not always a certain fitness, harmony and likeness in the object to the name it bears? A book of anecdotes never contains a good joke. Humor cannot be manufactured, nor corded up like green wood to season for future use; only that which comes sudden, spontaneous, impromptu ever foams, effervesces and explodes. It is said that "Lycurgus made machines and Solon men." Art in

form may be mechanical, but in soul and spirit it must be natural. The speaker must be original. A man may be a good elocutionist but no orator. Originality is the rarest element found in human action. Thousands of people can follow a form, fill out a blank, look up a precedent, but are totally incapable of formulating one of their own. Few men ever forge a new thought. One borrows of another. The bee steals its honey, the mocking bird its song, and the moon its light. Schools teach rules and formulas, lawyers quote precedents and clergymen preach the respective doctrines of their church.

I do not believe in parties or creeds. They tolerate no change, they admit of no independent thinking; no alteration of views, but require one to remain identical, the same with no variance or shadow of turning. Nature is always changing. Truth, morals, religion are relative terms to conditions. They change with climate, age and environment. The course of business and mental activities constantly vary their manner and habit.

This is a business, a commercial, a material age,—when all the ener gies of the mind are directed to those things which enhance the outward and bodily comforts of life. The physical as well as the mental developments of man is receiving marked attention. Colleges are turning out athletes instead of orators; ball players instead of philosophers.

The world is engaged in making millionaires, not statesmen. We have no great statesmen; no great generals; not even great editors; they, too, have passed away. Patriotism is dying out in the hearts of the people. The flag-the symbol of liberty and freedom is losing its power and meaning. It is dangerous to trifle with any vital principle of life. The spirit of commercialism and vulgar estentation is entering into all the business and social relations in which men are engaged. Marriage, not love, is now a woman's goal. She seeks wealth not hap piness; social position not domestic felicity.

But there is an underlying meaning in all the movements of society, political, economic, moral and religious. No force or power in nature or life is blind. They are all working to a harmonious end, to a welldefined purpose. We may not be able to detect the pattern but the web and woof are being spun and woven by an intelligent hand. The sun never sets; it is always shining. Every day is a day of worship somewhere; every hour is a birth hour,—a new beginning to some creature, condition or social order.

No thoughtful man can be truly happy. He sees the brevity of human existence; that every individual, institution, organization and government contain the seed of its destruction. The work of man's hand perishes, his literature becomes obsolete and forgotten, and the glory of the world itself must end in decay. The millionaire and the beggar finally crumble back into mother earth; the dust of Dives cannot be distinguished from the dust of Lazarus.

The great majority of people are born to hardships. Life at best is out a succession of hills and valleys, rising and fallings, victories and defeats. If as we stood upon its threshold,—we could look out and behold it in all of its details,—not one of us would dare accept it.. To most of us life seems a great failure.

We wonder for what purpose men and women were brought into this world only to toil, to suffer, and to die. But the poet has caught a vision of a structure in which each human being however high or low rich or poor forms an important part.

> "Each individual life is not our own; "I'is in God's building just one little stone Chiseled to fit one place. to shape, Useful, if when its proper place is known, It fits it, by God's grace! .

"For through God's Temple rise in noble state Smooth marble blocks of wondrous weight, And polished pillars tall. But there are other stones, not smooth nor great,

Seeming despised-thrown out-yet, soon or late, Wanted, however small.."

HENRY MORRISON TEFFT. could be wiped out. Norwich, N. Y.

OBSTRUCTIONS TO SPIRITUALISM.

What They Are, and What Should Be Done to Remove Them.

To the Editor:-I beg the privilege of speaking a few words to all who may read your most valuable and highly ap-

It was not expected that the standing liberal offer we made during a long period of time for the production of one materialized spirit would bring me so prominently before the Spiritualists of the whole country, who have forced me to speak when I did not wish to be heard. I simply wanted to know the truth as a thorough, honest seeker. This I have learned by first learning that the greater part of what passes under the name of Spiritualism is error which others and myself once believed to be the truth. By this we have also learned to detect the error before accepting every and any old thing that comes along, claiming to be the genuine downright real thing, pure and holy, when it is as black and deceptive as the lower regions. For this I am criticised, and by some condemned; and

that very unjustly. is a well-known principle among Spiritualists that like attracts like: therefore, it could not be considered strange if I should fall into the way of criticising and even condemning.

In a cluster of cherry trees of seventy or eighty that grew up hit or miss, as seedlings, there were found only two or three of any practical use; while all the others were worthless. Numbers in this case do not obtain for value. found by investigation that the fault

lay with the horticulturist. In an orchard where all the trees had been budded with choice varieties. every tree was of great value. Why this difference? Simply because of the difference in methods. In both cases the trees were all good and in the latter all produced good fruit; while in the former, hardly more than one in twenty did, which in the simile is very like our Spiritualists. They are all good people, yet very few are they which produce good fruit. It is true the seed has been planted, but it has grown up as wild as any branch in Nature's forest: uncultivated, uncultured, without ful, tried and true to the cause of Spirbeing budded with a choice variety or itualism for which they have suffered

horticulturists, who, at the head of our tion, and have continued on their way, state and national organizations, repre- candidly laying the truth of the situasent, and have charge in the management of the cause of Spiritualism. It associations; they have refused to pay has been their fault, because of the use the license; and have met the city on of wrong methods. It is with the officials alone to dictate, and direct as to principle that it is their religious faith the character of work performed and for which they left all, and to which ability, natural and acquired, of our they are devoted. mediums and public teachers. The Why have all those who pose as mesaying. "As the preacher, so the peo- diums here, either paid the license, or

refined class of the great mass of the people, and this it is folly to deny. While many of our mediums may do and our speakers say many excellent things at a single entertainment in presenting our cause, yet with but few exceptions, before through speaking they will strike out in some ridiculous way that savors of agnosticism, with criticisms borrowed from materialism, and finally confess intidelity to the whole Bible, when in the next breath they quote many passages from the Bible to prove their teaching. This gives the whole of Spiritualism the black eye, and brings it into great disrespect with those who are unacquainted with its teaching—so grand in its philosophy, science and religion.

Those who listen to such teaching will seldom investigate for themselves, but will form wrong conclusions which are against Spiritualism and go away never to return, except to perse-cute, as it has been done in this city, where not alone the church, and the outside world are against us, but where the larger portion of the old line Spiritualists are posed against every true honest, intelligent and self-sacrificing worker whom the interest of our cause cannot afford to lose. I am speaking of what I know, and testifying to that which I have seen.

We have here in Los Angeles a pal-

pably unjust municipality ordinance demanding our mediums, who are the all who teach or give instruction in me diumship and its different phases, and receive pay therefore "either directly or indirectly," a license of fifteen dol lare per month.

This ordinance in substance has stood in defiance of our constitutional guarantee of religious liberty, and held over the heads of the Spiritualists of this city for more than four years, and of all the Spiritualist workers here there are none who would meet this ordinance upon the principle that all their work, private and public was done in the service of enjoying and propagating their religious faith, with but one exception; and this exception is two per sons joined in wedlock as one: faithbeing budded with a choice variety or dualism for which they have suffered quality of teaching to give understanding for obtaining knowledge, by which they may "preve all things, and hold fast to that which is good," and good only.

Whose fault is this? Simply the yet they have bravely faced all opposition and have continued on their way. tion here before the state and national

ple. has been proven to be true. And when arrested, paid their fine without we may truly say, as the preacher, as suffering to go through with a trial? the elective or appointing power.

And why have they not come, bringing

resenting the state and national Spirit- will have prestige and become a power

Who will answer these questions? I will tell all Spiritualists that I will answer who have been called a fraud hunter by these very mediums and professed Spiritualists who refuse defend their cause. And this they do because my eyes are open, and will not any more accept what is clearly a flagrant untruth, but which passes around among credulous gullibles as Spiritualism, who honestly accept it all because they have no true understanding of mediumship, nor of the grand un-derlying principles of truth revealed in nature embraced in our teaching. And why is this? My answer is given by repeating the old true saying: "As the preacher, so the people."

If we had public teachers who were qualified to explain the principles of Spiritualism in all their bearing, with perfect uniformity, as stated in the six principles that form the basis of our professed faith, you would find an in-telligent and united people constituting the organized body of Spiritualists in this country. Were this the case, when any one or number of that body were persecuted, and an attempt made to deprive them of their rights under the law, the whole body as one man would rise up to the rescue of their cause in the support of every one who is made a victim of the cruel and unjust at-

We have now shown the cause of this great misfortune that has come upon the Spiritualist ministers. There is but one remedy, and that is

in the hands of the officers of the state and national associations.

To apply this remedy the official board must be constituted of men and women of repute; not for their finan-cial standing, nor for their ability for seeking honors of which they are not worthy, neither for the pittance which they may receive by virtue of their official standing; but they should be persons who are honest, self-sacrificing and as well, an intelligent and thorough qualification in the true teaching presented in the six principles expressing our faith, adopted and confirmed by the our faith, adopted and comment by the National Spiritualist Association. Let humani This belief in the personality the official boards require all the or of God, is becoming less and less produced as manking become more ended in an all the or of God, is becoming less and less produced as manking become more ended in an all the or of God the management of the affairs of the affairs of the management of the affairs of the management of the affairs of the affairs of the management of the management

point of duty they owe the cause in rep- braces all of truth within its teaching, is a jealous and revengeful being, who how such a notion first found lodgment ualist associations to which they be in the whole world, to lift humanity to long? ROBERT T. HALE.

Los Angeles, Cal.

THE INFINITE FORCE OR POWER it Embraces' All There is in the Universe.

The Infinite Force or Power, which environs us in every direction, embraces all there is in the universe, be it soul, mind or matter. It is self-exist-ent, is capable of the utmost perfection, and possesses all of the elements of eternal progress. Its vast posibilities are as limitless as eternity. It is at once omnipotent, omniscient and omni-

present. The conception of that power has been very vague since the dawn of civilization. But, as centuries have come and gone, that conception has slowly approached nearer and nearer to the domains of reason, and has receded far-ther and farther from the influences of barbarism. And that conception has not endure a great while longer; and from time no time, and at all times, that is that God divinely inspired a from time to time, and at all times. been accepted as sufficient evidence of the attributes of that Power.

The religious world has always worevolved by human thought and human sentiment. 9 As such thought and senti-

to believe in the existence of a personal ing, is almost miraculous. God. And there is quite a number who now indulye in the luxury of that benow indulge in the luxury of that he lief. But among all of the pretended ing; but such inspiration has been believers in the existence of a personal fined to no particular age or nationality.

Its existence is more marked and appropriate them it has ever been be an intelligent description of him, or whoever knew anything about his real attributes. The trouble has always come from the utter impossibility of the finite to comprehend the Infinite." And this identical trouble will always be in

has created a clever and unprincipled Devil to induce men to sin, so that the Lord may have the supreme satisfaction

of punishing his children. In other words, it is claimed, in substance, that God gave man a code of laws with severe penalties, which He surely knew that through weakness and ignorance man would violate, in order that He might have the pleasure of punishing him for not doing better than he knew

"They all must err who have to feel their way As bats that fly at noon; for what are

But creatures of the night, dragged forth by day Who needs must stumble, and with stammering steps Spell out the paths in syllables of

This cruel and unnatural idea of God's justice is fast becoming obsolete. It cannot much longer withstand the higher intelligence which the world has evolved, and it must be soon entirely abandoned.

There is another notion which cannumber of men, a number of years ago, among the Jews, and freely communi-cated to them his will and pleasure, and shipped a Delty, which has been wholly that we must depend wholly upon the testimony of those men for our knowlsentiment. As such thought and sentiedge of Delty and his works. Strange ment has changed continually, so have it is that men have actually believed the supposed attributes of delty such fiction. How any professed relig-changed in human contemplation. It is not very long ago when a goodly congregation in the face, when promulportion of the human family assumed gating such nonsense, without laugh-

> That Infinite Power inspires men to fore in the history of the world. noblest Roman of them all," the gifted Tully, once used these truthful words: "There never, therefore, was a great man, without divine inspiration."

Another one of the driveling notions the elective of appointing power.

Because of this wolul neglect in the their following with them, to the supercrises of wisdom in this respect, the port of these who left that they had no spiritualists are held in great disrepute alternative, but were forced to appeal by the more intelligent, cultared and to a civil tribuzal for justice on a morality; then Spiritualism, which emitted and the course, it will be men; and who, according to religious tions concerning the proper kind in the course, it will be men; and who, according to religious tions concerning the proper kind in the course, it will be men; and who, according to religious tions concerning the proper kind in the course, it will be men; and who, according to religious tions concerning the proper kind in the course, it will be men; and who, according to religious tions concerning the proper kind numbered among the religious tions concerning the proper kind numbered among the religious tions concerning the proper kind numbered among the religious tions concerning to religious tion

in the human mind.

The Christian hell is another won der, but as its lurid fires are now almost extinguished, it is remembered as one of the most transparent follies that ever had an abiding place upon the earth.

So, one after another of the institutions of the man-made religions of the world have been weighed in the balance of common sense and common humanty and have been found sadly wanting. They have strutted their brief hour upon the stage of incarnate life, and will soon be banished from the earth. But there is a higher and nobler be

lief intrenching itself in the hearts and minds of men, which teaches that God is another name for Infinite Power which is ever in touch with all of the children of men; that such power is all in all, "Too wise to err and too good to be unkind;" that the world is advancing satisfactorily along the paths of progress, and that in the last analysis everything works together for good.

When the soul shall be released from vance to that higher plane of existence on the other side of the border line of death, it will be able to solve the riddle of human existence. Then the emanci pated soul will have a better apprecia tion of the Infinite Power-God.

"When we have found him worthy of our love. Tried by our poor hearts and not be-

fore; He must be truer than the truest friend. A father better than the best of sires; Kinder than she who bore us, though

CARL C. POPE. Black River Falls, Wis.

BOOK REVIEW.

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DIET NOT NOT EVAPORATE.

New York, Dec. 11.-[Special.]-In one of the parlors or the Martha Washington hotel. December 11: Miss Mar tha Craig told an audience of fifty wo men' and three bald-headed men that death was a mistake, that after a while, when we all get educated up to the point at which she has arrived by scientific research, it will be an easy matter to do away with death altogether.

in the first place she said death usual ly brought sorrow to the relatives of the person who died. That was one reason

"We are all full of vibrations," she "The entire, world—the universe is made up of these vibrations and when we can by constant study attain the thought that will control these vibrations then we will be able to dissolve ourselves at will and there will be no such thing as death. Everything is evoluting. . Confesses to 2,000 Years.

"I am sure I was on this earth. 2,000 years ago. In fact I have met people who told me they met me 2,000 years ago, and I expect to be here 2,000 years from now. "After getting through several col-

leges and studying science for fifteen years I have arrived at the conclusion that Newton's theory of gravitation is entirely wrong. It is no attraction that pulls things down to earth, it is propulsion that pushes them down. It was while naking this discovery that I found out that death was a mistake. We ought to draw in sufficient electric flame to dissolve our bodies. I believe in reincarnation. I've lived in this world before, and I'm going to When I go I'll come back again. surrounded by a flame of fire. That's your destiny. You can begin to get

Soul Greater Than Heat.

ready any time you make up your mind

We all know that if we put a dead body into a cylinder in the crematory it disappears entirely. That is done by heat. Heat is only a fourth-rate power, when we know that the immortal soul is greater than heat, we ought to know that when we learn to control this power we can do away with death."

FIVE SPIRITUAL POETS.

Illustrating Their Views on an Important Subject, as Given in Light, London.

"Spiritual Ideality in Dante, Milton, Klopstock, Goethe, and Mickiewicz," is the title of a series of lectures delivered at Milan in 1903, by Signor Pietro Raveggi, one of the editors of "Luce These lectures are intended as examples of study of modern literature, with a view to tracing "how the flame of spiritual ideality shines forth in the works of nearly all the great exponents of the dream of human demption upon earth.

The first lecture is on "the Dante of Poland," Adam Micklewicz, who was born in 1798, and began to write in

Like Dante, he presents manifold aspects, for in his work we meet with the prophet, the mystic, the politician, the. supreme artist, with all the passions inherent in these gifts. His second series of poems reach a high pitch of patriotic ideality, and are dominated by impulses from the spiritual world, which, he affirms, exerts a powerful influence on earthly destinies. In one

place he says: Brother! your spirit has taken flight it wanders in a distant country. Per-haps it reads the future in the skies opened to it alone; perhaps it confers small, the editors strong and weak, with its familiar spirit friends, who narrate to it what they have learnt among the stars. How strange your eyes look! The pupils shine with flame, out the tell nothing, they no longer ask anything. The spirit has left them, and they glow like camp-fires quitted by an army, silently, and in the shadow of night, to go upon a distant expedition. Before the fires are out, the army will have returned to camp."

Having been appointed to a professorship at the College de France, he introduced into his lectures on literature a discourse "on the influence of great spirits on the destinies of our material world," in which he proclaimed his be-

"Inspiration will always prove to a man of candid mind the existence of that invisible and mysterious world, which the Christian accepts as a dogma and to which the philosophy of consciousness is always irresistibly brought back by logic itself."

Almost the same conclusion, says Signor Raveggi, at which numerous great scientists have since arrived, yet this termination of his course of lectures led to the suppression of his professorship by the French Government.

In the second lecture, Signor Raveggroups together the "Poets of the Celestial Vision,"-Dante, Milton, and Klopstock, representing them all as being under the potent influence of an exalted sense of love. Of Dante he says: 'We consider him as an Initiate of

the Hidden Wisdom, for in all his writings we find traces of the constant study that he devoted to it. . . Only an Milate could attain to such sublime visions of the soul. . . The vision of the "Divina Commedia" is perfect in its ensemble; the three stages eternal death, of expiation, and of a life of bliss beyond all conception of time and space, which awaits the fully spiritualized soul, are therein reproduced with such truth of portrayal and such precision of language as are only nossible to an exalted spirit, favored and

nided by invisible powers."

After aliuding to Milton's political career and subsequent blindness, Signor Raveggi says:

"But in the night the cast-off and per secuted poet was visited by a celestial woman, so he asserted, who came down to dictate to him his immortal

As Milton reminds us of Dante, so does Klonstock owe his inspiration to Milton, for it was by reading ."Paradise Lost" that he conceived the idea of presenting his Fatherland with a poem t less worthy, and outlined the scheme

of the "Messiah." Signor Raveggi says: 'The Celestial Vision, as presented by all three great poets, closes with the joys of heaven, in token that the human soul must ever continue to hope, in spite of all the suffering and the painful trials which it will have to encounter. The starry heavens, the mysterious voices which come from the Invis ible, are there to promise joys ineffable after the long and dolorous course of explation which it is the soul's destiny

to traverse." In his third lecture, devoted to Goethe, Signor Raveggi compares Goethe with Kant, as representing the poetical and ilosophical sides of the same es rential conception, yet coming to the '79 pages of racy reading. Price 25 cts.

FALSE IMPRESSIONS CORRECTED.

The Points of Light Are in the Vitreous Humor of the Eye,

I see mention in The Progressive Thinker that certain persons see "points of light," with their natural eyes, by looking vacantly in the air, that are motile. Yes, I observed it when a boy. Father also had noticed it, and said one was lazy when they could see "Larrie" Best seen to look out of window in

snow. Born a previsionist and philosophical early cognized principles, sought scientific solutions, religious and psychic things; read the bible through at 14

and chemistry etc. I advocated the microhe origin of disease when a young man, having a small microscope; and I constructed an eightfoot telescope. I proved the double why it should be wiped out. Instead amplification of the microscope before of dying, folks ought to just evaporate that of Professor Gates, and the late 5. M. Baldwin, originator world's arbitration, of Washington, D. C., had the account published in the City Post. No mortal eye can see the atom, but clairvoyance can, as I have seen—they are round, and in constant motion,

standing each other off a little ways. But those "points of light" are not single atoms or cosmic entities—but deceptive reflective appearance of the motile amoebic animalculae in the vitreous humor of the eye, like sparks, or glisten on the eye-ball, for spangles of

light. I invented Ophthalmoscope to one's own retina. All who ever saw the movements of microbes, recognize the same in the reflective eye microbe "points of light. It's a beautiful sight to see the blood circulate in a frog's foot, see the corpuscles going in single file through the capillaries-and I have seen the same in one capillary that comes in view, like the "Larrie,"

or "points of light." Professor Loeb has given out a deception, that he mixes salt and ammonia, and produces animal life—ha! ha! purposely deceiving or ignorant. Years ago I did the same. The gas hubbles. through microscope, look very life-like The criticised will please excuse, and if they, or any, will send stamp, I will eend further (printed) proof DR. WILLIAMS.

Cherryvale, Kansas.

The Cause in Columbus, Ohio.

After three months' work in the sea-

son, I wish to say that Spiritualism is well to the front in this city. The West Side Church is busy and well patronized, using mostly local talent Recently Miss More has opened in a hall where the phenomena plays a great part. At the Sixth street church everything is hooming. The audiences on an average are excellent and nothing but the philosophy is put forth. We have organized a Ladies' Auxiliary board: it attends to the social side of things, and a better band of willing and efficient workers cannot be found. They have been having socials every two which have increased in popularity until the three spacious parlors are taxed to their utmost. At these socials a nice unch is served, and games of different kinds indulged in; the last one was an oyster supper which was a great success. Now the ladies are going to wait until the holiday season is over, and then will commence again Jan. 19.

We are finding that these ladies have helped greatly in a financial way the working board of the church. One of the young men of the church is now getting ready a special programme for New Year's eve, which is to be a musical treat. Thus we hope to sing the old year out and the new one in.

We feel the season of 1905 and 6, is to be one of the best in the history of the church, simply because all feel to do their part. Spiritualism is here to stay, to grow

and lift humanity. All we need is practical common sense work and teachings. leaving all bickerings and fads to the bats and owls.

Thus to all the workers, great and

gressive Thinker, we of Columbus send greetings and compliments of the sea ELIZABETH HARLOW.

A CANDID CONFESSION.

often think if I were rich of how I'd help the poor, Of how I'd have both food and clother

delivered at the door Of some poor fellow who was sick and friendless as a rat. And how I'd go about all day perform

ing stunts like that. But when I seriously reflect on what fail to do. (And possibly this selfsame thing may

nave occurred to you), Unto myself I must admit, although the thought doth sting,

If I were rich the chances are I wouldn't do a thing. -Louisville Courier-Journal.

same conclusion in the end, and says Nor would it be otherwise for while in Kant the contemplative spirit of his people had leaped to the highest spec ulations of Pure Reason, it had also shown a glimpse of the possibility of a bigher reason, above all human under standing, postulating the existence of another world more substantial and less illusory than our own! So in Goethe this same contemplative spirit . . .

turned, in the light of a transcendenta faith, towards the vision of that spir itual immortality of the entity which logically must end."

Such a poem as "Faust" shows, in the opinion of Signor Raveggi, that the poet was inspired, and must have had ac quaintance, even if unconsciously, with the invisible world, from which proceed the influences which produce all great poetry. From this world Dante, Aeschylus, Milton, Shakespeare and Victor Hugo, like Goethe, drew their images; their inspiration was "unconscious converse with the world of souls," therefore the calmness with which such

minds regard death is not surprising. Goethe one day remarked to his friend Eckermann, that at seventy-five years of age one cannot help sometimes thinking of death. He continued:

"This thought leaves me perfectly calm, because I have the firm convic tion that our spirit is absolutely indestructible in essence, and that it con tinues active from eternity to eternity. It is like the sun, which only seems to our mortal eyes to disappear; for in reality it only hides itself from us in appearance, and proceeds on its course to illumine other eyes, which look eagerly for its coming."

Goethe was so firmly convinced of the immortality of his spirit that, speaking of Nature, he affirmed: "Life is her most beautiful conception, and death is but the device that she employs for he multiplication of life!"

"Continuity of Life a Cosmic Truth By Prof. Wm. M. Lockwood. The work f a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. "Spiritual Fire Crackers, Bible Chest-nuts-and Political Pin Points." By J. S. Harrington. A pamphlet containing PHYSICAL PHENOMENA

Not the Work of Spirits of the Lower Conditions of Spirit Life.

To the Editor:—The Progressive Thinker of December 9 contains an article entitled "Physical: Phenomena The Work of Spirits Who Belong to the Lower Conditions of Spirit Life," by James L. Dow, of Kansas, which is cer tailly a libel upon our loved arisen ones, and we can well say with Pope, "Some wicked wits have libeled all the fair."

Where is the human being who has been called upon to part with some of the dearest loved ones, and who have found that physical death does not mean annihilation, and who, in their great love for those left behind, wish to apprise them of the fact which shall help them to sustain their so-thought loss, and who, known in their earth-life to have lived very spiritual lives, can any one dare think them low, because the great bond of love brings them to their loved ones to sympathize with and sustain and encourage while appearing as beautiful as any angel (of course minus wings) can be-is there any one so callous as to suppose they come from low planes? I positively repudlate such an imputation, and so would any rational mortal who had been blessed with a visit of the spiritualized arisen one, as I have been. The law of attraction holds good, especially where the strong deep and tender love of a mother is concerned, also brother, and intimate friends, and numerous others who were advanced; thinkers, spiritually unfolded but not avowed Spiritualists. It would certainly be contrary to the law of nature to think such would tarry on a low plane any length of time after transition; rather consider it as their power over matter.

PLEASANT EXPERIENCES.

Will C, Hodge Writes of Work and Occurrences During His Stay In Seattle, Wash.

The present writing finds me once more enjoying the hospitality of oldtime friends and under the sunny skies

The change is a very pleasant one from the rains and fogs of the Puget Sound country, to-day being as perfect as any day in June in the eastern states, leaving San Diego in May, six weeks were spent among the Oakland friends comprising the Psychic Society, which was regularly ministered unto by Mrs. Lillie during her residence in San Francisco.

July 14 found me upon the "Grand Old Pacific," bound for Edgewood camp Wash., where I remained until August 24. then to Seattle for a visit with friends until the opening of the tall and winter campaign of the Seattle society, beginning with the first Sunday of September. My engagement of three months with this society has been one of continued satisfaction, and I never have served a better or more harmoni ous society. Our audiences, both afternoon and evening have been all that any one could wish for, both as regards quality and numbers, and in no place of my solourning has there been more interest manifested among investiga tors as well as Spiritualists.

My work was supplemented with messages by Mrs. Ross, who is an ex-cellent medium, and right here let me again go on record as an advocate of mediumship and full believer in every phase of the phenomena from the rap to the full form materialization, and to again reiterate that the philosophy and phenomena must go hand in hand as each is the complement of the other, and without which we can have no Spiritualism, but I insist upon straight goods without the aid of blue-books and toggery, and am in favor of continuing the effort to separate the wheat from the chaff. All the talk about injuring the cause by exposing the frauds and fakes which infest our ranks is the

and intelligent people are not turned from us on that account, but are all the more attracted to our philosophy as they find a disposition on the part of Spiritualists to weed out the incompe tents and undesirable elements which

have disgraced us entirely too long.

Thanks to The Progressive Thinker that stands firmly for honesty and decency, demanding a new deal all along the line, and for a presentation of our facts and philosophy that shall com mand the attention and respect of all upright and intelligent peaple regard less of the particular tag or label they

may wear. Things are coming our way, for there has never been a time when there was more earnest inquiry among the masses in regard to the claims of Spiritualism ipan at the present time. Several auxiliary meetings to the main society are held in Seattle, one conducted by Mrs. Swan and Mrs. Lapworth, another by Mrs. Chassee, and still another by Mrs.

Flora Heckman. In all these meetings there is no strife for supremacy, each doing their work in their own way and all united for the common good. clety is fortunate in having in the person of Waiter A. Hall, a man who is upto-date, a medium himself, kind but firm and demanding honesty and integrity, and who can be depended upon to do the right thing and carry out any contract he may make

There was a pleasant break in the regular program, Sunday, Nov. 12, as Mrs. R. S. Lillie, who was on her way home from the annual meeting of the N. S. A., was induced to stop over and occupy the platform on that date. It is hardly necessary to state that she gave two fine discourses to the edification of all concerned. It becomes my duty, however, to state that President Hall. who usually is a very sincere and honest man, put up a job on the regular speaker by inducing him to remain at last Monday evening of his stay promising to call at eight o'clock and take him to see the elephant as he is supposed to exist in Seattle.

As the hour arrived, a gentle rap was heard upon my door, and upon opening the same was found Brother Hall, accompanied by thirty five of the friends and members of the society who had succeeded in springing a genuine surprise upon your scribe as they came with good things to satisfy the needs of the physical man and, upon entering the parlors of Dr. Mrs. M. L Louden, there were found numerous small tables with accompanying chairs which gave the impression that games were to be the order of the evening, and never did an evening pass more

pleasantly. A fine recitation by Mrs. Lucille Kenworthy, teacher of music and elocution. was followed by a speech from Presi dent Hall, highly commendatory of the humble efforts of your scribe during his sojourn in Seattle, closing with the presentation of a fine signet ring which e was requested to wear as a token of esteem and in momory of the occasion Well, I was for the moment all broken up and speechless, but after making such response as my feelings al lowed: other short speeches followed

when it was suggested that we hear

from the spirit friends. Esther Thomas

UNIQUE HYPNOSIS EXEMPLIFIED. THE HEALTH OF SPIRITUALISTS.

"Men of Good Repute," Says the Lincoln (Neb.) News, "Get Their Necks Bowed to Wed Women of Revolting Habits,"

It is amusing to a skeptic to enounter the frequent dayms of susceptble people that women hypnotize men into marrying them, or vice versa. A Boston bride is the latest claimant for the distinction. She declares that she was hypnotized into gerting Married. The claim is a suspicious one unless we are willing to admit that hundreds of otherwise unaccountable imatches due to infatuation are results of hypnosis. It is hard to understand how a man, even if he may have the power, would hypnotize a woftian into marry-ing him unless he entertained a passion for her, and if he really has such a passion and the power of hypnotism he ought to be able to hypnotize her into a state of contentment or submission

One can look about him almost any day and discover instances of this unique class of hypnosis. Men of good repute get their necks bowed to wed vomen of revolting habits, and women of irreproachable character become infatuated with known rakes and roues. The souls of old and decrepit women yearn for the conjugal companionship of boys fit only to be their sons, or may nap their grandsons.

Every day the recognized proprieties, by which the niceties and harmonies of f conjugal life are measured, are disdained. Must we attribute it to hypnosis? A case could be cited wherein a woman of fifty, always heretofore in-dustrious and frugal, is bent on getting rid of her old life partner to marry a man of thirty-six, much of whose time has been spent in jail for drunkenness Has he hypnotized her? It hardly cems probable, inasmuch as he was never before known-to have been able to hypnotize anyone even into buying him a drink

CHRISTMAS ECHOES.

When the yule-log cheerfully burns, Reflecting its rays on the hearth, Diffusing its warmth and brightness Inspiring our hearts with its mirth So my heart is touched with gladness And a cadence of music sweet. Thrills my heart with cheering notes

As I welcome the friends I meet. The song that is sweetly trilling, And stirring the pulses within, Is only an echo borne back Through ages that have long grown

Yet the air is still resounding With the Christmas carols of old, And the hearts of nations are touched When again the story is told.

And a picture, pathetic-strange, Of a man, a woman and child, Grouped together by Love divine, Untouched by the world-undefiled-Arises from out the vista, w
Of the centuries long, long past; And we still behold the reflection, Its miraculous spell has cast.

But the theme most sacred to me Is the thought that children are glad; would that no sorrow should come To make e'en one little heart sad. would the whole world might, rejoice And the refrain of every song, Re-echo the joyous measure in the hearts of the passing throng.

And the picture I hold most dear Are the smiling faces Tsee, AR. Upon which are plainly critten The glad look of expectancy in And my heart grown strangely tender Toward every creature of earth. With a love of divinest worth

Thus I herald a Merry Christmas, To all nations everywhere; And my heart brims over with love, For love is the theme of my prayer. Let the bells ring out their gladness, Let their chimes re-echo again. 'fill earth shall resound the glad cry:

Peace on earth, good will to all men. CONNA MAY MORRIS.

ELIAS HOWE'S DREAM.

And the Remarkable Results Tha Flowed Therefrom.

Elias Howe almost beggared himself before he discovered where the eye of the needle of a sewing machine should be located. It is probable that there are very few persons who know how it came about. His original idea was to follow the model of the ordinary needle. and have the eye at the heel. It never occurred to him that it should be placed near the point, and he might have failed altogether if he had not dreamed he was building a sewing machine for a savage king in a strange country. Just as in his actual waking experience he was rather perplexed about the needle's eye. He thought the king gave him twenty-four hours to complete the machine and make it sew. If not finished in that time, death was to be the punishment. Howe worked and worked, and puzzled and puzzled, and finally cave it up. Then he thought he was aken out to be executed. He notice that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and while the inventor was begging for time he awoke. It was 4 o'clock in the morning. He jumped out of bed, ran to his workshop, and by nine: a needle with an eye at the point had been rudely modeled. After that it was This is the true story of an important incident in the invention of the sewing machine.—Bombay Guard ian.

Bosley being called upont declared she was too full (just after supper) for the use of the invisible intelligences but, in normal condition responded in a brief speech replete with kind expression of appreciation and good wishes for my

One of the Red Men, through the instrumentality of Mrs. Flora Heckman gave me kindly greetings, while spirit John Gray through the wlips igt Mrs. Erin Mary Chassee, gavarme a messag filled with hope and cheer, and proph ecy of future usefulness, before depart

ing to the invisible expression of life. Thus closed my labors among the good people of Seattle, whose many expressions of kindness and appreciation made my stay among them one of the most pleasant periods of my life. I am now located for a time in the pleasant home of Mr. and Mrs. J. J. slohnson Tenth avenue, East Oakland, and while here will serve the Psychic Soclety, beginning my work, Sunday, Dec. 10. My general health is excel-lent and never have I enjoyed the work more than in the past year. Again let me say, that in spite of all the drawbacks, differences of opinion and the discussions prompted by The Progressive Thinker, Spiritualism is in the ascendancy and things are coming our WILL C. HODGE.

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

1100

Spiritualism Conducive to Health, Says

Mr. Gilbertson.

Writing in the Herald of the Golden Age, Mr. Laurence Gilbertson controverts the popular superstition that the study of Spiritualism is injurious and dangerous. He affirms that the whole history of the Spiritualist movement refutes the suggestion that "moral, mental or physical collapse" results from the practice of holding intercourse with spirit people, Mr. Gilbertson

says:
"The present editor of Light, Mr. Dawson Rogers, who is also president of the London Spiritualist Ailiance, and has been almost a lifelong adept in spirit ual research, is over eighty years of age. Dr. Alfred Russel Wallace, the collaborateur of Darwin, and another ifelong Spiritualist, is eighty-two; and half-a-dozen other octogenarians come readily to mind. Sir William Crookes the founder of Scientific Spiritualism thirty years ago, is seventy-three; the Rev. J. Page Hopps, a life-long teacher of Spiritualism on the line of Christian ethics, is seventy-one; and Professor W. F. Barrett, one of the founders of the Society for Psychical Research, is sixty-one.

"These are all men of distinction in the world of science, literature, or religion. Their soundness of body and brain, and purity of soul, are above reproach; and there are hundreds more less known but equally good witnesses to the fallacy of attributing debility of any kind to communion with 'the un-seen, or investigation into the truths which it has to unfold."—Light, London, England.

A GOOD EXAMPLE.

A Progressive Lyceum Started at Parkland, Pa.

Realizing the great good such work might do, it has long-been one of my dearest hopes to start a lyceum at this beautiful rural spot which for nearly thirteen years has been my home. And when a mother would say to me: Why don't you start a lyceum? 1 would send my children to you," my answer would be: "It will yet come about but the time is not yet, ripe." Meanwhile I have been going to school to unseen teachers who find their greatest happiness in helping others to help

Wise ones teach: 'Tis not by control they would reach Other hearts, but in the Christ spirit they preach:

"Come and let us together reason," And to appeal to Man's divinity is no

With the aid of a few earnest friends of progress this baby lyceum materialized on Sunday, the 29th of October, 1905, and I can but feel that it is here to grow and thrive, and tulfill a high At the regular monthly meeting of

our camp association, held in Philadelphia in November, brief report of our work in this line was read by the writer, and highly endorsed by the society, and a unanimous vote of thanks extended to the workers. It having been previously announced that a progressive lyceum would be

started at Floral Heights, on Sunday, October 29, 1905 at 2:30, twenty-five included old and young, manifested their interest in this work by being present. .The meeting was conducted by beth M. Fish, who stated that the obect in starting a progressive lyceum at Parkland was for the spiritual, mental and physical unfoldment of the individual; that these must all work in unison if we would develop the harmonial man -the harmonial woman-which should be our highest aim.

The names of twenty-three-eight adults and fifteen children—were en-rolled as members. As emblems of our purpose, each member was presented with a badge consisting of a white chrysanthemum with golden heart, and a spray of green.

Miss E. Marie Prettyman, who will be an able assistant in this work, was introduced and spoke of her great interest in the lyceum, and her willingness to aid in every possible way. She also started a class in calisthenics.

The Progressive Lyceum, published by John W. Ring, national superintendent of Lyceum Work, and Tuttle's Lyceum Guide will be used.

Two beautiful silk flags, presented by Mrs. Elizabeth Doll, and used at the first Spiritualist lyceum ever held in Philadelphia, were used in draping the windows. Many bouquets of choice. fragrant flowers were scattered over the room.

On Sunday, Nov. 12, the following were unanimously chosen to take charge of this work for the coming year: Conductor, Miss Elizabeth M. Fish: Guardian, Miss E. Marie Pretty-Secretary and treasurer, Mrs. Zilla H. Prettyman: Musical Director. Mrs. Elizabeth Haslam.

Mrs Lydia R. Chase is leader of the adult class, and for the present. Miss Elizabeth M. Fish has charge of the children.

It is our earnest desire to make each session entertaining as well as instructive, that our lyceum may be a joyful happy place for the unfoldment of the latent powers of each individual: that each one may come to know the real worth of Spiritualism, and so grow into noble men and women: to inculcate into the young only that which will inspire to higher, more noble living. for truly Spiritualism in its purity is

the religion of a right every day living. I, too, say with John W. Ring, National Superintendent of Lyceum Work, This lyceum work is a great work.' and my heartfelt prayer is to be worthy of the trust. If we but put our souls into this

work we must be enthused with the mover of the spirit; then may we cooperate with the higher influences who will aid us to higher, still higher inspirations to crown our work with success. Then in coming years, when on the annals of time fair, beautiful Park land is recorded as one of the shining lights, our lyceum may take an honored place as one of the aids in bringing about this desired result. There is a growing interest in our

lyceum which is very encouraging Thirteen more names have been enrolled. Next summer when the people come out from the city of Philadelphia and take possession of their cottages, we hope to make a good showing. classes have recently been formed for the children, with Mrs. Liela C. Greenlee in charge of the sec-ELIZABETH M. FISH. ond. Floral Heights, Parkland, Eden P.O., Pa

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CALLS FOR AN EXPLANATION.

An inquiry Directed to Dr, J. M. Peebles,

It is not to provoke any controversy that I make the following inquiry. While we all enjoy the diversified writings of Dr. Peebles, we do not consider him, nor any other writers, nor any of the various Bibles extant as infallible The pens of some of our best writers sometimes slip-at least, so it seems to

In the issue of The Progressive Thinker of Nov. 25 in an able and impressive article by Dr. Peebles, there appears this passage, "for some of the leading exponents of spiritism advocate the sad doctrine that all human beings do not, or will not, consciously exist hereafter." While I do not profess to have read

all the Spiritualist, or spiritist litera-ture of the past, though I have read much, and always have a preference for that which comes from an intelligent inhabitant of the spirit spheres, yet I have really not read anything outside of the writings and teachings of the Adventists, that would even indirectly teach such a discouraging dogma as a future existence for only a part of the human race. In all good-will, with frank confession of admiration for the Doctor's writings, I call upon him for an explanation of the statement above made. DR. H. A. CROSS.

BRIGHT POINTS OF LIGHT. Are They Caused by Floating Sub-

stance on the Retina?

To the Editor:-If you will give me space I will give my views about the bright spots or "points," as they have been termed. Brother Lee tells about seeing them floating and dodging about in the sunshine. I, too, have seen these bright little particles in the atmosphere when the sun shined. In No. 833 of The Progressive Think-

Josephine Remingion mentions floating particles cast out in the atmosphere in front of the vision, and taking form in various ways as little globules and rings, etc. I, too, have all my life, been annoyed by these specks before my eyes, having a clear white or watery ransparency, and by casting the vision quickly unwards they were there at once, and while then holding the vision at that angle, they could be noticed sinking down toward the ground until they were out of sight beneath the eye lids. As soon as the vision was again cast upwards they were standing out before it again to sink down while the focus of the eye was held at that angle of elevation. I think in my case, at least, these spots were caused by some floating substance in or on the retina or are minute substances somewhere about the sight of the eye, and must be of a liquid form, the vision magnifying and projecting them out before the eye in space. This has always been my idea in my own case, as they bothered me in seeing sometimes. I have always been afflicted with weak eyes, and I find that as age grows on me, they are becoming darker and less transparent than formerly they were in younger

years, which is in keeping with the con-sequent failing of sight. There is another experience I wish to mention, and this I can not account for in any way traceable to any defect of the eye. It commenced about fifteen years ago while living at Grand Rapids, Mich., at the commencement of my development of spiritual sight. I first would see an instant flash of light, as it appeared to be, like the old-fashioned lightning bug, and resembled it as cearly as possible, coming and going in a flash. After a year or so it changed to blue, a blue of the most beautiful color, appearing and disappearing instantly and not more than an inch two in size. It appeared day or night with the same brightness, often at my side, on any object that I might be looking at, or in the space about me. It always gives me a sense of pleasure at seeing it. I do not see it now as enon is, I cannot say, but I do know it is no physical defect of the sight; it must be spirit. D. SIBERT. Oakland, Cal.

WELL-KNOWN TRAVELING MAN.

Mr. G. A. Ledford, Spends Thanksgiv ing in Charlotte-Remembers the Unfortunate-Many Gifts Made.

Mr. George A. Ledford, of the H. E. Bucklin Company, Chicago, Ill., is one of the most popular of the many traveling men who visit Charlotte. His terri tory is North Carolina with a part of South Carolina and Georgia. The is worthy of note that Mr. Ledford has been with the same concern and traveling the same territory for the past 19 years, a record of which few can boast For years past it has been Mr. Ledford's custom to spend Thanksgiving Day in Rutherfordton. This year, how ever, he decided to dine with his good friend, Col. H. C. Eccles, at the Buford

He arrived in the city several days ago

and is still here.

One of the first things that Mr. Ledford did on Thanksgiving morning was to order a number of turkeys and these he dispatched to the various charitable institutions of the city. them he sent other delicacies, such as celery, etc. Meeting one of the city police on the street he called him and turned over some money which he desired should be given to the poor. It is reported that other donations were made the aggregate value of which amounted to cuite a neat little sum. It is needless to add that many hearts were made glad by the gifts of this well known traveling man. It is a pleasure to have such visit Charlotte and hope is expressed that every Thanksgiving day may see Mr. Ledford a guest in the city.—Daily Observer, Charlotte, N. C.

GREATNESS.

The world looks up at him with envious Who rules where millions yield obe dience; Whose word is final and whose will is

law. Who in his purple apes Omnipotence. The world looks up at him with flatter-And lauds him for the vastness of his state:

And for his heaps of treasure calls him wise. And for his army's triumphs calls him great. But wiser than the one who rules is he

Who gives to them that hew and sow and glean The knowledge that the souls of men are free. That pomp is vain, that bigotry is

mean. . And greater than the leaders whose commands' Bring triumphs to their arms are they who teach

That dignity may be in calloused hands, That what is right for all is just for each. -S. E. Klaer.

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THE STORY OF JEHOVAH.

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If Christian readers would critically examine the holy book they present as the inspired "Word of God," and fully comprehend what is taught, is it not probable they would cease to claim it is inerrant? else admit themselves idol'

Will the reader take the Old Testament in hand, and kindly read for himself, unaided by priestly sophistry, what is clearly taught in regard to the Hebrew Jahvah, every time occurring where the translators used Lord, save four times, when it is rendered Jehovah. It may be well to mention, in passing, the Hebrew Elohim is unifomly translated God, though it is a plural noun, and should have been rendered Gods, to agree with the original.

Open to Exodus 25: The first nine verses are devoted to instructions how to build the tabernacle, otherwise tent, in which, verse 8, "I [the Lord] may dwell." Instead of the boundless universe for a dwelling and filling every part of it with his presence, he wanted

The next fourteen verses give instructions how to make an ark, he, the nifies a box or chest. It was to be adorned with two cherubs of beaten gold with outstretched wings. Above the cherubs was to be placed a mercy seat. Then, verse 22:

"And there I [the Lord, otherwise Je hovah or Jahvah] will meet with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in mandment unto the children of Israel."

Now as we have the direction of the Lord how the ark, alias box and appendages, were to be built, let us pass to chapter 37, where an account is given of its building.

This ark, on the cover of which were the cherubs, doubtless suggested to Joseph Smith, the Mormon prophet, his "peeping stone" which placed in his hat enabled him to translate the inscriptions on his pretended gold plates from which the Mormon Bible.

When new, or vexatious questions arose Moses visited the Lord who was seated between the cherubs on the mercy seat, and inquired of him what he should do in the premises. Numbers 9:8 is an illustration of this communing with Jehovah:

"And Moses said unto them, 'Stand still, and I will see what the Lord will command concerning you." It is not necessary to detain the

reader with an account of the war propensities of this Lord, Jehovah or Jahvah, with his instructions to "smite every made with a two-edged sword," and "thou shalt save alive nothing that breatheth." This command to exterminate the people of Palestine, extended to the Amorites, the Canaanites. the Perizzites the Hevites and the Jebusites, the latter occupying the city since known as Jerusalem. See Deuteronomy 20: 13, 16, 17. Beautiful women among the captives desired, were saved on special occasions, one tenth of whom were the Lord's share, whom the priests claimed as his representatives.

"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but ut-terly destroyed all that breathed, as the Lord God of Israel commanded."-Joshua 10:40.

But don't leave this subject yet. The best is to follow:

Chapter 4 of I. Samuel relates how Israel went out against the Philistines, and were smitten by them. Having implicit trust in this Lord who dwelt in the ark, so on the direction of the elders, they brought forth "the Lord of hosts which dwelleth between the cherubims," verse 8. "And when the ark of the covenant of the Lord came into camp, all Israel shouted with a great shout, so the earth rang again." Verse

10. "And the Philistines fought, and

Israel was smitten," and "the ark of

the Lord was taken."
Thus Jahwah, "the Lord," fell into the hands of the Phillstines, so "The glory departed from Israel, because the

Chapter 5, I. Samuel, tells the sympa-

thetic reader that the Philistines re moved the ark of God, carrying it to Ashdod, and set it up in the house of Dagon and by his side. Dagon was the Philistine's fish god,

having the face and arms of a man, with the tail of a fish; but he was no match for Jahwah, trusting to the truthfulness of the inspired penman, for he says, verse 3:

"When they [the Philistines] arose early on the morrow, behold Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again." The next morning Dagon was found

again failen to the ground, with his head, and hands cut off, only the stump remaining. Then the ark of God was removed to

Gath, but the Lord smote the men of the city with emerods. Removed from Gath to Ekron "the ark of God" frightened the people, so they determined to send his belligerent majesty, the Lord, in a box, to his own place, so he should not slay the people. Seven months, according to chapter

6. I. Samuel, the ark of the Lord remained with the Philistines, then it was thought advisable to return this cap tured Lord in a box to Israel with presents. So they made a new cart, put jewels of gold in a coffer, tied two milch cows to the cart, shutting up their calves at home: then they laid the ark of the Lord on the cart. took a straight line for the camp of Joshua, lowing as they went, turning neither to the right nor left until they came into the field of Joshua, where

there was a great stone. "And the Lord smote the men of Bethshemesh, because they had looked into the ark of the Lord, fifty thousand and three score and ten men; and the people lamented because the Lord had smitten many of the people with a great slaughter."

Thus far we have followed the Bible account in regard to the Lord. Unlike the God we adore, whose home is every where, this Jehovah of the Jews, who dwelt in a box, was carried on the shoulders of men from camp to camp, was hauled over the country by cows and was noted as a successful warrior God, who boasted, Joshua 22:13-

"I have given you [Israel] a land for which you did not labor, and cities ye built not, and ye dwell in them; of the vineyards and olive yards which ye planted not, ye eat." He should have boasted in the same breath, that he had slaughtered "all that breathed," but

after all his powers failed him:
"The Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had charlots of iron." Judges 1:19.

This is why the Jews were limited to the fastnesses of the Libanian mountains, never in possession of the coast, because the people there were able to successfully resist the thieving maraud ers who usurped the uplands.

Christians, we again beg of you to drop this feeble, fighting and turbulent Jew God, Jahvah, out of your liturgy, your hymns and your sacred books, and enthrone Infinite Intelligence, Eternal Goodness, and Limitless Power, and adopt a God worthy the progressive age in which we live. The Progressive Thinker will join you in adoration of such a God, but the heathen idol God,

Next week we will cite Bible authority to prove this Jew Lord came from Egypt; then we shall show he had a brother whose name appeared on the monuments as his equal; that he became a murderer; his name was effaced, and he became generally hated. and it is probable he is now doing service as his Satanic majesty, the

A Merry Christmas.

While we may not hold the accepted join with them in the ideal of making it a day of good cheer, good wishes, and Lord, was to occupy. The word ark sig- kindly beneficence manifested in helpful ways.

Kind thoughts expressed in words or in gifts that incite good feeling and gladness of heart, work happy results in the mentality of both giver and receiver. Their tendency is toward the betterment of humanity in happiness and goodness.

We have no fear that the mythical Santa Claus will work harm to any child-however implicitly believed to be a veritable reality. Much of the happiness of children comes from the natural element of wonder in their mental faculties, and Santa Clans, though a mythical personage, excites both their wonder and their love.

Much of a child's child-life is spent in Wonderland-much of child happiness is found in that realm in which it is child nature to roam. The sober realities of prosy earth-life will soon enough crowd out the happy thoughts that pertain to the Wonder World of childhood. Let the children have their Santa Claus-with all the good things thereto

pertaining. For the old children-grown to wo manhood and manhood, Christmas may also come as a benediction, in mutual

well-wishing and in mental and spiritual helpfulness. While the children are made happy with toys, playthings, and the various things that delight the child heart older people may be made happy with

other expressions of kind feeling and

good will. Just for instance: How many friend might be made glad every week during a whole year, with a gift of a year's subscription for The Progressive Thinker. Is it not worth thinking of? And if you would wish to make Santa Claus' benefaction still more valuable. there are the premium books at slight

The soul feast of good things embod ied in The Progressive Thinker and the premium books cannot be excelled or equaled elsewhere at the same cost.

What is Love?

Humanity is governed by thought, ac-

tive or positive effect—that is, materially or spiritually.

The materiality of thought is intemperance; of action is selfishness; of

feeling is hate. of action humanity; of feeling is sym

The materiality or animalism of the creative force is lust; and the spirituality thereof is love.

Victory for Spiritualists!

WORDS OF APPRECIATION.

Mrs. Maud Chesbro in a Court of Justice Establishes an Important Precedent That Will Be Received With Applause by All Spiritualists.

To the Editor: - Your favor of the 1st at hand. The encouraging words you have sent have always fallen ike healing balm upon wounded hearts during our contest in the courts for four years to obtain for mediums who are THE MINISTERS OF SPIRITUAL. ISM EQUAL RIGHTS BEFORE THE OTHER SYSTEMS OF RELIGIOUS

The substantial proof of the interest Los Angeles, Cal.

untary donation of twenty-five dollars to apply on expense incurred in secur ing this final decision of Judge Austin in the Police Court of this city, who ruled that PRIVATE BUSINESS READ-INGS FORM A PART OF THE SERV-ICE in the performance of our duty to the religious organization of which we are pastors. For this kind and gener-ous consideration there are no words that can express our united personal thanks, or his will prove to be seed sown in good ground which will return, though after many days, many fold.

Again we thank you and remain a ever, your friends. G. E. AND MRS. MAUD CHESBRO.

Trouble Brewing In Iowa.

DO SPIRITUALISTS

Are Asked to Explain Their Work.

practicing a like profession must secure that of any other scientific movement that of any other scientific movement that was conducted in the city. question that is confronting the city the present time.

ton to Davenport to aid her in the work kind, and that it was as far from for

The police department was notified a few days ago that a meeting was to be held at Mrs. Henderson's rooms and sent an officer there to make an investi-

The result was that Mrs. Henderson and her companionship were asked to come to the chief's office the next morning to explain the details of the work. Nothing was done at that time but the matter was further taken up by the police department and the case was to have come up this morning. In the meantime Mrs. Henderson and Mrs. Gifford had engaged Attorney C. H. Murphy to represent them and as Mr. Murphy was busy at the court house the case was postponed until a week from to-day. The chief states that in the meantime the matter will be investigated and legal advice will be secured but a religious movement. to see whether the work carried on by the two women comes under the ban when they have no license.

The ordinance, which it is thought Mrs. Henderson and Mrs. Gifford have violated, provides that clairvoyants, to say mediums, fortune tellers, etc., must pro-cure a license of the city clerk, at a cost of \$10 for one day, \$25 for one week, \$50 for one month, or \$100 for one

The ordinance does not name Spirit the Mississippi Valley Spiritualistic nalists, specifically, but it is claimed Association and the Ladies Auxiliary. The case is one that will be watched

a reading for which a charge is usually

NEED A LICENSE? Mrs. Henderson and Mrs. Gifford were seen this morning in regard to Question Brought Before City Govern. the question and denied emphatically ment of Davenport, Iowa—Mrs. Sarah J. Henderson and Mrs. Kittle Cifford to that of fortune telling or clairvoyant-J. Henderson and Mrs. Kittle Gifford ism. They claimed that there could be no possible construction of the ordi-Whether or not the ordinance which nance that would include them and states that clairvoyants and people were firm in their statement that they

Mrs. Gifford stated that she had a liofficers and the police department at cense the same as any clergyman, and he present time. that she was authorized to perform

The question arose when Mrs. Sarah marriages, preach, or do any kind of K. Henderson, who resides in the religious work that a clergyman had South Putnam block at Second and the power to do. She stated also that Brady streets, invited Mrs. Kittle Gif- the work that she carried on was nothford, a well-known Spiritualist of Clin- ing more than a spiritual work of this

> lous movement in the city. In support of her statement Mrs. Gifford produced her certificate from the Rising Sun Spiritual Mission of Chicago, one of the largest institutions of its kind in the west.

tune telling and the like as any relig-

She stated also that she was a mem ber of Golden Rule Spiritual Society. the Ladies' Union, which is a like institution, the Mississippi Valley Spirit-ualists Society, the Philosophical Spiritual Society of Clinton, the Band of Silent Aid, a philanthropic Society of Chicago, and the Ladies' Auxiliary of the Rising Sun Spiritualistic Society of Chicago.

Mrs. Gifford stated that she had been connected with all of these institutions in an active way, and that never had her work been regarded as anything

She closed her remarks by emphasizing the statement that she did not deal in love affairs or anything of a like na-ture and did not consider her work anything of a fortune telling character.

Mrs. Henderson had much the same to say in regard to her work, and stated that as evidence that she had been recognized in the Spiritualistic movement throughout the country she had been admitted to membership in the National Spiritualistic Association,

that it is so broad that the letter of the Trie case is dre that will be watched ordinance includes them. With interest, is it is one that will establish a precedent not only in Davenbe ascertained the women were holding port but throughout other cities in the a reading for which a charge is usually state as, so far as can be ascertained, made, and that this is what is included the question has never arisen before.—

SOME TRENCHANT THOUGHTS.

Spirits Not Guided by Earthly Time in Communications-Unexpected Visitations Said to Be Due to Absence of Measurement by Days and Hours in Other Realm. To the person endeavoring [as se

orth in the Record-Herald] to satisfy himself regarding the truth of the phe nomena of modern spiritism there i ever one great stumbling-block, and that is expressed by the word cond Knowing himself to be open-minded

unprejudiced and earnestly desirous of knowledge, he cannot understand, unti after much—very much—experience why he cannot have the proofs in the way that he assumes such should b given. He is ever puzzled by the fac that when he does receive anything it is so entirely different from that which he had mentally formulated and expected that he at times will not only doubt the phenomena, but doubt himself, to say nothing of doubting the medium, in cor nection with whom the phenomena may have occurred. Herein is where the seeker so often

errs, and condemns that which he doe not understand, to the detriment of himself and to the prejudice of spirit friends, who are endeavoring as est they can under the natural laws that govern the manifestations to give proof to him in this life of their indi vidual existence and ability to be known from the realm of spirit life.

If everything occurred as I might an ticipate, then I should question the truth of that given. But in actual phenomena, in real spirit work of proo among mortals, I am inclined to accept from the experience that I have had, the proposition that it is ever the unexpect ed that are the real proofs.

There is so much to be considered in this that from the standpoint of a mortal it is quite difficult to present what one has learned of the laws that govsuch laws do exist and spirits must do their work under such laws just the same as we work in this life.

Forget Element of Time.

I have learned that the spirit condiion of life is more intense than mortal life; and that the element of time, as we know and measure time, is soon for used. Events are the marks by which eternity is measured in that realm. Consequently in communications where earthly time is given to satisfy a query of the mortal, it is rare that the time given for a future occurrence is accu

I am sure this is understandable when we stop to think of the basis of measurement of time in earth life. It is wholly based upon the revolution of the earth upon its axis, making for us day and night, which divisions are again emphatically divided into hours and minutes; in addition to the journey of the earth around the sun, which is divided by days, weeks and months; each revolution added to those recorded before making our data of years. This, so important with us in our daily planning, is of no influence in the spirit realm. It does not exist. Therefore it is not reasonable to expect accuracy of earthly time in spirit communications.

It is true there are some spirits who seem to make a special study of this mortal measurement in relation to events in their own realm, and give astonishingly accurate prophecies marked by earthly time, but these are rare. In earth life we have astronomers who do a similar thing, but the mass of humanity are not astronomers-not by any

means, nor are the mass of spirits.

My experience is that those in spirit remember their earth conditions, fheir sorrow and despair, when some dear one dies, and under that emotional memory are over-eager to be known to the dear ones left behind, and so reck not of accuracy always, provided they can find the way that will satisfy the they will still live, are still themselves and live more intensely than ever.

But the man who can only comprehend a material fact—the Thomases—cannot understand how intangible beings can possibly make themselves known by any evidence that will be tangible to the five recognized material senses.

I will take his own material basis and see how far I can use that in presenting the thoughts I wish to express. It is several decades since physiologists became aware of a force generated by the mere action of living. That is to say that a recognized force that can be proved by delicate instruments loes emanate from the human body. The same emanates from all forms of animal life. I am sure this will not be

disputed by anyone in this day. In later days it has been proved by the use of sensitive photographic plates, and otherwise, that this force called animal megnetism also gives light strong enough to produce evident material re-

This human force surrounds all hu man bodies as an aura, or personal at-mosphere. In theosophy that is so well known that sensitives of that cult will assert that they can diagnose the temperament of the individual by the color of the aura, as seen by the sensitive. The same assertion is made by some

Sees a Connecting Link.

Now I have it proved to my understanding that this aura is the connecting link between earth conditions and the realm of spirit. That into this spirits enter and so know of our acts and our spirit-house while in earth life, into which we receive our spirit friends, this spirit-house clean, that our friends may love to be with us.

Physiologists also assert that of the hundreds of millions in earth life at one time, there are no two alike. This we are sure is true. Hence, as no two are alike, there must be just that relative difference in the force emanating from each body. Consequently that marvelous battery—the human body—presents for the use of spirits just as many variants of force as there are bodies upon earth. Further, no human body is precisely the same for any two seconds of time:

It is this force that is used by spirits in their manifestations, and this does account for all of the varying phases of mediumship, all of the variations conditions, and why manifestations are never exactly duplicated. Bearing this knowledge in mind, the

seeker after proofs of immortality outside of his own organism will be more patient in his search and more careful n accusing others of wrong-doing. ERNEST HARDY.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisition to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra-

Surging Ahead!

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

WHAT I WANT FOR CHRISTMAS.

Trenchant Remarks by That Prince of Two Days in Boston Devoted to the Orators, Colonel Ingersoil.

If I had the power to produce exactly what I want for next Christmas, I would have all the kings and emperors

the people tiara, take off his sacred vestments, and

not infallible-but is just an ordinary

Italian. I would have all the cardinals, archbishops, bishops, priests and clergymen serve on one of its committees, he went admit they know nothing about theology, with the party that sided with the wonothing about hell or heaven, nothing about the destiny of he human race, land to attend the World's Anti-Slavery nothing about devils or ghosts, gods or angels.

I would have them tell all their "flocks" to think for themselves, to be with Lucretia Mott and the other exmanly men and womanly women, and to cluded women. He helped to organize do all in their power to increase the sum of human happiness. I would have all the professors in

colleges, all the teachers in schools of he said: every kind, including those in Sunday-"Until schools, agree that they would teach have not, by nature and destiny, the only what they know, that they would same common rights and interests as not palm off guesses as demonstrated

I would like to see the millionaires sense." unite and form a trust for the public

I would like to see a fair division of profits between capital and labor, so that the toiler could save enough to mingle a little June with the December of his life.

I would like to see an international court established in which to settle disputes between nations, so that armies could be disbanded and the great navies allowed to rust and rot in perfect

I would like to see the whole world free-free from injustice-free from superstition.

This will do for next Christmas. The following Christmas I may want more.

SATAN.

Methinks I hear an angel's voice Come whispering through the air; t bids me write, and then rejoice

And to the world declare, That if we wish to do our best To Christianize the world We might commence on Satan first, Who once from heaven was hurled.

If he was once an angel bright, And God so loved him then, t does not seem to be just right To banish him like men. And keep him out so long a time To wander through the earth. And charge him up with every crime From eternity to his birth.

To God for his reprieve, And show him our good will to-day, That he no longer grieve. God might relent, and think awhile Then send an order straight To Peter, with a pleasant smile

To unlock the Golden Gate.

And while we're at it, let us pray-

Then order him a golden crown, And kill the fatted calf, While all good spirits of renown Could dance, and sing, and laugh For one poor sinner thus redeemed Should cause us to rejoice. And honor him as one esteemed-

He'd hardly know our voice.

And when we meet him over there, He'll meet us with a smile, And his best parlor we may share And stay with him a while; Perhaps he'll have some holy wine And let us drink our fill And call us all his "Brother Mine," Which will be better still.

I don't think he is half so bad As some professors claim; He was never known to sass his dad, Nor call him a bad name. He needs our pity very much, For see what he's went through, The Russians cuss him and the Dutch

Have cursed him till he's blue.

"Handy Electrical Dictionary." practical handbook of reference, concal term or phrase. Price \$1.

WILLIAM LLOYD GARRISON.

Commemoration of His Birthday.

In Boston two days have just been devoted to the commemoration of the 100th anniversary of the birth of Willresign and allow the people to govern iam Lloyd Garrison, who is not only themselves. I would have all the nobility drop abolition of slavery, but on account of I would have all the nobility drop their titles and give their lands back to the people.

I would have the Pope throw away his Liberator," and in his public speeches, he always defended this doctrine, which admit that he is not acting for God-is in those days was more unpopular even than abolition. When the Anti-Slavery Association was split by the question whether a woman (Abby Kelley) might serve on one of its committees, he went men. After going all the way to Eng-Convention, he refused to take part in it because the women delegates were barred out, and he sat in the gallery the American Woman Suffrage Association, and was for a time its president. In a letter to one of his friends in 1871. "Until it can be shown that women

have not, by nature and destiny, the men-have not as much at stake in all not palm off guesses as demonstrated truths.

I would like to see all the politicians changed to statemen—to men who long to make their country great and free—

men—nave not as much at stars in all matters pertaining to an impartial administration of government as men—are not held to the same allegiance as men—and are not made amenable to to men who care more for public good the same penal laws, even to the exthan private gain—men who long to be tent of being hanged, as men—their right to the ballot and to equal partici-I would like to see all the editors of papers and magazines agree to print the truth and nothing but the truth to the truth and nothing but the truth, we savid all slander and misrepresentation, and to let the private affairs of the people alone.

I would like to see drunkenness and cratic professions that there is yet a prohibition both abolished.

I would like to see corporal punishlegally discrowned and outraged on acment done away with in every home, in count of natural and necessary distincevery school, in every asylum, reform- tion of sex, which alters nothing in reatory, and prison. Cruelty hardens and gard to moral obligations and duties, degrades, kindness reforms and en or to political rights and privileges, in the courts of justice and common

BRAIN ACTION IS ELECTRICAL.

California Physician Says Experiments on Steers Prove It.

San Francisco, Cal., Dec. 15.-Dr. Albert B. Atkins of this city says he has proved by an experiment made on a steer, that brain action is an electrical phenomenon. His theory has the support of Capt. L. D. Wildman of the United States signal corps, who assisted him in the experiment. The apparatus used consisted of two platinum electrodes connected with a long copper wire running to a very sensitive galvanometer. The electrodes were inserted into the lobes of the brain of a living

After the first quiver caused by the insertion of the platinum points the animal lay quiet, yet the needle of the galvanometer was deflected four points on the scale and remained so for nearly six minutes. Then the animal's throat was cut. Immediately the needle deflected nineteen points in the same direction. Then the needle gradually returned to its normal position.

As no battery was used, Dr. Atkins is of the opinion that the electrical current indicated on the galvanometer originated in the animal's brain; hi other words, that it was the brain action itself. Dr. Atkins previously has demonstrated that electrical force is developed in the lungs and heart of animals and in a recent paper he argued that the mystery of gravitation could only be solved by attributing it to elec-

trical action. "In fact," he declared, "the life principle itself is of electric origin.

A Prominent Spiritualist Passed to Spirit Life.

Mrs. Nora Hemesley (nee Batchelor), a bride of only a few months, passed to spirit life, Dec. 11, after a brief illness of acute pneumonia, at the age of 39 years. She leaves a husband and aged father and mother to mourn her loss, but their grief is lessened by the spirit-ual knowledge that there will be one more to welcome them on the other

The readers of The Progressive Thinker understand and know of her firm and unwavering belief in the truths of Spiritualism, and as a consequence, her transition could not be otherwise than all that could be desired. Her life was one of simplicity, and she did her work mostly for the and she did her work mostly for the advance of the cause she loved, by the use of her pen and the circulating of literature. Thus one more from our ranks has gone to the other shore, that she may welcome us there when we cross to the spiritual life beyond.

"In the World Celestial," by Dr. T. A. taining definitions of every used electicipful; Spiritually uplifting: Gloca

bound price \$1

IDA M. GARD.

additional expense

The combination constitutes the creative force or divine principle. Either may be exercised for a nega

The spirituality of thought is reason:

ARTHUR F. MILTON.

It Ought to Have a Million Circulation. We shall publish some time in Janu- of the leading lights in promoting the ary of the coming year a most remark- grand Truths of Spiritualism, will disable paper, grouping together excep- cuss this question—"A NAME TO tionally important matter that should CONJURE WITH,"illustrating the prevhave a world-wide circulation. We alence of fakes in the Spiritual and Inwill lead off with that remarkable lec- dustrial Flelds of Thought and Work.

dhism Was Transported to the West." No other Spiritualist paper on earth It is rich in facts and incidents, and it has reached the altitude of THE PROalone will be worth one collar to every GRESSIVE THINKER. This edition will be a MISSIONARY TO ILLUMI-

retary of the N. S. A., under the control No order received for less than ten

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of Spirit John Pierpont, will have copies. Stamps will be acceptable. something especially interesting to say Commence sending in your orders. of the BRIGHT AND DARK SPHERES You can furnish any number of differ-OF SPIRIT LIFE.

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ture by Colonel Ingersoll on THE This special edition will be valuable DEVIL. That will be followed by a throughout, and should be read by every

most extraordinary article by Baron Spiritualist in the land. Harden Hickey, illustrating the "Paral- We published one edition of The lels Between BUDDHIST AND CHRIS- Progressive Thinker that reached 150,-TIAN Stories, and Showing how Bud- 000. Another edition, 60,000.

Mrs. M. T. Longley, the efficient sec- NATE THE WORLD.

ent addresses, and the paper will be Mrs. Cora L. V. Richmond, another mailed to them. Write plainly. Good Christmas

In casting about for a Christmas Present for a relative or friend, we ask the special attention of the readers of The Progressive Thinker to our Catalogue work as we do ourselves. This aura is of Books. Nothing nicer and more useful could be chosen than a Book Full of Rich Thought—a feast for being true, it is well that we know it, and endeavor in every way to keep our the soul—a permanent good. Send in your orders at once and be on time with the gifts.

six years old, of 172 West 72d street, New York, as related in a late issue of born of parents who had brains enough the New York World, is what we set to guide him anight, there is hardly a down to do; but it seems impossible. He seems a child of nature. He has never heard of God; has never been The world should keep an eye on him, taught a prayer; does not believe in for he will teach it many a useful lessent with the children of the world should keep an eye on him, taught a prayer; does not believe in for he will teach it many a useful lessent with the child has been, and born of parents who had brains enough to guide him anight, there is hardly a doubt the unseen forces have the boy somewhat in their keeping. His future will be althrilled at a prayer; does not believe in for he will teach it many a useful lessent and the child has been, and born of parents who had brains enough to guide him anight, there is hardly a doubt the unseen forces have the boy somewhat in their keeping. His future will be althrilled at a parents of the child has been, and horn of parents who had brains enough to guide him anight, there is hardly a doubt the unseen forces have the boy somewhat in their keeping. His future will be althrilled at a parents of the child has been, and horn of parents who had brains enough to guide him anight, there is hardly a doubt the unseen forces have the boy somewhat in their keeping. His future will be althrilled at a parents of the child has been and had been and had been and had been an ever he and had been and had been an ever he and had been an ever he and had been an ever he and had been had been and had been an ever he and had been an ever he and had been had been ha

Santa Claus; does not read fairy sto. son. ries; never tasted cooked food; does as he pleases; lifts 50 pounds with either hand; visits the morgue with his father, views hundreds of dead bodies, is issued only truth. Over all wealth. not shocked, but expresses great sor- above any station, superior to the noble. row. His first toy was a human skull, the robed and crowned, rises the sin-

writer; was never the subject of corporeal punishment but once, and then "The Attainment of Womanly Beaudid not cry, but philosophized: "Some ty of Form and Features. The Cultiva-things are something, most things are tion of Personal Beauty, Based on Hyothing."

giene and Health Culture. By twenty
Odin is an inventor, and it would physicians and specialists. Edited by seem a very successful one in a small Albert Turner,"

A Precoclous and Godiess Child. but slender; fall-haired and blue-eyed: To abridge an abridged account of hates, generous to a fault, and keenly the wonderful boy Odin Adolph Thomas, alive to new impressions. six years old, of 172 West 72d street, Reared as the child has been, and

> y , idi A-Gem. From Ingersoll. "Sacred are the lips from which has

Of special interest way. He is reported to be well-built, and value. Price \$1.

The boy is an athlete, could swing on horizontal bars when ten months old, reads fluently; operates a type mask."

Are Thoughts Things?

A Lecture Delivered by Gapt. L. W. Billingsley. Attorney, before the New Psychology Glub, Lincoln, Neb.

There is an unseen world and invisible currents of jurious—pleasant or agreeable. thought and astral realities full of bright and beautiful things. The time will come with enlightenment, when many will have faith in the existence of these things, and faith in the simple means of attracting them, when they will fix their thoughts persistently on the bright side of life, and will cease to look upon the shady side. By our thoughts we can make our own heaven and hell."

one knows what composes electricity

force, gravitation, attraction, magnet-

go up against the impenetrable wall of

It is not wise to put a limitation on

man's tireless investigations and re

searches. Thousands of minds every

hour are sounding and dragging the

deeps of the unknown-and from time

brought up and made manifest to hu-

WITH SOME, IDEAS ARE ORGANIC.

They are creators as well as obsorb

ers of thought. Such persons try to live

up to their highest ideals, and in the

greatest variety of life and occupation.

When one has such inspiration and

mission in life he feels an urgent neces-

sity of bringing to himself all that is

best in the universe that he is able to

appropriate. He absorbs of spirit all

about him. He weaves into his spirit-

ual fibre, and gives it out again. col-

ored with his individuality. The flames

in a series of lamps may be of the same

character and color-but we have lights

of as different colors as there are

globes stained of different colors. So

in a series of individualized persons,

though each is fed of the same spirit,

"We can be creative and original as

we absorb of any thought and make its

expression original." We can assimi-

late thoughts of others with our own.

This is as it were an actual chemical

operation of unseen element. There is

a combination of other thoughts with

your own resulting in the formation of

a new element. The more unselfish

ind purer your own thought and m

tive, the greater the rapidity of such

combination, and the more original and

striking your thoughts. By such means

NE88.

selves elements and scientific factors

in such birth. The man who is steeped

No matter how high or useful the

thoughts of others may be, yet the con-

tinual absorption of predigested ideas.

ity. It does this by seeing and partici-

pating in many shades and kinds of life,

computing the movement of planets.

by great originality, we need to mingle

with many kinds of people in all man-

well as with the idle, poor and rich. If

all your ideas are borrowed or stolen

from others, then you will be a mental

patchwork, but if thoughts taken from

others are assimilated with your own,

you may form a beautiful and useful

and are called "innate ideas." These

mental mosaic.

The qualities of justice, unselfishness

are many thoughts born in you.

yet each reflects a peculiar light of his

manity.

The character and quality of one's | behind him-when the group is well thoughts experience a change by every fixed in his mind, the signal is given, person they associate with. In thought then the photograph takes the impress elements you are a different man each ion-the person and his three thoughtday, caused by the suggestions, infor- imaged friends, are distinctly taken in mation, experiences, material and other a group. This demonstrates that environments that come to you each thoughts are things, though invisible day. Each thing grafts on a quality or and intangible to mortal eye or touch shade of thought. Thoughts all spring | What that substance is that makes up from and rest in consciousness. A dead | thought, no one knows, any more than man has no thoughts because conrelousness has departed. Thoughts have spiritual chemicals that have at ism and many other things in nature. tractions or repulsions; positive and | We see the phenomena and manifestanegative affinities and combinations. tions in innumerable ways. We simply If your associations are with evil-minded persons, then you attract that kind the unknown-we will not say unknowsof elemental mind stuff, and through the, as agnostics say; for sometime man thought chemicalization with their's, may penetrate the mystery and know you too will become weighted down the essence of some of these things with their vicious thoughts.

THOUGHTS SHALL BE AS VARIED AS YOUR FOOD.

The old aphorism, "evil communications corrupt good manners" is founded to time treasures of knowledge are on truth. If our associates are pure, refined and intellectual, then we grow In the same mental qualities. Let a refined, pure woman come into the company of the degraded and all pass to a respectful recognition, with vice put in the background. Whatever weakens the mind weakens the body and enervates the power of thought. Many noble souls, through constant contact with spirits saturated with gross, lower natures are physically and mentally sick thereby. Innumerable people lose vigor of body and decay because they continually think over and over daily the same round of thoughts. Your thoughts should be varied as your food, otherwise you will have much unrest, uneasiness and other forms of bodily dis-

Thought is as much food for your FLirit, as bread is food for your body. One of the great causes of senility is looking back and dwelling on things of the past. To keep fresh, hopeful, buoyant and optimistic is to live resolutely in the eternal now, and not keep looking back. Some dried up mentally and physically old men, and women, are ever looking back into the past, and talking of what occurred years long ago-and measuring up things by the decayed and warped mental yardstick of the past.

HAPPINESS IS ALL A MATTER OF THOUGHT.

"I die daily," says Paul, by which we may infer that the thought of yesterday THE MAN STEEPED IN SELFISHis dead today, and thrown aside like a worn-out coat. We cast off old thoughts from our minds, and millions and other high ideals, are themof old cells each day from our bodies. Happiness is all a matter of thought. Some can be happy in a dungeon, while in selfishness and greed does not hesiothers will be miserable in a palace. tate to steal the ideas of others bodily. All impure thoughts are harmful to one | He knowingly appropriates the thoughts physically, mentally and spiritually; of others, without crediting them to they are rubbish, garbage, rags and car- their rightful owner, or with any credit. rion around the mental premises. Some He is a mental poacher from the men at times have given expression to thought estate of his superiors. But lofty sentiments like Robespierre and the time will come when he will find Mirabeau—yet most of the time were himself in a desert place, with no the entities of inordinate passions, de- chance to appropriate; dependent enfects and vices. They often soared to tirely on his own resources; then he cublime heights, yet their known lives will find himself poor and crippled in were low, groveling and coarse. All mentality; because the bad habit he intellect abounding in richness of formed, has dwarfed his faculties and thought and visions of grandeur and made him helpless by habitually approbeauty of life's possibilities, give ex- priating the property of others and pression to thoughts that harmonize branding it as his own—though he only with their plane of life. Take a man bas mental mayericks. like Emerson, Beecher, Gladstone, Talmage and others whose spirits were coulent with great thoughts: they had to give to the world those thoughts in begets a habit and desire that is enerrich profusion. They lived in a thought vating to the mind. The mind that is atmosphere far above the ordinary organized, balanced and harmonious, is spired by their thoughts. They all possessed what we call "magnetic influence"—that secret, intangible, invisible with pure motives, from cooking to attraction that one person has for others. Poets, artists, sculptors and orators work under such thought inspiration. We find the same secret attraction working in the world of business, ner of employment and professions, as and of all grades from the highest to the lowest.

THOUGHT FORMS OF STRENGTH HAVE:BEEN PHOTOGRAPHED.

We are all parts of a great whole in the mental world but we live on different levels. We live in an ocean of thought forms, thought elementals and thought stuff-from very crude mate. ORIGIN AND SOURCE OF THOUGHT. rial to strong and beautiful thought forms. Thought forms of strength rave been photographed repeatedly on themselves as to the origin and source delicate plates as easily as the X rays of thought. When we come into the and N rays are used. Scientific jourmals have in the last few years given that a child has a great store house of well authenticated accounts of many ready made thoughts which have been, such phenomena. This has been done in Paris, Washington and San Francis- are conceptions brought into the world co. These pictures have been taken in and form what is called the individualthis wise: A person, say of strong con- ity. So we have this stock of mentality centrating mental powers, takes a seat on hand, which readily unfolds and to be photographed—he makes in his gives outer manifestations. But no one mind an image, say of three friends, has as yet given the real beginning of one on his right, one on his left and one thought. It belongs to consciousness.

side, and are transitory. The mind is simply the instrument of him that knows or gets knowledge. We gain much knowledge of mind by watching an infant. It has sensations in response to feelings of pain or pleasure that precede any indication of intelligence. That is, it has vague sensations that precede definite cognitions. Through our adult mentality we are ever drawing mind stuff beneficial or in-

to the life side, whereas the mental and

physical bodies belong to the matter

There is a state of mind that strongly tends, if permanently kept to draw to you health, wealth and prosperity as well as happiness.

IT IS A MENTAL ATTITUDE

that is ever calm, serene, determined, persistent, self-composed, self-reliant but on some purpose bent, whose aim is lasting good, first to yourself, next to others. There is another attitude of mind, of worry, fear and suspicion that will drive prosperity, health and happiness from you. Calm demand will bring all good things in time. Impatlent demand will drive them away. Whatever you persistently think, you make. If you only think a thing for a second, you make it an unseen reality for a second. If you think of a thing for minutes, hours, days, months and years, you will in some way bring that reality to you in the physical world.

WHATEVER YOU THINK OF YOU ATTRACT

its like from the unseen current of realities. If a person thinks of any form of crime, that person will attract and draw to himself criminal realities from the unseen side of life. Persons who read from their daily papers ac counts of murders, scandals, burglaries, wars and accidents by land and sea are attracting to themselves unseen thought elementals of the same charac-"If you take a delight in reading of acts of burglars and thieves, you are the more likely to have burglars and thieves about you at your residence, because you are in the same kind of current of thought as that kind of people." If you think only a few seconds of something pleasant, agreeable, cheer ful and beautiful, you set in motion a force to bring some of this pleasure to you. "The longer you fix your mind upon a thing, be it good or evil, the more you make it an unseen reality.

Many people you know only think of what they will eat, wear, pleasure trips, how they will be housed, with furnishings and entertainments-they have no betterment of humanity, or their own intellectual or spiritual advancement: they drift along in that way from day to day, week to week, and year to year. In that mode of life, their mental forces rull a little while on one thing, then full a little on the next whim, fancy and caprice and abandon it. They remind you of a boat loosely moored knocking against shore rocks. Such people accomplish very little in life, and are generally well stocked with worry and ill health, as their intellectual diet consists of petty sensations, small gossip and newspaper trash, gathered from yellow journalism. Such people are fond of the drama depicting violence or emotional torture. A vast amount of spiritual and mental force is in this manner expended and evil thought elementals drawn to them which if expended in some useful and unselfish thought channel would bring them power, health and happiness.

INVISIBLE CURRENTS OF THOUGHT

There is an unseen world and invisble currents of thought and astral realities full of bright and beautiful things. The time will come with enlightenment, when many will have faith in the existence of these things, and faith in the simple means of attracting them, when they will fix their thoughts persistently on the bright side of life, and will cease to look upon the shady side. By our thoughts we can make our own heaven and hell. Constant contact with crime or misery of any kind, so that one's thoughts dwell on it much, will in time bring injurious mental and physical conditions; be it as jailor, keeper of insane, or feeder of paupers, the depressing and despondent thought currents of the inmates in time drag down all, somewhat in that zone of mentality. Nurses and doctors who continually have thoughts on sickness, will have sickness of their own Earnest students of the disease of insanity often go insane. Millions of minds that dwell intently in the thought currents of sickness, pain, misery, crime, worry and poverty, never fail to feel the injurious effect of such thought environments. It is every level. They were ever and anon in-daily increasing its output of original-cne's duty to bar out, as far as possible, all book, newspaper, conversation and sight suggestions of horror, evil and misery in life, and live in bright, hopeful and optimistic thought currents for To have our conceptions characterized they make deep impressions on body, mind and spirit.

THOUGHT AND THOUGHT ELE-

MENTALS. "The influence of thought and thought elementals is far reaching in many ways, even in matters that appear trivial to us." Do not forget the trite aphorism of the wise seer and magiand with your own individuality, then cian, "As a man thinketh in his heart so is he." You lose power by engaging with others in any conversation on a plane of motive and sentiment lower than your own, such as tattle, sarcasm, Very few people outside of the stufault finding, fretting, scolding, grievdents of psychology have concerned ing, slander, gossip and unwarranted incuiry into the affairs of others. All shades of jealousy, malice, envy, hate world we find after a very short time and anger are hurtful to both mind and body. These things if persisted in will bring you into the world of lil health and failure. Your possibilities of excellent health and success in your af-

> best thought currents, where the vibrations are harmonious and stimulat-It never pays to be much in the com-

> fairs are ever in the ascendant in the

Review of Passing Eyents.

BY HUDSON-TUTTLE, EDITOR-AT-LARGE, N. S. A.

Troy, N. Y., has in Rev. Bane, a survivor of the old-time belief in demonic obsession. He has atrong Bible grounds thereforg and yargely quotes the example of Jesus, whom he takes as a model for his exorcises. Rev. Bane is one of the positive, overbearing kind, who runs a mission in that city, as autumn leaves.

receiving liberal donations because he Jesus cast out devils and allowed labors for the poor. Lately he has received extensive ladvertising by the press, because he preached against ungodly ornaments and costly raiments classes, were not conspicutous for this but many were struck with conviction and showed their sincerity by throwing on the altar—that is giving to the preacher-what they had. Rings, brooches, etc., of gold and silver were given that when melted down gave a value of twenty-dollars, and hat ornaments of feathers, ribbons and fancy pins were freely bestowed. One woman gave her sixteen-dollar mourning worn for her husband—as too costly for one in her condition.

This giving has become a part of the conversion program. It is a revival of the ancient oriental belief in the intrinsic virtue of poverty and innate sinfulness of beauty of adornment.

But this is not the main theme of Revivalist Bane. He is a believer in demons, and in his own power to "cast them out." To a reporter he said:

"No one who believes the Scriptures can deny the fact that a person can be possessed by demons, I believe mons are all about is. I believe there are almost as many demons as there are people in the world, and any observing person can see these possessed persons almost any day. I do not know as there is much literature on the sub-ject. But I know that there are many who are suffering from this horrible possession or obsession, and I have nad some remarkable experiences along

that line.' Rev. Bane has not read some of the Rev. Bane has not read some of the given more than they had received, and recently published books supposed to his sympathy was aroused. He had be endorsed by Spiritualists, or he would have found himself discounted. What a refreshing book "Demonism of the Ages" would be to him! What nuts "The Great Psychological Crime!" He substantiates his belief by personal experience. The pastor of a Baptist church became ill, the doctors gave him ip to die, for they could not diagnose his case. As a last resort a conference

In Rev. Bane's words: "Among these ministers was Father Raymond, a venerable Baptist clergy-man. The conference over, the dying was prepared for anointing, which was to be done by Father Ray-mond. As soon as the aged pastor laid his hands on the minister's brow, the sick man's body began to contort. Father Raymond gazed on him for a moment, and then with a loud voice cried, 'I command you in the name of Jesus Christ to come out of this man." A fearful struggle ensued and the sick man lay quiet, and soon after went about his work thoroughly healed. The sick man was possessed by a demon without doubt.

His crowning expertence was with "seven devils." Seven is a mystical number. It is biblical. "Last spring I was working with a and of religious, workers. Suddenly band of religious. there seemed to come a frightful change over the meetings. Hardly one would occur where the services would go on smoothly without excitement. women would faint, men bark like dogs, hiss like snakes, and others shout and scream like madmen. of the workers was a girl, of finest religious character, a woman of strong principles, and a consecrated life; but one evening this girl also began to contort her body, to groan and cry, and ama convinced that she was possessed by a attention from "researchers." and the demon, and I began to labor with her. Psychical Society has not investigated Seven different times I commanded the evil spirit to come out from the girl, and those who heal by spirit power and seven times her body was con have pursued their quiet way and no vulsed by the egress of a demon. The fifth time, when the struggle was over, the demon entered another of my Christian workers, a great strong fellow of the highest religious character. For two hours this man lay like s corpse, with a face of ashen hue, and if the demon had not been exorcised he would have lived but a short time. After the seventh struggle the girl was herself once more.'

These demons, Rev. Bane says, are "supernatural spirits, who, finding persons susceptible to their influence, en-

ter such persons and possess them." It is a singular fact that in all his examples, it is good, Christian people who are "obsessed." The dear old Baptist The dear old Baptist minister and the girl of "finest religious character," are victims. Not an stance of anyone outside the church! It becomes an interesting subject of inquiry, what there is in religious characfer so inviting to demonic possession; What there is in revivals that brings herds of demons, to make those who

pany of despondent, reckless and purroseless people, for unless you are on your guard you will absorb their discouraged, undecided, purposeiess thoughts. If you are necessarily most indigent received the same attenthrown into such company, then beforehand you can put a thought shield about you by resolving intently for a moment that you will not absorb any you give a great deal of your thought and sympathy to those who are in a price on the miraculous. Setting no thought world below you, if you make sacred to sell, we doubt if any one who their troubles your troubles and their has demanded fees has been cares your cares, you leggen your drawing mind power and increase your enervating stock. For you mix optimism not suffered. and faith with their lack of faith and ressimism. You cripple your courage and force with their despondent indecision.

ARE LITERALLY BUILDING OUR MINDS WITH THOUGHT.

We are literally building our minds your mind a receptacle and not a creator. If you constantly accept thoughts from outside instead of forming within; and shrink from the blazoning reporter. if you go through life with your purposes and desires created by the thoughts of others, then your mind devotion and honesty of purpose, will become congested with second There is no "commercialism," in her hand creations and you will remain an undeveloped individual. It is only by persistent exercise of the mind faculties creatively, that the mind body can develop, and that the truly human evolution can proceed from life to life.

seek salvation "bark like dogs," "biss like snakes," and "shout and scream like madmen."

On the other hand, what keeps these lemons away from gatherings of scientists, and liberal thinkers? Never do they obtrude in Spiritual conventions or Paine celebrations, where it would be inferred they ought to be as plentifu

hem the delectable privilege of entering a herd of swine—with Bane they en-ter one of his "Christian workers." Would Rev. Bane have thought out his story, if he had not read of this mira ele? How much the Bible is responsible for!

Rev. Bane before going into the business of casting out devils should have a herd of swine ready, and not alow the devils to steal a march on him, and make choice of a "Christian."

He is influenced by one evangelist who makes the number of devils seven and hence contents himself with seven. Had he read the account of the other evangelists, he would have found that ber equal to the number of swine in the herd. Rev. Bane will have to tr again before his story equals his model. Felix Schelling-A Worthy Example.

Felix Schelling is a noted musician and composer. Many of his compositions have met with remarkable He is spiritual in character and all his life, of more than four score years, has lived and moved in an atmosphere above the affairs of ordinary men. After many years in this coun try, where he engaged in teaching and giving public entertainments, he re-turned to his early home in Switzerland where he is enjoying his declining days among the Alpine mountains which present to his fervent imagina lion their sublime beauties

He read of the work the National Spiritualists Association was engaged in to assist needy mediums who had been, all his life, too enrapt by his art to give time to making money and he found himself unable to give as he de sired.

And now I come to the point which cannot otherwise than be regarded as a most delightful instance of filial love this country telling her what he desired, and she to gratify her father, though not identified with the cause sent the five dollars he wished to contribute. Such a daughter is a treasure of whom a parent may be justly

True, the donation is not large, but the sympathy and appreciation of the objects and aims of the Association are measured only by his earnest spirit. The gifts of millions by the money kings are dwarfed in comparison.

In a letter accompanying the gift, he speaks of his wonderful preservation and remarkable endurance with the bicycle. Last May at a great festival of he Bicycle Union of Italy, held at Milan, with an attendance of 14,000, he received a silver medal over a host of

Magnetic or Spiritual Healing.

Healing has been an acknowledged edential of the religious teacher since thought of religion entered the mind of man. All the great and small religous systems present it as evidence of their divine source. To the Christian Scientist it is the sheet anchor of his faith. Christ was acknowledged as divine because he healed the sick.

Spiritualism is not an exception. its early years, "healing mediums" were efficient in making converts. The seemingly "miraculous" cures by Dr. Newton made thousands of believers.

Yet, and it is a remarkable fact, this ase of mediumship has received it. The thousands of magnetic healers, one has sought to record their manifestations or explain them. There are probably, many fraudulent healers, but no one has sought to expose them, and the public cannot by any credentials know the genuine from the false.

Yet healing is among the most common forms of the manifestations and has been and is an important factor in ameliorating suffering and making converts. That it is not more generally recognized, is because it is usually de veloped in the home circle, and make it a business. Whenever this is done there is usually waning or depart-ure of the power. While it must be admitted that the laborer is worthy of his hire, the most successful results of magnetic healing must come through devotion to the object, pure, unselfish love which prompts desire to assist others, without a thought of pecuniary recompense.

Such a magnetic healer is Margaret Coe of Norwalk, Ohio. For more than twenty years she has been before the public as a healer. Quiet, unassuming, and refined, without the least touch of the positive, assertive manners supessential to the magnetist, she comes into the presence of the sick like benediction. Wherever called by sickness she has attended and gave her tion as the wealthy. Sne never asks if she will be rewarded. Her reward is in the consciousness that she has alleviated the sufferings of others.

It would require a large volume to reof their thought. , This psychological cord even a part of the cures she has truth you should bear well in mind, if of these, to my personal knowledge. border on the miraculous. Setting no warded. Because of her helpfulness her patients have been generous, and although she gave all her time she has

There is no distinction among those who employ her. Her clients are of all beliefs or of no belief, and there is not the least prejudice expressed by the doctors of the various schools, in her home city. Recently she has, at the request of prominent physicians estab-lished a quiet sanitarium where they can send their patients whose illness is complicated or critical for her care. with thought each day. If you con She has gained this enviable position stantly make use of the predigested by the success of her practice. She thoughts of others, then you make of has not advertised, and her name has never appeared before in a Spiritual paper. She is one of the army of work ers who conscientiously do their duty

The key to her success is her wonderful spiritually endowed magnetism to which must be added her unselfish in her practice and so far from discrediting her, the physicians who become acquainted with her practice, give her un-

Prof. Edgar L. Larkins Hits Out With

qualified praise.

His Shillalah. Prof. Larkins is the observer of the lastrated, \$1.25.

Lowe Observatory, perched on Echo Mountain, California, he looks out through his mighty telescope across the abysses of space, and notes the revolution of the spheres. It is a sublime occupation and should more than any other spiritualize and uplift the mind.

Prof. Larkins, one of the most eminent astronomers of his time, gazes on the resplendent stellar systems, and seeing no footprint of the God of popu lar theology, refuses to see anything more than the confliction of forces With an intellectual endowment equal to the understanding of the laws of the universe, he would believe that he is simply a wave thrown up by those forces, to sink again into the great cur-

In an article in the English Mechanic of course written to please the mechanics of England, he attacks Spiritualism in a manner unique for a "scientist."

He says: "But another monster, so terrible that statesmen are beginning to tremble in its presence—Spiritualism—malignant hypnotism—is growing faster than any historic religion. Every town and city is infested with horrible mediums. Gold, in rapidly rolling streams, is flowing into their awful clutches. Our so cial state is being disturbed, while asylums for the insane are being filled to the doors. This horror will disrupt this great nation; the government is powerless to wine it out, because advantage is taken of that clause allowing freedom in religion."

It is not called for to make an argument against this frantic attack, which is, as every Spiritualist well knows. false, unjust and unworthy of being written by any one calling himself a scientist. Science is calm, impartial, slow to admit and slow to condemn. It is not true that "statesmen tremble" in the presence of Spiritualism.

Many of the greatest are Spiritualists It is not true that "asylums for the insane are being filled to the doors with Spiritualists.

It is not true that there is danger 'that the horror will disrupt this great nation."

The inference that this government desires to "wipe it out," but is restrained by the Constitution, is not true. There has been no demand made on the government to restrain Spiritualism. Prof. Larkins writes for the information of foreign readers. What idea would they form from this paragraph which is a distilled poisonous libel, sent out to prejudice and harm a cause of which the writer, by his own words, knows nothing.

I admire Prof. Larkin, I am gratified to write his name on my list of friends. The more am I bewildered by this paragraph which seems to rant of insanity and I doubtingly question: Has the ob server of Echo Mountain gazed and gazed until he has fallen under the malign influence of Saturn or the Dog We regret that Prof. Larkins has thus

expressed himself-regret not for the harm its publication may do the cause, but for himself. He may sometime in vestigate the phenomena, and if he does his honestly, he will have to change his views. It will not be pleasant for him to say: "That was all rot as I asserted in the days of my ignorance. HUDSON TUTTLE, Editor-at-Large N. S. A.

THE INFANT'S DREAM.

To the Editor: -"The Infant's Dream" send you is not of my composition, but is very old. I sung it when a little child, and am now at the advanced age of 69 years, so you see it would something new to most of the children of to-day. I think the sentiment is fine "The Infant's Dream" has a beautiful tune attached, and I would like to send that also, but don't just see how I can

accomplish it. MRS. SARAH E. TINKCOM. Franklinville, N. Y.

The Infant's Dream.

Oh, cradle me on thy knee, mamma, And sing in that holy strain,
'That soothed me last as you fondly

pressed My glowing cheeks to your loving For I saw a scene when I slumbered

That I fain would see again.

fancied I roamed in a wood, mamma, And rested me under a tree. When near me a butterfly flaunted with

pride. And I chased it away through the forest so wide But the night came on and I lost my

guide,
And I knew not what to do.

My heart grew sick with fear, mamma, And I loudly called for thee. When a white-robed maiden appeared

in the air. She flung back the curls of her golden hair. And she kissed me so sweetly, ere

was aware, Saying, Come, pretty babe, with me

My tears, and fears she soothed, mamma, And she led me far away,

Till we entered a door of a very dark tomb. And we passed through a long, long vault of gloom, And I opened my eyes in a land of

And a sky of endless day. And heavenly forms were there, mam-

And beautiful angels bright. They smiled when they saw me, but I was amazed,

And wandering around me gazed and While songs I heard, and sunny robes

All fair in that land of light. Do you mind when Sister Jane, mamma,

Lay dead not long ago. Oh, you gazed on that sad, but lovely wreck. With a full flood of woe that you could

not check. And your heart was so sore you wished it would break.

But it lived and you still sobbed on. But, oh, had you been with me, mainma, In the rounds of unknown care,

And seen what I saw, you ne'er would have cried. Though they laid Sister Jane in the grave when she died; blest was the blessed adorned like

a bride. And sweet sister Jane was there.

Now sing, for I fain would sleep, mamma, And dream as I dreamed before For sweet was my slumber and sound

was my rest. When my soul in the mansions of light was blest. And the world I would give, if the world I possessed Again that land to see.

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General Survey.

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

Carana a de la companya del companya de la companya del companya de la companya CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be the NAME AND ADDRESS OF THE lieving that the cause of truth can be WRITER SHOULD ACCOMPANY ALL lieving that the cause of truth can be WRITER SHOULD ACCOMPANY ALL best subserved thereby. Many of the MATTER, OF WHATEVER KIND, sentiments uttered in an article may 50 SENT TO THIS OFFICE. diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate to publish everything that comes to hand, however much we 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 about four compositors. That means rapid work and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on ne side of the paper. Please bear this in mind.

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with out giving the full name and address of not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE 'ARIOUS SPEAKERS SAY WILL OT SPACE SUFFICIENT FOR THAT JRPOSE.

We desire the work, "MORAL EDU DATION," by Prof. Joseph Rodes suchanan. Who has a copy?

R. Mitchell writes: "The Spiritualist c Church of the Student's of Nature, at Van Buren Hall, was well attended last Sunday evening, Mrs. M. Schupastor,, taking her subject "Elijah took the mantle and wrapped it together," spiritualizing this text brought out its spiritual meaning. Dr. L. C. Koehler, the assistant, with Sister McIntyre, Sister T. Malchike, gave us | Year and as much longer as we can prebeautiful demonstrations of spirit return, which was healing to the many sorrowing hearts."

The Vermont State Spiritualist Association will hold its next annual convention at Grand Army Hall, Montpelier, Vt., Friday, Saturday and Sunday, January 12, 13 and 14, 1906. The management have been fortunate in securing for the entire meeting W. J. Colville. Our well-known state speakers, Alonzo F. Hubbard, Mrs. Abbie Crossett, Mrs. Emma Paul, Mrs. Effie I. Chapman, and ll invited and it is expected they will be present. Mrs. Effie I. Webster-Chapman, one of the best test mediums on our platform, will be present the entire meeting and give spirit mes Eages at the different sessions of the convention. During the convention, test seances will be held by Mrs. Chanman, consisting of giving names and minute description of our friends passed to spirit life, proving to all, even the most doubtful, the great truth of immortality. To these seances a small admission fee will be charged to help defray expenses. The sessions of the convention will be interspersed with good music in charge of Mrs. Ella Roys. Mrs. Lula Allen, Organist. Entertainment at the Montpelier House, \$1.50 per day, perintendent. two in a room; \$2 per day, one in a room. Teams cared for at livery stable, rear of Montpelier House, 75c per day; ingle feed, 25 cents. S. N. Randolph, Vt., president; Don H. Chapman. Cambridge, Vt., chairman of board of managers; Miss Alma Leonard, East Calais, Vt., secretary,

Independent Church of Truth, corner 47th street and Grand Boulevard, as Professor Kershaw, a talented Hindoo several good mediums will assist Mrs. gentleman of Bombay, India, and late of Cooley in giving messages that evening, and several ten-minute speeches Russia, professor and instructor to Ph will be given by eloquent speakers. All D. class, will be with us every Sunday come and enjoy a spiritual New Year's afternoon this month and every meet

ing the first Spiritual church. This is a grand medium and a worthy worker my second engagement here. I found for our cause. You should hear him. the society in a prosperous condition | Services at 3 and 8 o'clock sharp. Good owing to the good work of Prof. Lock wood and the Rev. B. F. Austin. The local mediums have very kindly offered their assistance at all services during my two months' stay, and harmony prevails. Meetings are largely attended. Sunday evenings people are turned dience with intense interest to the last away, many standing during the whole He is to be with us again on January 14 away, many standing during the whole service. I will answer calls for funer- and perhaps for a number of Sundays als within a reasonable distance from to come. His subject for January 14 Buffalo. Friends may address me until will be 'The Origin of Man.' Mrs. E. J Feb. 1, at No. 204 York street, Buffalo, Hanson will be with us on Dec. 24. She

Mrs. E. Frame writes: "At our conference meeting at Hopkins' Hall, Sunday afternoon, the description of our future pround to know that one wno has dehomes and how built was so clearly ex-plained by our pastor, Mrs. Jeffery Bur-doing so well. Dances every Thursday land, aided by her spirit guides, that we night. On Dec. 27, an election of offi feel that all present must have been cers for the year will be held. All greatly benefited by the glorious truths members are requested to be present spoken to us. In the evening we were On January 3 we hold our third anniver greatly comforted by the assurance of sary banquet. Members are allowed to the great joy it brought to our spirit invite one or more of their friends." friends to be able to bring tidings of peace and good will to all. This assur- Cal.: ance was given to us in answer to the about Henry Slade in the papers. Why question, 'Are our spirit friends bene-

fited by returning to us? be held at the home of Mrs. M. A. Price, 612 5th street N. W. Mr. Walter P.

Elizabeth street to 931 Park avenue, proof of immortality by enabling our near Kedzie avenue. Telephone Ogden dear ones to come to us, and prove they "043 "Parkside."

A ministrate from Arthrope

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO **ANONYMOUS** COMMUNICATIONS.

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 Satur day morning. Bear this in mind.

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

The Bazaar of the Church of the Soul conducted by the Band of Harmony last Thursday (Dec. 7) was a great cess. Full particulars will be given in the next report of the Band of Harmony, when all the returns will be in. The lunches served were excellent, and too much credit cannot be given to the refreshment committee.

V. L. Capwell writes from 106 Wainut street, Dorranceton, Pa.: "I am deeply interested in the discussion of the 'Points of Light' as observed by a number of your readers. I have always seen them in various forms, until my eyes were opened to spirit truths. I shall be writer. The items of those who do pleased to correspond with anyone interested along this line, as I believe it is ground work upon which much of mesmeric phenomena rests. This subject alone is worth many times the cost of your splendid paper."

Dr. Adam Clark, a profound linguist, historian, and Biblical scholar, one of the leading authorities among Methodist clergymen, after having investigated Spiritualism, says: "I believe there is a supernatural and spiritual world which human spirits both good and bad live in a state of consciousness. I believe that any of these spirits may, according to the order of God in the law OT BE PUBLISHED, AS WE HAVE of their place of residence, have intercourse with this world and become vis-ible to mortals." What do Methodists think about this opinion of their greatest authority on Biblical exegesis?

Mrs. N. C. Selbrede writes from Billings, Mont.: Mr. Harry Moore and Mrs Eva McCoy have served the First Spirit ualist Church of Billings for the pas two months, and made a great many converts through their earnest efforts to teach the grand and noble truths of Spiritualism. Mr. Moore will now serve the First Spiritualist Society of Seattle for the coming three months, and return to Billings on his way east next spring, while Mrs. McCoy will remain with the Billings society until the New vail on her to stay with us.'

D. Sibert writes from Oakland, Cal.: "There is a man here who is dealing in those twenty-four bogus tricks to imi tate the phenomena of mediumship, at a dollar a piece. I met him the other day and he said he was exposing Spirit ualism and when I asked for his meaning I soon found out that it was the same old graft that that firm in Chicago was working a few years ago when you showed it up in The Progressive

Thinker."
Mrs. H. L. Lichtig writes: "The Sun flower Club held one of the most inter esting business meetings, Dec. 12, since its inception. One of the most important matters to be acted upon was the starting of a children's lyceum. A committee was appointed to visit the different Spiritual societies in the city and invite their co-operation in this matter; Mrs. A. W. Bloom and Mrs. Dr. Webb to visit the North Side societies; Mrs. J. Staner Adams and Mrs. J. R. Francis to visit the societies of the West Side; Mrs. Henrietta Lichtig and Mrs. O. B. Wilson the societies of the South Side. Mrs. Lichtig was appointed superintendent of the lyceum work and Mrs. Jennie Adams, assistant su-

W. J. Elmo writes: "Truth seekers are having a feast in the way or good lectures, tests and messages at Spiritual Alliance meetings, Vincennes Hall, 3514 Vincennes avenue, corne Cottage Grove avenue. The winter's program is first-class. Mrs. Elmo is enjoying good health and giving some Dec. 31 will be a gala evening at the remarkably fine tests and messages at each afternoon and evening meeting. the Oriental College of St. Petersburg, ing next month. Prof. F. M. Snarren-Mrs. Amanda Coffman writes: "Deberger, inspirational speaker will be cember finds me in Buffalo, N. Y., serv-with us Dec. 17, in the evening. He is

> music, plenty of tests and messages. Eva L. Stewart writes: "The subject that was handled by Dr. C. S. Tisdale before the Hyde Park Occult Society last Sunday evening, 'The Crowning Giory of Man,' was fine and held his au always draws a good house. Mrs. O. B. Wilson gave messages and all were recognized. Our society feels very

Theresa Doane writes from Berkeley "Of late one sees a good deal should this be? Are Spiritualists like others, and not value their mediums E. R. Fielding writes from Washing until they have passed over? There ton, D. C., "The election of officers will are to day living other mediums, good ones, who are struggling along trying to 612 5th street N. W. Mr. Walter P. exist. They will some day pass out; Williams was the speaker for the Temple League, Sunday, Dec. 3; Mrs. Ripple papers. My boy once said: "If people was the message bearer. Mr. and Mrs. Itad any good things to say of each Gco. W. Kates who are serving the other, they should not wait until they First Spiritualist Church in Washing were gone but say it now, and while ton, D. C., for the months of Nowember they were with us." Our mediums and December, are open for engage should be surrounded with our love, ments after the 31st. Address 702 H and they should be provided for alreet N. W." ways. This one step, in my opinion Mrs. H. S. Slosson, the well known would help the cause of Spiritualism medium, has removed from 10 South very much. Our mediums give us the

Mrs. Laura G. Fixen sends the following: "The City of Light Assembly at Lily Dale, N. Y., will hold its sessions next season from July 13 to Sept. 2. Arrangements have been made for the ablest speakers, finest singers, and hest music they have ever had, and it promises to be a most successful season. There will be a special Woman's, Peace, Press, Temperance, Labor and Young People's Day, when some of the ablest orators in the country will be heard. Special low excursion rates

The Veteran Spiritualists of Chicago

railroads."

mittee.

will hold a Social Reunion and Camp-Fire at Vincennes Hall, 3514 Vincennes avenue, corner Cottage. Grove avenue, Wednesday, January 10, 1906. The programme of music, personal experiences reminiscences, messages and fun will open at 2 p. m, and taps sound at mid-night. Old-time workers, as guests of honor will be entertained by the later Volunteers in our ranks. No door fee or collection, will be taken. Contribu-tions of substantial eatables are solicted-tea, coffee, sugar, bread and meat are as desirable as cake. Retresh ments without cost to the guests will be served from 5:30 to 7 p. m. Come! You cannot afford to miss this occasion Take Cottage Grove avenue cars, or any route that transfers to the 35th street line. Send provisions to the hall before 3 p. m. Mrs. O. B. Wilson, No. 6

47th street, chairman of general com-

E. L. Cranston writes from Long Beach, Cal.: "We have held meetings in Odd Fellows' hall every Sunday night since August 1. Hon W. T. Hutchins, an ex-Congregational minister of Springfield, Mass., has been our speaker most of the time. He believes, like some other earnest souls, in placing our Spiritualism on a foundation which will build in our lives a more noble man and womanhood. That the religion which is to make an impression on the twentieth century mentality, means something more than mere pinning our faith on ancient traditions. It will mean striking off the shackles which hamper the body as well as the soul in order it may have a fit temple to dwell in. It means more than to merely visit with our departed friends and ask for business pointer or two; it means building up a great system of thought and action which shall make men and women better and happier and show a high standard of moral conduct to

Mrs. F. E. Bonney writes from Conneaut, Ohio: "The Conneaut society has been enjoying the ministrations of Mrs. Elizabeth Schauss of Toledo, Ohio, since the first of October, and hoped to retain her services through the winter; but for various reasons, it has become necessary for her to return home for the present. The society reluctantly granted leave of absence, with the expressed desire that it may be made possible for her to return soon. Mrs. Schauss has made many warm friends ful work and unselfish devotion to the cause of Spiritualism. We are glad to note that the high character of her work is recognized wherever she goes. Her lectures are replete with thought and characterized by a spiritual clear ness and power that makes strong appeal to all earnest souls who are seeking the truth."

those who are ignorantly condemning

The ladies of the club ask the co-operation of every Spiritualist in Chicago in this work. Too long have we been feeding the adults on tests and allowing the poor children to go hungry for knowledge, and this band of earnes workers are going to look out for the children now. Chicago, the second city in the United States, wants the largest and best lyceum, and we want every Spiritualist's child in this city and all their neighbor's children they can induce to come with them to be with us in this work. We hope to have arrangements completed so we can begin our work with the new year.

Tuesday, Dec. 26, from 2 to 5 p. m.,

the club gives another of its famous tea parties. This may be the last one for some time, so everybody come and bring your friends." Captain Geo. W. Walrond of Denver.

Colo., one of the oldest workers for the cause of Spiritualism, is just recovering from a very serious attack of nervous, mental and physical prostration with heart failure complications. The trouble was brought on through verwork and increased brain strain. We are glad he is likely again to resume his personal duties, for he has been an earnest, zealous and conscientious worker for forty-years or more. Mrs. Minnie Lambert, who received great benefit from the Psychic Circle. writes: "Dear Spiritualists, we should all stand together in the beautiful belief that our loved ones can return and communicate with us, and that there is a future life before us where we can go on doing good. Let us do our best to help each other and to learn all we can. I know our dear ones can make their presence known to us, for I have felt my sister with me, who died two years ago. I have also seen a brother, who passed on twenty-one years ago."

Aaron Smick writes from Decatur Ill.: "We have with us this month the old and well tried lecturer and test medium Frank T. Ripley, who is filling our hall with some of our best citizens. His lectures under control of his guides are fine, and his tests are marvelous. Bro Ripley comes here under the auspices of the Spiritual Science Society of Deca tur. It is the first time our co-worker has been in this part of the state, and can assure you that we are highly pleased to have been able to secure the services of such an able and fearless worker in the cause of truth."

Carl Carpenter writes from Tustin To-day, the 90th birthday of Mrs. Eliza Carpenter, was appropriately remembered by a family reunion held at the home of her daughter, Mrs. D. Bradly. All of Mrs. Carpenter's living children were present, besides a goodly number of grand children, great-grand children and neighbors. Those from a distance were Mr. Carl Carpenter and daughter, of Benzonia, Mich., and Mrs. Isaac Smith, Bristol, Mich. Mrs. Carpenter has been a subscriber to The Progressive Thinker from the first issue up to the present time. After a houn teous repast the guests made the time pass joyously by singing, and listening to instrumental music."

Mr. Elmo writes: "Members and visiting truth seekers of the Spiritual Alliance church, 3514 Vincennes avenue. in Vincennes Hall, are enjoying the grand lessons given by Prof N. Kershaw, of Bombay, India, in his lectures every Sunday at 3 p. m., and answers to ques tions at 8:45 p. m. He has been en gaged for two months. Dr. Geo. B. Warne will speak Sunday evening, Dec. give messages. Services every Sunday at 3 and 8 p. m. sharp."

Mrs. Penny writes from Saginaw Mich.: "Dec. 3, it was the privilege of the Spiritualists of Saginaw to listen to Minuie Sharlow of Detroit. The K. P Hall was crowded. Mrs. Sharlow is a noble worker for the cause of Spiritual ism. Her tests were most satisfactory we are looking forward month of January when she will be with us again and we feel she will accomplish much good for the cause."

TOPIC FOR THE PROGRESSIVE

Sunday, December 24, 1905: "On Earth," Pead

Gem of Thought: -- (We long for pain and woe to cease, For joy to fill each breast;

But what do we to bring that peace,— That sought for peace and rest? True, pain will be till law is known have also been arranged for with the

Obeyed and given place; And Joy will 10 come when we have grown, m In Knowledge and in Grace.

in Love, pray/do your little part. To give of cheer and mirth; Make glad to day some lonely heart. "Twill help bring "Peace on Earth."

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

The following IMPORTANT item, clipped from Four Track News for December, imparts some important infor-"There is a peculiar coincidence associated with the concurrent election of five new members to the Hall of Fame and the action of the Inter-church Conference on Federation, notwithstanding the fact that they were in no way connected. An examination of the records of the Hall of Fame shows that fifteen out of the thirtyfour names now enrolled there are those of active Unitarians, while the Federation by its recent action has parred the Unitarians from its meetings. That any one sect should furnish nearly half the members of the Hall of Fame, and that sect one numbering about 100.000 members, as against others numbering 1,600,000, 4,600,000, 6,000,000, and 9,200,000 is a historical fact worth the consideration of all who are interested in the world's affairs, and in the light of this condition it is a singular thing that a great body of progressive Christians should bar those of that particular faith from its assemblies.'

A. Haeger writes: "Sunday evening, Dec. 10, Spiritual Temple Light and Truth, 370 Wabansia avenue, was filled with an appreciative audience, which had come to witness the christening of a child by our pastor, Mrs. Th. Loll. We had the pleasure of having Mr. Wm. Arnold with us, who favored us with an address; also gave a few tests. Miss O. Arnold gave an instrumental and vocal selection, which received merited applause, followed with tests given by Mrs. C. Gantner. Tuesday evening, December 26, at 7 o'clock, the children of the Sunday-school of Temple Light and Truth will celebrate Christmas with intrumental and vocal selections. Tests will be given by various mediums. We will also have with as a good speaker and all will be made welcome.'

Minnie Sharlow, 71 Porter street, Detroit, Mich., wishes to announce that she has the mighths of February and April open, and would be pleased to hear from any gociety in need of a lecturer and test medium.

C. H. Freedman writes from Minne-apolis, Minn., as follows, speaking very approvingly of the work done there by Mrs. Virginia Bryantand Mrs. Jaquet the two presenting the fraudulent and the genuine in Spiritualism, and show-ing the difference between the two: "I am so glad to know two of the prominent workers diave the nerve to publicly show now, so much of this socalled phenomena is produced. It appeals to me as a move in the right diection, as well as a grand and muchneeded missionary work. Mrs. Virginia Bryan and Mrs. Jaquet gave one of their exposes in Richmond Hall Sunday evening, which was both instructive and entertaining, the only regret being that it could not be witnessed by the entire community. It seems to me no true Spiritualist who has the good of the cause at heart, could offer one ection to their we should join forces with them in their noble effort. I feel that praise is justly due them, and take this means of adding my little mite of encouragement. Mrs. Bryan never loses sight of the fact that true phenomena do occur, and that mediumship is a fact, while Mrs. Jaquet holds a strong fort in a masterly way in her independent slate writings and materializations. They certainly are a strong pulling team in the cause of right. Go on, sisters. though the world turn against you, and the angels will bless you, as

will all reasonably intelligent mortals." An endless chain suggestion. O. H. Smith writes: "Could not the subscrib ers to The Progressive Thinker do great good in the way of extending its sefulness, if we were disposed to set ourselves about it? There are thousands taking it. Why not all of us try to extend its usefulness. Each week when we have read it to our satisfac tion, let us pass it along. Any articles we consider especially good, let's encircle them with a plain mark, and hand or mail to a friend, for it stands to reason that we are in sympathy with what it advocates, or we would not be endless chain that would work a great good.'

Dr. Beverly writes: "Watch meeting, Sunday evening, Dec. 31, at Arlington Hall, 31st street and Indiana avenue. Good speakers, mediums and music till 12 o'clock. Come early and enjoy the last of the old year, and welcome rew year in with joy and gladness. Free for all. Don't forget this.

Maggie Henry writes: "At (Old 77) Spiritual Mission Chapel we had a very fine audience, both afternoon and evening. The 3 o'clock services consist of conference and messages: in the evening a lecture by our speaker, subject taken from the audience. The lecture is followed by spirit messages by Mad-ame Lucile Del.oux, and psychometric readings by your correspondent and other visiting mediums. Prof Stoller gave one of the finest psychometric readings I even heardo and was knowledged by the gentleman to be true. He is a stranger and never at-tended a spiritual baseeting before. Strangers are welcome."

E. E. Philp writesh "Mr. A. W. Bloom will speak for the E. S. U. Sunday evening, Dec. 24, at 6236 Princeton avenue, the new G. A. R. hall. We have a very nice half and hope everybody will comercut, and help make the meetings a success. Conference meetings, 2:30."

Your Neighbor to Subscribe for The Progressive, Thinker. Now is the time to extend the circulation of The Progressive Thinker. It will contain Occultand Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

erative Systems and the Happiness and Ennoblement of Humanity," By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents.

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LYMAN C. HOWE'S NOTES.

Mrs. Bethea White-Funeral Services-Buffalo-Mrs. Amanda Coffman-Mrs. Chase-Mrs. Dr. Matteson's Work. On Wednesday, Dec. 6; I met Hon. James H. White at his beautiful home

on Water street, Port Huron, Mich., to loin in celebrating the spiritual birth of Mrs. Bethea H. White, according to her life-long faith in Spiritualism. Melvin A. Root of Bay City, paid a ten der tribute to her memory, and introduced the services with exquisite music by Prof. Hudson—musical associate of ames G. Clark and the Hutchinsonsand the atmosphere of the home was opulent with the spirit that for so many years had impressed her sweet pure character upon all its appointments; and the union of worlds was angible and sustaining. Bro. White, in tearful tenderness, accepted the ordeal in a hopeful, confident spirit, assured of the superior life awaiting all who grope in the shadows of sense. We accompanied the body to Detroit, where it was cremated according to her expressed wish, after some sweet music by Prof. Hudson, and other farewell services in loveful memory of the beautiful character of this noble woman and representative Spiritualist. This world is better for her having lived, and the spirit world is now richer more attractive for the presence of her Returning via Grand Trunk to Buf

falo, and too late to connect for Frecomia Saturday night, I found a wel-come at the hospitable home of Mrs. Dr. Matteson, where I remained until Monday, and attended the church serv ices corner of Jersey and Prospect streets, where Amanda Coffman is doing a splendid work, and the children's lyceum is thriving under the direction of Mrs. Dillon, and her assistants. joined in the conference where adults discussed the issues of life and the problem of immortality, in a free and easy way, and of course we settled all doubtful questions in the profoundest manner. The morning audience was not large

-not more than one-fourth as many as had in Pittsburg-but the discourse by Mrs. Coffman's guides, deserved a full house. In the evening the house was packed to the doors; all available standing room was taken. A fine or-chestra charmed us with exquisite music. Mrs. Chase gave trance utterances and psychic readings which appeared to be accepted as correct, and quite startling. One man failed to an swer to his name and the message. After repeating it several times she sprang forward and rushed down the crowd, and never stopped until she found the man at the extreme end of the room at the door. I was told that he looked affrighted, acknowledged the test, and his name, and said he was so absorbed in thought that he forgot his After Mrs. Chase retired, Mrs. Coff-

man was blindfolded, apparently so thoroughly as to make it impossible for her to see anything with physical eyes. and a large number of questions and names were collected and placed upon the stand before her.

With wonderful readiness and accuracy she gave responses, and then with dash at the pile of questions she selected the correct one, as described and handed to the reader for verification. She made no mistakes, and I thing no one questioned the genuineness of her readings. There was no door fee, but a collection was taken, and I understood that over \$15 were taken at one collection.

Apparently, the Buffalo Society is do ing well, and on the rising tide of in-terest and success. I hope it may continue to grow until it is a recognized power in the land, respected and hon ored as a leading representation of the best public opinion.

Mrs. Dr. Matteson has done a great good work for the cause in Buffalo, not only, but in the state and National aslice keens her verv busy and for variety, the medical rings get her arrested every little while which furnishes her amusement, and then an opportunity to unmask and expose their "true inwardness." while her patients are usually months ago they tried it again; I think this was the fifteenth time they have had her before the grand jury, but never convicted. Her medicines are now on the market as "proprietary remedies," but she does not abate her work with her patients. I am home again ready to answer

calls for lectures, camps or funerals.

LYMAN C. HOWE. Fredonia, N. Y.

LAKE HELEN CAMP, FLORIDA.

Notes and News from the Southern Cas sadaga.

Having been appointed camp scribe hope to be able to give some glimpses of camp life in the South that will more closely unite the North and the South and impress people who travel this way to make a visit to the Southern Cassa daga Camp.
Husbaud and I sailed from New

York on the good steamer Comanche via the Clyde line, on Tuesday, Nov. 28 and arrived here the following Satur day. By some it was thought to be a rough voyage, but never having been seasick, we experienced no inconven-ience. We found the camp more beautiful than ever, with several new cot tages and several others in process of construction. Mrs. Carrie Pratt's cot tage builded upon a lot purchased from cottage and its surroundings reflected in the water give people a picture worth looking at. Mrs. Pratt has just moved in, and has for a companion, Mrs. Nellie Nutting of Lily Dale, who is comparatively well now, the southern climate having worked wonders for he health.

Hotel Cassadaga has several guests It has been brightened up during the past season. There will be no empty rooms a little later on.

The dining-room purchased by Mrs.

Lloyd and Sherman, has several boarders who are being served bountifully The Spencer House is also being pat

ronized by the cottagers who praise the quality and abundance of the food. The writer officiated at a quiet little wedding on the 5th, at the cottage for-merly called the "Webster," but now owned by Miss Mary Stewart, formerly of Lily Dale. The bride was Mrs. Emma Forbes, the well known cook of the Leolyn Hotel, and Edwin Scott,

Mrs. Forbes-Scott is supplying 8 long-felt need of the campers, by furnishing bread, baked beans, and all kinds of pastry at reasonable rates. Brigham Hall is ready for occupancy and no doubt will soon have its quota

cf guests. There are now 111 people on the grounds and in the cottages outside the gate, and it is now several Dr. D. Bodefield and wife of Cleveland. Cleveland, and former president of the 25 cents.

Ohio State Association, and well known among the Spiritualists of that state, Mrs. Fisher and Mrs. Goss of Ravenna, Ohio, are located at the Philbrook

cottege. 19. T. Cummings and wife, and E. H. Cummings and wife of Springfield, Mass., are late arrivals. Mrs. E. T. Cummings is well known in Spiritualistic circles as a fine writer and a great worker for the cause.

Hon Alonzo Hubbard and 'wife, of Vermont, and Mrs. Laura Holt, one of the trustees of the New York State Association, residing at West Potsdam, N. Y., are expected soon and will occupy rooms in the Apartment House. Charles W. Hains, M. D., formerly physician for five years for Camp Lake Brady, Ohio, and a graduate of Cleve-land Homeopathic College of 1883, passed the Florida medical examination Nov. 28, 1905, and is legally registered as a practitioner in this state. He has with him a very excellent beloer in the person of E. O. Shrively who is an experienced nurse and has worked for years with the Doctor and will remain in camp with him with headquarters at Hotel Cassadaga. There is a movement being inaugurated to establish a fine sanitarium near the camp, of which Dr. Hains will have charge. Mrs. J. D. Bartholomew has been quite ill for a few days, but is better

Mr. J. F. Norman, professional decorator and painter, from Rochester, Ohio, occupies the Beckwith cottage, and is doing work at Lake Helen village. Mrs. A. Kelsey of Sandusky, Ohio, is also an occupant of the Beckwith cottage.

Mrs. Sarah Davis of Watertown, N Y., and Mrs. S. C. Stull of Rochester, N. Y., are making their home at Hotel Cassadaga. Mr. and Mrs. Greenwood are guests there until the completion of Prospect Cottage on the hill. Mг. Greenwood has also the plan for a fine house which will be begun as soon as their cottage is completed,

People who desire valuable sites for building cannot do better than to secure one on the hillside. A. Norman and wife of Lily Dale, de-

clare themselves well pleased with the climate and the people. Florida fruits are abundant, good

oranges, two dozen for 25 cents; tangerines, mangerines, 15 cents per dozen. Lettuce, young onions, ishes, turnips and some peas are to be had for moderate prices.

The Bond mills are being rebuilt and will be better than ever, as in addition to the former departments there will be a window casing, sash and door fac-C. E. S. TWING.

Resolution of Condolence and Respect Whereas the angel of Death has en-tered the band of trustees of the National Spiritualists Association borne our esteemed and honored brother and co-worker, Steven D. Dye, of Los Angeles, Cal., to the immortal world, and whereas we feel that in the earthly loss of Brother Dye, our cause has been called upon to part with an other veteran and staunch worker for

humanity, be it, therefore, Resolved, That the National Spiritualists Association recognizes the fact that while the spirit world rejoices at the advent of this friend and brother, our mortal ranks are weakened by his departure, and our national workers saddened by his loss. We pay our tribute of respect to his memory and extend to his bereaved wife and kinspeople our expressions of sympathy and condolence, with the assurance that Brother Dye will continue to be on guard as their comrade and helper, and the friend of all aumanity.
HARRISON D. BARRETT,

President.
MARY T. LONGLEY,

PASSED TO SPIRIT LIFE.

[Oblinaries to the extent of ten lines nly will be inserted free. All in excess of ten lines will be charged at the rate sociations as well. Her medical prace of fifteen cents per line. About seven ords constitute one line.

> Passed to spirit life, at Columbus, Ohio, Dec. 8, Susan Carding, age 61, who afte: a long and painful illness, is at last free, and all rejoice with her. Mrs. Carding was a retiring nature, but a sweet, loving woman. To know her was to love her. Her husbant, Steven Carding, preceded her two years. They were both strong Spiciualists, and Mr. Carding a great work w for it. He was on the board of trustees, at the Sixth Street Church at the time of his death, where he is greatly missed. Two sons survive them; one of whom is a very prominent business man here. The funeral was held at the home Sunday afternoon, the writer officiating.

ELIZABETH HARLOW.

Passed to spirit life from Galien, Mich., Nov. 23, 1905, my father, John Spencer Ingles, in his 72nd year. He had been a life-long Spiritualist, ossessing remarkable healing power, which he unselfishly used for the bene-

fit of humanity.

The esteem in which he was held by the community was attested by the large concourse of friends who attended his funeral, which was under the auspices of the I. O. O. F. Dr. Denslow, of South Bend, Ind., spoke eloquently on the occasion.

MRS. D. B. PRINCE.

Milton Webber, a Spiritualist from is early manhood, finished his probation on the mortal plane of life. Decem ber 11, 1905, at the age of 79 years, 3 months and 26 days. Born in Middle town, Delaware County, N. Y., he resid ed in Illinois a little more than fifty one years, having come to Lawn Ridge, Marshall county, in 1854, moving Aurora in 1877, and from there in 1884 to Wenona, where he remained until bis death.

He is survived by his wife, formerly Miss Anna M. Smith of La Prairie, Ill. and two sons, Bernard P., an attorney of Chicago, and Homer L., of Wenona the latter of whom gave up his other interests that he might devote his en tire time to assist in caring for his father during two years of his suffering from paralysis.

The funeral services were conducted by Dr. Geo. B. Warne of Chicago, Wednesday afternoon, Dec. 13. Beautiful as were the lavish floral tributes on that occasion, yet even more im pressive was the outpouring of his old townsmen and friends who overflowed the capacious home into the spacious grounds attached thereto. He will he mourned as a loving husband, father, royal neighbor and upright citizen. Resident clergymen were present as listeners and friends of the family.

He was a regular subscriber to The Progressive Thinker, it being his custom not to remove his weekly copy from its mailing wrapper until Sunday morning when he devoted the day to its reading. He was always ready to ive cogent reasons for his confidence m Spiritualism.

"A Conspiracy Against the Republic." weeks before camp opening. Many By Charles B. Walte, A. M., author of new visitors are with us. Among them "History of the Christian Religion to the Year 200," etc. A condensed state-Ohio. The Doctor is a well known ment of facts concerning the efforts of matic tensity of practitioner there. Also Mrs. Black, of church leaders to get control of the govillerary effort, widow of the late Thomas Black of criment. An important work, Paper, Price 50 cents.

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ism, by Mrs. Emma Hardinge Britten.
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7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

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9—The Religion of Man and Ethics of Science by Hudson Tuttle 10-Seers of the Ages, or Spiritualism

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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

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

Frank L. Newman: Q. Will you give a list of the religious denomina-tions in this country and number of

members belonging to each?

A. In 1898 the New York Independent published what it claimed to be an accurate list and estimate of membership. It was as follows:

Denominations. Members. Adventists, six hodies 84,454 Armenians, two bodies 3,924
Baptists, thirteen bodies 4,364,427
Brethren (River) three bodies 4,739
Brethren (Plymouth) four bod-6,722 Catholics, Apostolic 1,491 Chinese Temples..... Christian Catholics, Dowie 14,000 Christian Missionary Ass'n 18,214 Christian Union..... Church of God (Winnebrena-Church Triumphant (Schwein-

furth.... Church of New Jerusalem.... 6,720 Communistic Societies, six bodies 3.930 ies.... Congregationalists..... Disciples of Christ......1,085,61b Dunkards, four bodies 109,194 Evangelical, two bodies 117,904 Friends, four bodies 118,626 Friends of the Temple German Evangelical Protest-Greek Church, two bodies Latter Day Saints, two bodies. 340,639

Lutherans, twenty-nine bodies .1,526,552 Menonnites, twelve bodies Waldenstromlans.... Methodist, seventeen bodies...5,898,094 Moravians.... 14,553 Presbyterians, twelve bodies..1,542,401 rotestant Episcopal, two bod-

Social Brethren.... Society for Ethical Culture.... 913 45,030 285,940 Universalists..... 48,856

Total in the United States...27,714,523 To this list probably sixty, more or less, new denominations have been started by restless, ambitious and selfish innovators since its publication. A single Bible text, or different interpretation, is sufficient to the sprouting of a new branch from the old theological When a tree is diseased and dying, it is noticeable that new growths rapidly appear, sprouts spring up at the roots and suckers grow from the limbs. There is the appearance of vigorous growth, but it is only apparent. The

roots are dead. The membership of these denominations are, of course, only estimates, and in many instances are far from correct.
Thus the Catholics which lead by eight millions, are nearer twice that number. As is well known the Catholic nopulation of this country is quite twelve millions, and every child born to a Catholic family is a Catholic. Nearly a million immigrants are yearly landed on our shores, nine-tenths of whom be

long to that church.

The number of Spiritualists is taken from the census report, and how it was arrived at is one of the mysteries of census taking. It may mean only those enrolled in organizations, and even then would be lar less than the real number. An exceedingly small minority are members of associations.

Granting, however, the correctness of this statement that there are twentyeven millions enrolled, of the eighty millions of the population, there re mains fifty-three millions outside any form of sect, subject to conversion and it would seem that the home field furnished the most profitable place for missionary effort.

J. W. Boyd: Q. For the second time I am devouring the Occult Life of Jesus of Nazareth, and now very much of the story being the truth, for that is the main thing I am after Please answer through The Progressive Thinker. The story seems to me reasonable, and

Gifts for the Holidays.

From Soul to Soul. By Emma Rood Tuttle. To this collection of her spirit-ual poems is added four songs, with music by James G. Clark, which are published nowhere else except in sheet 'orm. These are "Claribel," "The Un-een City," "We Shall Meet Our ds in the Morning," "The World Is Growing Good." 222 pages. Price \$1.

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

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

The Light Among the Bills.

A Charmingly Interesting Parrative. we heard him cry, for life voice above the roar of the elements.

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 we have already soon the worst of it." She went with me to Mrs. Lee's in the Spiritualist should read it.

(Continued from No. 838.) the time drew near Mr. Smith talked of come ve out from among them, and be little else from morning until night. I ye separate. It is the last call of mercy tire day, that lingers for thee; wilt thou come esked Aunt Ann if she thought he really believed it.

"I believe he thinks he believes it. but that he has really thought how ter- | voice. rible such a belief is, I do not believe," she replied.

"This delusion will have to have its "This delusion will have to have its run, like a fever or any similar disease and after it is over there will come a reaction and then it may be possible to show him how narrow, cruel and unjust his present belief is. A great many of the foolish, reckless and unreasonable actions and beliefs indulged in by mortals are traceable to the law of reaction, and I am wondering what opposite extreme Mr. Smith will run

The victim had the hardest time of any of us, for she was afraid her father might be right. She would start and tremble at every unusual sound, or if anyone made a sudden exclamation of fear or surprise. She would scream with terror in her sleep, dreaming that the world was enveloped in flames. We all pitied the poor girl and tried to keep her mind upon other subjects as much as possible, but the terror seemed to be ever lurking near even in her happiest moments.

One day I told the victim about you Martha, and the experience you had when your brother was a baby, and the knowledge that the time had been set for a final conflagration several times before and passed without so much as a wrinkle appearing on the sky, seemed to comfort her more than anything

The 17th of April was a beautiful day. All nature thrilled with life and happiness, and it was a real joy to live and work. Toward evening it grew unusually warm for the time of year, and great billowy masses of clouds goldenedged rolled majestically across the western sky. Aunt Ann, who is very sensitive to Nature's moods and tenses. said to me when we were putting away the supper dishes, "If we do not get a came in and made the same remark.

After the day's work was done Mr. Smith, dressed in a new suit of clothes, mighty look, and there was an unusual some things as such." glitter in his restless black eyes. The ouivered. "O father where are you going?" she asked excitedly.

"To the room our friends allotted me, there, to await the coming of my glorious king," was the swift reply.

The man gazed at his daughter atnot soften, then turning to us he said, him. "My friends, mercy lingers even at this the Ark and be saved. O, my friends, I implore you to accept salvation now. without a moment's delay, that a few hours hence you may welcome your upon the rocks and mountains to hide you from his presence."

Something in the deep, solemn tones of the speaker sent a thrill through me. how a person thrown into an element his knowledge and judgment. We were

more than probable. But to depend on its being the truth, or not, is what is puzzling me, as well as hundreds of others.

A. Regarded as a work of pure fic-tion "The Occult Life of Jesus" would be regarded, if on any other theme, one of the most remarkable literary productions. There are in the spirit world many great masters of this style of writing, and it cannot be denied that possibly this "Occult Life" is their work. And again it may be true in every line, and yet as a history have no the records of the times, and these records must agree, or the historian is compelled to compare and accept the most probable.

which was claimed an antiquity of spoken when there came a gust of cold into vacancy for a while. 190 2,000 years, which gave a story covering a period presented by other historians, conflicting in essential points, and without corroborative evidence of any writer of the times, critics would at once declare it unauthoritative.

"The Occult Life" always runs along the line of probability. It gives no incident that is impossible. It may have been written by spirits having direct. knowledge, and yet it cannot be quoted as authority.

Jacob Fulmer: Q. Is sugar a healthful article of diet? Is it not pois- most marked effect was produced upon I went and put my arms around her onous from methods of refining? A. Pure sugar is a concentrated Mr. Smith. food, and in large quantities might be used it is the least objectionable of the pure foods. Practically, refined sugar. whether from corn or beet, is pure. In used in working the juice at any point. The raw or unrefined sugars have more more or less impurities but none harm-

Glucose which is substituted for sugar in many processes, especially in candles, often carries with it traces of sulphuric acid, used in its conversion from the starch in corn, and it seems difficult to free it from this small part, which makes it poisonous. Otherwise for this once. Be merciful to thy chil- that made 'em there and and I feel Berlia Heights, Chio. ing digested than sugar.

all silent, and seeing he was to meet

with me, daughter?'

"Oh, I can't-I can't," wailed the vic-"Let the child alone," said Aunt Jane

angrily; "I guess if the Lord wants her he can find her where she is." As the bedroom door closed behind the man we heard him exclaim, "Desert-

ed by my own, forsaken and alone-O. God, I come to thee!" I was much disturbed and I saw an other and Mr. Dale, who had just come in, shared my feelings, and as for the victim, she had thrown herself upon the

lounge and was sobbing violently. learn our own lessons," said Aunt Ann Then looking about the little family calmly. "Do not be disturbed, this will group, he said haltingly, "My friends, it

soon be over." want to be found doing the work that ously ill with that dread disease smallwould need doing most if it was some pox, and God has revealed to me his other day;" said John, and he went to servant that it is my duty to go and his desk and began to take down papers minister unto them. The town has and account books.

Aunt Ann, laughing, "and I follow thy alone. I have not many more years to example, and she produced the basket live. I look back over a wasted life. I of mending. Mother got some skeins will give what is left of it to these of yarn and gave them to me and said young people who are so sorely smitten with a smile, "Mr. Dale, will help you and who through my aid may perchance wind them, and in a few minutes we all live and do what I have failed to do. were as busy as could be. Even the The Master has said that whoever loses victim partially forgot her terror while bis life for His sake shall find it, and it

and close mother opened a window, and having found it may never have farther shortly after, Aunt Jane exclaimed, "What's that?"

I looked up in season to see an odd looking white object glide past the open "Night-birds flying by, most likely,

said Aunt Ann. "More likely its ghosts," said Aunt Jane stoutly then she started and flushed. She had forgotten herself.

a rule never to place any occurrence from me. I am a poor ignorant creathunder storm before morning I shall be among the so-called supernatural unless ture, but such as I am I give myself to many honest and well-meaning persons name. Cousin Jane, I will give my show a deplorable tendency to accept child to you, and I pray God that she everything which they cannot easily ac- may prove a strength and comfort to walked into the sitting-room where we count for as spiritual manifestations belyou in your old age, and however you were all gathered. He wore a high and cause they have been forced to accept deal with her I know she will no more that invisible something still remains.

"And their credulity has done much victim looked at her parent and her face toward encouraging fraud, and disgust thank you for the kindness and par it. I thought I would finish this letter ing honest people generally," said Mr. Dale.

At that moment Pete, who had been lying asleep by the stove suddenly good-bye." sprang to his feet, bristled for a moment and then with a most unearthly tentively for a moment, but his face did howl leaped for John, nearly upsetting ing fixedly at the door, and the man their little sitting room, now silent and

"Something is in the wind or Pete we fully realized it. late hour, and whoever will may enter would not act like that, for he certainly is not afraid of man or beast," said rushed out into the road and called, there is someone in the house—see!" John, as he stroked the head of the and so did Aunt Jane and mother, but looked up quickly and there at the win-

trembling dog.

gard. "Look!" exclaimed Mr. Dale, and he pointed to a peculiar shadow lying upon the bare floor where the lamplight was of religious excitement might be led to utes before, and none of us had and peace. accept something entirely contrary to changed our position, besides it was a looking like nothing any of us had ever and as John will go after her to-morseen before.

Speaking about it afterward we all agreed that however ridiculous the idea might seem to others, that mysterious shadow lying there upon the floor tried our nerves more than anything else of an occult nature that ever came to us. after your brother left us, the flood hav-

her voice sounded strangely. "Coming events, perhaps," said John.

moment of midnight. air rushing into the room, extinguishing the light instantly.

John stumbled toward the window to to me: "I don't see what alls your mothclose it. The room filled with a blaze er that makes her act so kinder queer.

For one wild instant I thought Mr. night and went down cellar to get some Smith was right. Both mother and I cutter and brought up the wash tub inclutched Mr. Dale, who put a protecting stead." arm about each of us. The victim The next day things were no better, threw her arms around Aunt Jane and and after mother had carried the tea shricked wildly with terror, but the kettle to the table in place of a flat-iron,

the refining process, the impurities are shall I do?" Again the room filled with awake in the night she had seen her sisby filtration. No harmful chemical is a terrific crash of thunder which shook lng beside the bed looking at her. the house to its foundation.

The next day we found that the lightat the time.

ham: "O Lord, let it pass for this time; most as good's new, and as I warn't O, stay thy hand and spare thy servant thinkin' of 'em it warn't my 'magination dren, O God, and withhold the much," dreadfully queer about it."

the lamp; he then went to Mr. Smith rot intend to stay but a few hours, but and laid a firm hand upon his arm and I coaxed her to stay over the next day said cheerly, "Come, come, man, brace which was Sunday—her first unengaged up—this is only at thunder shower and | Sunday for nearly a year, she told me.

grose and went about his work as usual just grand, Marah, and so kind and lov-The seventeenth of April was the day with no response from us he turned to the next morning, but our most earnest able that everyone is attracted to her. fixed for the end of the world, and as bis child and said. "Scripture saith persuasions failed to get, him to touch I do hope I may some day get up where food or enter the house during the en- she is, even if I have to make my way

> "I wish I could know what is being within myself."

Quite late in the evening Mr. Smith | bright and shiny." came in and asked mother for some looked about wistfully and asked 'Where is my daughter?"

"She is in bed and sound asleep," I replied.

"It is well with the maid-disturb "We must lead our own lives, and her not," and he drew a long breath. has come to my knowledge this day "If the Day of Judgment was come, I that over yonder hill a family is dangertried in vain to furnish them with a rate." "O, wisdom, thy name is John," said nurse and they are suffering and dying

learning how to darn her own stockings. may be that the life, I now give to him 1 Toward midnight the air grew so hot shall sometime, somewhere find and cause to grieve over past mistakes.

"This day, while I labored in the field, I heard my mother's voice call, 'Abraham, my son,' 'even as she used to beheld a glorious vision of her who bore me, and for one brief instant looked upon her face, and then the clouds that enwrapped her concealed her from my sight. What this vision may mean I Aunt Jane spoke quietly: "I make it know not, but all the lear, has gone

> be the victim of a haunting terror. tience you have given me, and I know you will always think kindly of me. You will behold my face no more-

had passed out into the darkness before cmpty, were a blaze of dazzling light.

John was the first to recover. He door Mr. Wilder exclaimed, "Why, Mr. Smith paid no heed, and so he dow looking out at us stood Aunt Lydia. Shortly after, Mr. Smith appeared passed out of our lives into the dark. She had on her white cap and spec-Lord with joy, otherwise you will call among us, looking wild-eyed and hag ness of that April night a gray, gaunt, tackes and her white collar with the solitary figure trudging bravely on over deep lace, and looked just as she did field and hill on his errand of mercy. when I bid her good-bye after her

They said he met his death without a brother's funeral, only happier. I sign of fear, and we trust that the moth- found the door locked and we waited and I, for the first time, comprehended chining brightly. We all know there er who was so faithful to him has for a minute or two and then hearing had been no shadow there a few min- claimed her son and led him into joy nothing I concluded that for some rea-

> very black, strange-looking shadow, ready to come to us has just arrived, tened upon the outside, and we stood iow, I will send this letter by him.

Lovingly yours, MARAH WESTON.

Spruce Grove Farm. My Dear Marah: -A! few mornings cheek and a vacant look in her eyes, "It is the last sign before His com- and moved about in a wholly preoccuing. I noticed she would pick up her "This clock may be a little slow," Bible every few minutes and read a few

I had to drive to nown that day and of lightning followed by a heavy crash. She put some salt into the teapot to dows and found them fastened.

could see real plain, she said, "and I I did, but if forty persons had seen her, hing struck a tall tree but a little way saw 'em just as plain as I would have forty who had not, would refuse to be from the house, but we did not know it seen you and Charlie. I know I warn't lieve. asleep, for I was thinkin how your old Down on his knees went Father Abra- blue dress could be fixed over to look

we heard him cry, for life voice rose! The next day Aunt Laura came, and to my great surpise and delight Mrs. At last John succeeded in re-lighting Austin was with her. Mrs. Austin did Mr. Smith staggered to his feet and afternoon and took my place as speaker after gazing about him for a moment and medium, and it did seem good to went to his room without a word. He sit in the audience and listen. She is through years of trial and pain.

When Mrs. Austin was giving the evolved in Father Abraham's mind to messages she told me that an elderly "Come," he added in a commanding day," said Aunt Ann to me. "I have man stood beside me, and she described made human nature my chief study for Uncle Ezra accurately. She said he forty years, but it still remains an un- gave me this message: "A candle will solved riddle, and yet the solution lies give just as much light in a tin candle stick as in any other, but keen the tin

It was Uncle Ezra and no mistake food which she gladly gave him. After and how glad I was, not only to hear he had eaten he came into the sitting from him, but to know that he came so room with his hat in one hand and a closely into my life that he knew what fair-sized bundle in the other. He I had never told anyone; that I was troubled and annoyed because of the poverty-struck appearance of the only room where I can receive those who seek me regarding spiritual matters.

When we got home from meeting, we found father had cut himself badly while splitting kindling wood, so I must take his place at house and barn again. Late in the evening mother was taken very ill and Mrs. Austin stayed three days and took almost the entire care of mother say to father, "That Mrs. Austin is a real good woman. I liked her first

"She is a Spiritualist," said father, and there was a ring of triumph in his

Mother hesitated for a moment, and then said stoutly, "I didn't know it, but don't care if she is-she's a good woman anyway."

"You would find good in 'em all if you knew 'em," said father.

Mother is about the house now and calls herself well, but she has changed much. I never saw her so quiet and patient before. I have a feeling that something is going to happen. There is ever with me an invisible presence, not an individual but-Something. call in days long past. Looking up I believe the day is coming when I shall be able to translate such feelings as easily as I now read this writing, but at present I am groping.

Aunt Laura and I are having a nice time together just as we always do Mother said to me to-day, "It seems to me you ought to belong to your Aunt Laura-you're a good deal more like greatly mistaken." A little later John I am sure it belongs there. A great my fellow creatures in "the Master's her than you are like me." Aunt Laura and I have known this to be a fact for a good many years.

Well, your brother has come and gone, and Aunt Laura with him, but It seems each day to grow more and "As for you, my other friends, I more tangible, but yet I cannot define and send it over by Mr. Wilder, but for some reason I could not. Mr. Wilder and I went to Uncle Ezra's old place the afternoon he was here. The sur We women were all crying when he was low in the west when we reached finished speaking, and John sat star- the top of the hill and the windows of

As we went up the path to the front son she had gone to the back door to Your letter saying that Aunt Laura is meet us. We found the back door fasregarding each other questioningly.

was greatly puzzled. "I cannot understand it at all," I said, "It was certainly Aunt Lydia who stood at that window, and as she is still in the fiesh she must be in this house somewhere. I cannot understand why she should be here, how she got into the "What can it be?" asked mother, and ing subsided, mother got up looking ill, house, nor why she should not come to She had a burning spot upon each greet us. There must be something

wrong somewhere." "I will open the door and we will go ing," said our prophet solemnly, and pied way. She did not complain as she in and see if we can learn anything," authority. History rests on evidence, he pointed his long bony forefinger at usually does when she is not feeling said John-I mean Mr. Wilder. He rethe clock, which told us it wanted but a | well, so I watched her and said noth- moved the fastenings and threw open the door and we entered the kitchen. There was dust everywhere but not a Thus if a manuscript was found for said John, but the words were barely words, after which the world stare trace of life. We opened the door into the sitting room and as we stepped in two mice scampered across the floor when I got home about dark father said Spiders had woven webs across the front door, also the door leading to the chamber. We looked at all the win

> As we stood in the middle of the floor silent and perplexed. I heard Uncle Ezra's voice say, "I'm glad it's over; Marthy, child, be glad." "Uncle Ezra," I cried, "I am glad, so

glad to have you speak to me!" For some time after we silently Mr. Smith.

and begged her to tell me, what was waited and then made our way home instead of welcoming his Lord with a troubling her. After a good deal of through the early twilight. The next productive of indigestion. As generally shout of joy as he had always told us he coaxing on my part and a good many morning a neighbor called and informed would, he shricked: "He has come, he tears on hers, she finally disclosed her us that Aunt Lydia had been found dead has come! Oh, what shall I do? What secret. It seems that while lying in her bed the morning before. Just think of it, Marah! and yet people will all extracted, the last being separated a sheet of fiame, followed instantly by ter Susan and her brother James stand scoff and refuse to believe such things. I am very glad your brother was with "The moon was shinin so bright I me and saw Aunt Lydia as plainly as

(To be continued.)

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

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

Frank L. Newman: Q. Will you give a list of the religious denominations in this country and number 'of

members belonging to each?

A. In 1898 the New York Independent published what it claimed to be an accurate list and estimate of membership. It was as follows: Members. Denominations.

Adventists, six bodies 84,454 Armenians, two bodies Baptists, thirteen bodies4,364,427 Brethren (River) three bodies4,739 Brethren (Plymouth) four bod-1es..... 6,722 Catholics, four bodies8,395,178 Christian Catholics, Dowie.... 14,000 Christian Missionary Ass'n.... 18,214

Church Triumphant (Schweinfurth.... Church of New Jerusalem.... Communistic Societies, six bodcongregationalists..... 625.864 Disciples of Christ......1,085,61b 109.194

6.720

9.930

Dunkards, four bodies Evangelical, two bodies Friends, four bodies 118.626 340 Friends of the Temple German Evangelical Protest-36,500 Greek Church, two bodies Lutherans, twenty-nine bodies 1,526,552
Menoraltes twelve bodies ..., 56,318
Waldenstromlans ... 20,000

Protestant Episcopal, two bod-Social Brethren.... Society for Ethical Culture... Spiritualists....

Theosophical Society 3,000 United Brethren, three bodies. 285,940 itarians.... Universalists..... 48,856 Volunteers..... 2,000 Independent Congregations 14,126 2.000 Total in the United States...27,714,523

To this list probably sixty, more or new denominations have been started by restless, ambitious and selfish innovators since its publication. A single Bible text, or different interpretation, is sufficient to the sprouting of a new branch from the old theological ing, it is noticeable that new growths rapidly appear, sprouts spring up at the roots and suckers grow from the limbs. There is the appearance of vigorous growth, but it is only apparent. The roots, are dead.

The membership of these denominations are, of course, only estimates, and in many instances are far from correct. Thus the Catholics which lead by eight millions, are nearer twice that number well known the Catholic population of this country is quite twelve millions, and every child born to a Catholic family is a Catholic. Nearly a mill ion immigrants are yearly landed on our shores, nine-tenths of whom belong to that church.

The number of Spiritualists is taken from the census report, and how it was arrived at is one of the mysteries of census taking. It may mean only those enrolled in organizations, and even then would be lar less than the real number. An'exceedingly small minority are members of associations. Granting, however, the correctness of

this statement that there are twentyeven millions enrolled, of the eighty millions of the population, there re mains fifty-three millions outside any form of sect, subject to conversion, and it would seem that the home field furnished the most profitable place for missionary effort.

J. W. Boyd: Q. For the second time I am devouring the Occult Life of Jesus of Nazareth, and now very much wish to know if there is any probability of the story being the truth, for that is the main thing I am after Please answer through The Progressive Thinker. The story seems to me reasonable, and

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El Charmingly Interesting Parrative. we heard him cry, for life vole above the roar of the elements.

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with me, daughter?"

"Oh, I can't-I can't," wailed the vic-

"Let the child alone," said Aunt Jane,

"We must lead our own lives, and

"If the Day of Judgment was come, 1

"O, wisdom, thy name is John," said

of mending. Mother got some skeins

learning how to darn her own stockings.

"Night-birds flying by, most likely,"

"And their credulity has done much

looking like nothing any of us had ever

Speaking about it afterward we all

agreed that however ridiculous the idea

might seem to others, that mysterious

shadow lying there upon the floor tried

her voice sounded strangely.

moment of midnight.

the light instantly.

Mr. Smith.

the house to its foundation.

our nerves more than anything else of

"Coming events, perhaps," said John.

"This clock may be a little slow,"

spoken when there came a gust of cold

air rushing into the room, extinguishing

seen before.

flushed. She had forgotten herself.

some things as such." -

"What's that?"

said Aunt Ann.

window.

he can find her where she is."

(Continued from No. 838.)

The seventeenth of April was the day with no response from us he turned to little else from morning until night. I ye separate.' It is the last call of mercy tire day, esked Aunt Ann if she thought he real. that lingers for thee; wilt thou come ly believed it.

"I believe he thinks he believes it, but that he has really thought how ter- | voice. rible such a belief is, I do not believe," she replied,

"This delusion will have to have its "This delusion will have to have its run, like a fever or any similar disease, and after it is over there will come a reaction and then it may be possible just his present belief is. A great God, I come to thee!" many of the foolish, reckless and unreasonable actions and beliefs indulged in by mortals are traceable to the law. of reaction, and I am wondering what victim, she had thrown herself upon the opposite extreme Mr. Smith will run lounge and was sobbing violently.

The victim had the hardest time of any of us, for she was afraid her father calmly. "Do not be disturbed, this will might be right. She would start and soon be over." tremble at every unusual sound, or if anyone made a sudden exclamation of want to be found doing the work that fear or surprise. She would scream would need doing most if it was some with terror in her sleep, dreaming that other day;" said John, and he went to the world was enveloped in flames. his desk and began to take down papers We all pitied the poor girl and tried to and account books. keep her mind upon other subjects as much as possible, but the terror seemed Aunt Ann, laughing, "and I follow thy happiest moments.

One day I told the victim about you, Martha, and the experience you had with a smile, "Mr. Dale, will help you when your brother was a baby, and the wind them, and in a few minutes we all before and passed without so much as a wrinkle appearing on the sky, seemed to comfort her more than anything and close mother opened a window, and else.

The 17th of April was a beautiful day. All nature thrilled with life and happiness, and it was a real joy to live and work. Toward evening it grew unusually warm for the time of year, and great billowy masses of clouds goldenedged rolled majestically across the western sky. Aunt Ann, who is very sensitive to Nature's moods and tenses, said to me when we were putting away the supper dishes, "If we do not get a thunder storm before morning I shall be

After the day's work was done Mr. Smith, dressed in a new suit of clothes, walked into the sitting-room where we were all gathered. He wore a high and mighty look, and there was an unusual glitter in his restless black eyes. The 3,000 victim looked at her parent and her face she asked excitedly.

> "To the room our friends allotted me, there, to await the coming of my glo- lying asleep by the stove suddenly good-bye." rious king," was the swift reply.

The man gazed at his daughter atnot soften, then turning to us he said, him. "My friends, mercy lingers even at this late hour, and whoever will may enter would not act like that, for he certainly I implore you to accept salvation now, John, as he stroked the head of the without a moment's delay, that a few trembling dog. hours hence you may welcome your Lord with joy, otherwise you will call among us, looking wild-eyed and hagupon the rocks and mountains to hide gard. you from his presence."

Something in the deep, solemn tones, rointed to a peculiar shadow lying upon and I, for the first time, comprehended chining brightly. We all know there how a person thrown into an element had been no shadow there a few minof religious excitement might be led to utes before, and none of us had and peace. accept something entirely contrary to changed our position, besides it was a his knowledge and judgment. We were very black, strange-looking shadow,

more than probable. But to depend on its being the truth, or not, is what is puzzling me, as well as hundreds of others.

A. Regarded as a work of pure fiction "The Occult Life of Jesus" would be regarded, if on any other theme, one of the most remarkable literary productions. There are in the spirit world many great masters of this style of writing, and it cannot be denied that possibly this "Occult Life" is their work. And again it may be true in every line, and yet as a history have no authority. History rests on evidence. the records of the times, and these records must agree, or the historian is compelled to compare and accept the

Thus if a manuscript was found for which was claimed an entiquity of 2.000 years, which gave a story covering a period presented by other historians, conflicting in essential points, and without corroborative evidence of any writer of the times, critics would at once declare it unauthoritative.

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onous from methods of refining?

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Glucose which is substituted for from the house, but we did not know it he subject.

For the holidays, all the above, with candles, often carries with it traces of sugar in many processes, especially in at the time. Mediumship, Its Laws and Cultivation sulphuric acid, used in its conversion—answering the question. "How Shall I from the starch in corn, and it seems Become a Medium?" will be mailed, difficult to free it from this small part. difficult to free it from this small part, O, stay thy hand and spare thy servant thinkin of 'em it warn't my 'magination which makes it poisonous. Otherwise for this make Be sacrafful to thy chil. that made 'em there and and I feel for \$3. Address which makes it poisonous. Otherwise glucose is a food, one stage reserve to the discrete Gan sugar.

we heard him cry, for His voice rose;

At last John succeeded in re-lighting the lamp; he then went to Mr. Smith and laid a firm hand upon his arm and said cheerlly, "Come, come, man, brace up-this is only at thunder shower and we have already seen the worst of it."

Mr. Smith staggered to his feet and after gazing about him for a moment went to his room without a word. He) all silent, and seeing he was to meet grose and went about his work as usual the next morning; but our most earnest fixed for the end of the world, and as his child and said, "Scripture saith persuasions failed to get him to touch the time drew near Mr. Smith talked of come ve out from among them and be food or enter the house during the en-

"I wish I could know what is being evolved in Father Abraham's mind to-"Come," he added in a commanding day," said Aunt Ann to me. "I have made human nature my chief study for forty years, but it still remains an unsolved riddle, and yet the solution lies within myself."

Quite late in the evening Mr. Smith angrily; "I guess if the Lord wants her came in and asked mother for some food which she gladly gave him. After As the bedroom door closed behind to show him how narrow, cruel and un- ed by my own, forsaken and alone-O, room with his hat in one hand and a fair-sized bundle in the other. He I was much disturbed and I saw anlooked about wistfully and asked "Where is my daughter?" other and Mr, Dale, who had just come

"She is in bed and sound asleep," I in, shared my feelings, and as for the eplied.

"It is well with the maid-disturb her not," and he drew a long breath. learn our own lessons," said Aunt Ann Then looking about the little family that over yonder hill a family is dangerously ill with that dread disease smallminister unto them. The town has is a real good woman. I liked her first tried in vain to furnish them with a rate." nurse and they are suffering and dying alone. I have not many more years to and there was a ring of triumph in his to be eyer lurking near even in her example, and she produced the basket live. I look back over a wasted life. I tone. will give what is left of it to these of yarn and gave them to me and said young people who are so sorely smitten and who through my aid may perchance I don't care if she is-she's a good wolive and do what I have failed to do. knowledge that the time had been set were as busy as could be. Even the The Master has said that whoever loses for a final conflagration several times victim partially forgot her terror white his life for His sake shall find it, and it may be that the life I now give to him I Toward midnight the air grew so hot shall sometime, somewhere find and

cause to grieve over past mistakes. shortly after. Aunt Jane exclaimed. "This day, while I labored in the I looked up in season to see an odd field, I heard my mother's voice call, looking white object glide past the open beheld a glorious vision of her who bore "More likely its ghosts," said Aunt upon her face, and then the clouds that at present I am groping. Jane stoutly then she started and enwrapped her confealed her from my sight. What this vision may mean I time together just as we always do. know not but all the searches gone Mother said to me today, "It seems to Aunt Jane spoke quietly: "I make it a rule never to place any occurrence from me. I am a thoorsignorant creature you ought to belong to your Aunt ture, but such as I am I give myself to Laura-you're a good deal more like among the so-called supernatural unless greatly mistaken." A little later John I am sure it belongs there. A great my fellow creatures in the Master's her than you are like me." Aunt Laura came in and made the same remark. many honest and well-meaning persons name. Cousin, Jane, I will give my and I have known this to be a fact for child to you, and Impray God that she a good many years. show a deplorable tendency to accept everything which they cannot easily ac may prove a strength and comfort to count for as spiritual manifestations be you in your old age, and however you gone, and Aunt Laura with him, but cause they have been forced to accept | deal with her I know she will no more be the victim of a haunting terror.

"As for you, my other friends, I ou will always think kindly of me. At that moment Pete, who had been You will behold my face no more-

sprang to his feet, bristled for a mo-We women were all crying when he ment and then with a most unearthly finished speaking, and John sat star- the top of the hill and the windows of tentively for a moment, but his face did howl leaped for John, nearly upsetting ling fixedly at the door, and the man their little sitting room, now silent and had passed out into the darkness before empty, were a blaze of dazzling light. "Something is in the wind or Pete we fully realized it.

John was the first to recover. He the Ark and be saved. O, my friends, is not afraid of man or beast," said rushed out into the road and called, there is someone in the house—see!" I and so did Aunt Jane and mother, but looked up quickly and there at the win-Mr. Smith paid no heed, and so he dow looking out at us stood Aunt Lydia Shortly after, Mr. Smith appeared rassed out of our lives into the dark- She had on her white cap and specness of that April night a gray, gaunt, tacles and her white collar with the solitary figure trudging bravely on over deep lace, and looked just as she did "Look!" exclaimed Mr. Dale, and he

They said he met his death without a brother's funeral, only happier. I of the speaker sent a thrill through me, the bare floor where the lamplight was sign of fear, and we trust that the moth- found the door locked and we waited er who was so faithful to him has for a minute or two and then hearing claimed her son and led him into joy nothing I concluded that for some rea

> and as John will go after her to-morlow, I will send this letter by him.

Lovingly yours. MARAH WESTON.

Spruce Grove Farm.

cheek and a vacant look in her eyes, "It is the last sign before His com- and moved about in alwholly preoccuinto vacancy for a while. 1911

of lightning followed by a heavy drash. She put some salt into the teapor to dows and found them fastened. For one wild instant I thought Mr. night and went down cells to get some Smith was right. Both mother and I butter and brought up the wash tub in silent and perplexed, I heard Uncle clutched Mr. Dale, who put a protecting stead."

arm about each of us. The victim. The next day things were no better, threw her arms around Aunt Jane and and after mother had carried the tea shricked wildly with terror, but the kettle to the table in place of a flat-iron, most marked effect was produced upon I went and put my arms around her a terrific crash of thunder which shook ing beside the bed looking at her.

seen you and Charlie. I know I warn't lieve. asleep, for I was thinkin how your old Down on his knees went Father Abra. blue dress could be fixed over to look ham: "O Lord, let it pass for this time: most as good's new and as I warn't for this case. Be meetiful to thy chil- that made 'em there and-and I fee dren, O. Sood, and withhold the prosts," diendfully queer about it."

to my great surpise and delight Mrs. Austin was with her. Mrs. Austin did not jutend to stay but a few hours, but I coaxed her to stay over the next day which was Sunday-her first unengaged Sunday for nearly a year, she told me. She went with me to Mrs. Lee's in the afternoon and took my place as speaker and medium, and it did seem good to sit in the audience and listen. She is just grand. Marah, and so kind and lovable that everyone is attracted to her I do hope I may some day get up where she is, even if I have to make my way through years of trial and pain.

When Mrs. Austin was giving the messages she told me that an elderly man stood beside me, and she described Uncle Ezra accurately. She said he gave me this message: "A candle will give just as much light in a tin candle stick as in any other, but keep the tin bright and shiny."

It was Uncle Ezra and no mistake and how glad I was, not only to hear the man we heard him exclaim, "Desert- he had eaten he came into the sitting from him, but to know that he came so closely into my life that he knew what I had never told anyone; that I was troubled and annoyed because of the poverty-struck appearance of the only room where I can receive those who seek me regarding spiritual matters.

When we got home from meeting, we found father had cut himself badly while splitting kindling wood, so I must group, he said haltingly, "My friends, it take his place at house and barn again, has come to my knowledge this day Late in the evening mother was taken very ill and Mrs. Austin stayed three days and took almost the entire care of pox, and God has revealed to me his her. After she had gone away I heard servant that it is my duty to go and mother say to father, "That Mrs. Austin

"She is a Spiritualist." said father

Mother hesitated for a moment, and then said stoutly, "I didn't know it, but

man anyway.'

"You would find good in 'em all if you knew 'em," said father.

Mother is about the house now and calls herself well, but she has changed having found it may never have farther much. I never saw her so quiet and patient before. I have a feeling that something is going to happen. There is ever with me an invisible presence, 'Abraham, my son,' even as she used to not an individual but-Something. call in days long past. Boking up I believe the day is coming when I shall be able to translate such feelings as me, and for one brief instant looked easily as I now read this writing, but

. Aunt Laura and I are having a nice

Well, your brother has come and that invisible something still remains. It seems each day to grow more and more tangible, but yet I cannot define toward encouraging fraud, and disgust- thank you for the kindness and pa- it. I thought I would finish this letter quivered, "O, father, where are you ing honest people generally," said Mr. tience you have given me, and I know and send it over by Mr. Wilder, but for and I went to Uncle Ezra's old place the afternoon he was here. The sun was low in the west when we reached

> As we went up the path to the front door Mr. Wilder exclaimed, "Why, field and hill on his errand of mercy. when I bid her good-bye after her

> son she had gone to the back door to Your letter saying that Aunt Laura is meet us. We found the back door fasready to come to us has just arrived, tened upon the outside, and we stood regarding each other questioningly. was greatly puzzled.

"I cannot understand it at all," I said, "It was certainly Aunt Lydia who stood at that window, and as she is still in the fiesh she must be in this house some My Dear Marah: -Al few mornings where. I cannot understand why she an occult nature that ever came to us. after your brother left as, the flood have should be here, how she got into the "What can it be?" asked mother, and ing subsided, mother got up looking ill. house, nor why she should not come to She had a burning spot upon each greet us. There must be something wrong somewhere."

"I will open the door and we will go ing," said our prophet solemnly, and pled way. She did not complain as she in and see if we can learn anything," he pointed his long bony forefinger at usually does when she is not feeling said John-I mean Mr. Wilder. He re the clock, which told us it wanted but a well, so I watched her and said noth moved the fastenings and threw open ing. I noticed she would pick up her the door and we entered the kitchen Bible every few minutes and read a few | There was dust everywhere but not a said John, but the words were barely words, after which she would stare trace of life. We opened the door into the sitting room and as we stepped in I had to drive to stown that day and two mice scampered across the floor. when I got home about dark father said Spiders had woven webs across the John stumbled toward the window to to me: "I don't see wind alls your moth- front door, also the door leading to the close it. The room filled with a blaze or that makes her act so thinder queer. chamber. We looked at all the win

As we stood in the middle of the floor Ezra's voice say, "I'm glad it's over; Marthy, child, be glad."

"Uncle Ezra," I cried, "I am glad, so glad to have you speak to me!" For some time after we silently Mr. Smith.

and begged her to tell me, what was waited and then made our way home troubling her. After a good deal of through the early twilight. The next shout of joy as he had always told us he | coaxing on my part and a good many | morning a neighbor called and informed would, he shricked: "He has come, he | tears on hers, she finally disclosed her | us that Aunt Lydia had been found dead has come! Oh, what shall I do? What secret. It seems that while lying in her bed the morning before. Just shall I do?" Again the room filled with awake in the night she had seen her sis- think of it, Marah! and yet people will all extracted, the last being separated a sheet of flame, followed instantly by ter Susan and her brother James stand scoff and refuse to believe such things. I am very glad your brother was with "The moon was shimin so bright I me and saw Aunt Lydia as plainly as Spiritaul Science and Philosophy. more or less impurities but none harm.

The next day we found that the light—could see real plain; she said, and I idid, but if forty persons had seen her price \$1. The Morris Pratt Institute ful. aing struck a tall tree but a little way saw 'em just as plain as I would have forty who had not, would refuse to be

(To be continued.)

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nighty Important Question.

Is the God of the Old Testament the God of the Universe?

of a Supreme Being, First Cause or

There are fewer still wno do not recognize the continuity of the soul, not and the dry land' earth," merely because it is taught by all religionists, but because it is a scientific fact though not so frequently thought

Science teaches that the form of matter can and does change under certain conditions; but that its destruction is absolutely impossible.

Soul or spirit is matter refined be yond our conception, therefore if we cannot conceive of it in form, how can we conceive of its annihilation or destruction? If we can think of it at all, it is by far the easier to think of its perpetuity. Nothing in Nature can or will be destroyed.

I mention this at this time, as many believe that if the God of the Old Testament is not the God of the Universe, then we are lost, we can have no soul; but this is a mistaken and dangerous

"All truth is precious if not divine
And what dilates the powers must
needs refine."

Millions of people have maintained that the Bible is the "word of God," a sacred book of God, or that its pages have been so inspired. Their fathers before them for generations believed and taught it, and the fear of making an investigation into its sacred truths became an inherent quality in their na-

The phantom superstition has scared many a truth-finder from the fertile fields of investigation, but,

"No soul can soar too loftily whose aim Is God-given truth and brother love of

So let us in all honesty and candor ask again this question: Is the God of the Old Testament the God of the Uni-Can there be any mistake about it? Could Moses and associates been politically inclined and used these various means of affrighting or persuading the people into their power for their own betterment and aggrandizement. I do not assert this, but ask these questions of your honest

"Doubts are the stepping-stones of Truth is the torch of civilization.'

It seems to me that this God is responsible for such truth as exists, that there is nothing in truth that should affright Him or man, and not being thus affrighted, should not hesitate to welcome the agency by which it is revealed. Let us be liberal and reason

It seems to me we should here be reminded that the God of the Universe should be omnipotent, omnipresent, infinite, immeasurable, illimitable, per vading and occupying all things, space, all time. It therefore, necessarily be incomprehensible and inconceivable, and without physical form.

Does it not appeal to your reason that such an element or principle could neither walk, talk, see, feel, smell or hear: would have no passion, fealousy, wrath, pleasure, hatred or pain? Does space, time, life, force or other

Yet there are so many instances recorded in the Old Testament pointing to idea of God's finite qualities and faculties, saying nothing of the evidence in support of the charge of his iginhumanity, his recognization of slavery and the prostitution of women, that I am almost compelled to exclaim in the words of that able American orator, "An honest God is the noblest I do not desire to call this great

American people an ignorant people. for they are not, but in this busy bus tling world only a few are favored with the time and patience to review these old works of the dead. They much prefer to allow others to read for them and tell them the essence of their reading, and thus it has been, that this people have believed so many unthinkable and untenable doctrines. For the benefit of that class, however, I will be pleased to follow in a short and concise manner the facts relating to our subject, making a short analysis of each material statement as we go, and leave the reader to judge for himself, which is a privilege given to man by the Goddess of Liberty, which is certainly the handmaiden of the God of the Universe. "In the beginning God created the

heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep, and of the waters.
In the first place God did not create

earth, as we have pointed out the destroyed, which fact accounts for its We cannot conceive of a beginning if we cannot conceive of an end-If it was without form and void, it could not be in any sense physical, face of the deep, there was no deep, there was nothing. "The spirit of God moved upon the face of the waters." So God had a spirit and it moved, which is evidence that it was of a finite nait could not have moved Again, the "face of the waters" means that the waters must have taken on form before the spirit of God moved

or how could there be a face, a surface? God said, "let there be light and there was light." If God said it, he certainly say it to? Not a living thing yet cre-

If he said it to the creative force of

Now that seems stranger still that he should see the light. Then he must have eyes, too, "that it was good" points to the fact that it was an exper iment with him and he had to see it to exercise the power of judgment which we did not know he contained. Another point here is shown, that if "good" existed at this time, so must "evil." as

that is the only way of discrimination. his belly he must go, and dust thou Now, he divided the light from the darkness. Imagine if you can dividing As a matter of fact serpents do not light from darkness. There can be no eat dust, but have the power to charm

There are to-day a very few people | the firmament then appeared, which he who disclaim a belief in the existence called Heaven. So I take it from the 6. 7 and 8 verses that this marked the creation of heaven as well as earth. It says further "that he called one heaven present when he was naming the results of these first two days of his la-

> God said. "Let the earth bring forth grass, herb yielding seed and the fruit ree yielding fruit after his kind. Wherefore can a fruit tree bring forth fruit after his kind when such a thing as "kind" never existed? After his kind means, like and in the manner of his ancestry or predecessor. Ancestry or predecessors did not exist.

Commencing with the 14th verse we come to a momentous question-that of creating the Universe, which is known as the abiding place of God himself. It God created the universe, space, what and where was the former place of his domicile?

Now then he proceeds to place lights n the firmament to divide the day and night, and for signs, seasons, days and years and to give light to the earth. He makes two great lights, the great-

er to rule the day, the lesser to rule the night. We will all admit the greatness of the sun, but not near so great as Sirius or Arcturus which is alleged to be 70 times its size. And certainly the person who wrote that part stating that the moon is a light, never stopped to think, because he didn't know that the moon is no light at all, but reflects its porrowed light from the sun. This work constituted His labors of

the fourth day, excepting that he fin-ished up the manufacture of the uni-He made the stars also. God saw that this was all good—that's strange, this admits his fallibility. It might have been otherwise, as we will observe when observe when he makes man, woman and animal life. He had to drown them because his work was a failure in

his own estimation.

But to that which is before us, stop and think what it means to say "he made the stars also." Does this not put the making of the stars in subordi nation to that of the creating of this earth? It is simply ridiculous when we think that this earth is only a bit of cosmic dust, or a drop in the ocean of this vast incomprehensible universe when there are thousands, yea, doubtless millions of not only suns and planets, but systems like our own, and

so far as being placed there for signs, etc., there are millions that never cast a ray of light upon this earth because of their great distances and many others. like our own good planet, that are nonluminous. Do these statements commend themselves as being truth in the light of modern astronomy and common sense?

God not only made all the moving creatures that were in the water and the fowls of the air, all the beasts of the field and so forth, but God said let us make man in our own image. Does this not signify that there were

more than one person present?
Who are us? And then God created man in his own image (the word own is an interpolation). Does God look like man? Is God a man?

Male and female he created them, in the 27th verse, first chapter of Genesis, but after he put man in the garden of Eden, he found that it was not good for man to be alone, it was then after this consideration that he made him a help-meet and this is the first female, and a peculiar feature about this creature, it was the first instance in which God required any raw material. He norance of the laws of nature, including had been in the habit of creating astronomy, chemistry and geology, to something from nothing. But he put say nothing of his partiality, injustice, Adam to sleep and extracted one of his ribs. And again Adam had just been created, it could not have been long, when God called upon him to name all the beasts of the field and the fowls of the air and Adam did name them all; what a wonderful work is man? I say it could not have been long after Adam's creation, because at this time he was in peaceful possession of all his bones, as Eve was yet uncreated. Now among other things that God did

was to plant trees, and among them was a "tree of knowledge." I will not relate the story, as every child is familiar therewith, but the "tree of knowledge" is the tree of good and evil and therefore God made the evil if it ever existed. He made the talking serpent if the story is true. He made the woman who handed the fruit to the Godmade-weak-minded man, and I am gratified to think that many daughters while surrounded by more temptations, have not so easily succumbed. But this serpent which played such a villainous part, must have been a member of the esoteric circle of intelligence. because God said "that if they eat of this fruit, they would surely die," but the serpent not only contradicted God the spirit of God moved upon the face in that respect, but said, "Your eyes of the waters. knowing good and evil."

Mark you, the serpent was right. fact recognized by all scientists of They did not die at that time, but earth, that matter (element) cannot be Adam and Eve became wise and the eyes of their intelligence opened and continuity in one form or another, and they became aware of the fact that this being the case it could have no they were naked, and thus started the beginning and therefore never was cre- first manufactory on earth. They constructed aprons of fig leaves.

Now again, if the serpent was right, who were the Gods spoken of by it? Could there have been any other God it must have been, if void, aside from this Creator who believed nothing, and yet darkness was upon the the heaven a firmament and that the aside from this Creator who believed earth was flat? And that the stars were mere specks of light for signs for this earth whose inhabitants could not see them and were doomed to the invention of powerful telescopes to discern them.

"And they heard the voice of the Lord God walking * * * and they hid themselves * * * and God called * * * * , where art thou? * * * "I was afraid because I was naked and I hid myself."

The voice and the walking of this had vocal organs like or similar to the God surely points to the fact that the rest of us. If he said it, whom did he gentleman who wrote it believed he was a man like unto himself, and he further lost sight of the fact that God is omnipresent, or God would not have inlight, who managed it for him to bring duired, Where art thou? This writer about such a result? "God saw the light, that it was good, every thought, or certainly he would and God divided the light from dark not have asked Adam this question. Wherefore should a man be accursed for realizing that he was naked, especially when the only woman in the world was present and she gave him the fruit, and this was from the tree of both good and evil, and he partook of the good part, from the evidence acd duced. As it seemed to immediately teach him morality. But we mustn't lose sight of the serpent, either; God cursed him by telling him that "upon

such thing as darkness, only in the absence of light. Light dispers darkness will never dispel light, strains at our bed room window, and if

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service Sunday-school 10 a. m. Pasor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents. First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, as-sisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.
The Kenwood Spiritual Church will

hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends. The Progressive Society holds services every Sunday at 183 East North

avenue, corner Burling, at 8 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Church of the Psychic Forces holds services at Wilcox Hall, corner Sunday. Conference at 8 p. m. Leo ture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after noon meetings, free; evening service Mrs. Dixon and her daughter the child wonder, will always be in at tendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 81st

A Spiritualist Temple has opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-day and Thursday evening at 8 'clock. Tests and music at every zer-

vice. The Spiritual Church of the Students of Nature will-hold services every Sun day at 7:30 p. m., at Van. Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The German-English Society, Bund Wahrheit No. 18, no ery Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Ev ervhody welcome.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good

speakers in attendance.
The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg. South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor overy Sunday, in German and English.
The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all ent available will be secured for an meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th Entrance to hall, 319 E. 55th street.

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:30 p. m. The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

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every Sunday at 3 and 8 p. m., in Lin-coln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor. Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner -Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers condially invited. Residence 616 N. Wells street. Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western ave nue. Lecturer, Rev. Dr. P. M. Esser, 82 Willow street; president, W. Hassman, 340 Humboldt avenue; modium, Mrs. Rennau, and visiting medium. All

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The poor woman was accursed too. "I will greatly multiply thy sorrow and thy conception, in thy sorrow thou

shall bring forth children." Mothers, do you ever feel that you are accursed when you for the first time clasp the new born babe to your breast and kiss this tiny angel?

And did he not command to multiply and replenish the earth? The ground also did not escape this God's notice; it was even compelled to

bring forth thorns and thistles. And Adam and all of us men are compelled to eat bread all our lives. And yet there was not a loaf of bread in existence. But it's better to be optimistic here, and think of the noon bakers, had God not said it-that alone has started a great business activity.

But the worst part of it all is that God either did not believe in the immortality of the soul or that he after-

shalt thou return,' something from Adam's experience with the tree of knowledge. For he was not thus created, and if not thus himself clothed Adam and Eve with created the story is not true, and if not coats of skin. But now we come to a verse in which there is a good deal of meaning for our text. I will quote it,

ward changed his mind about it, for he

said, "for dust thou art, and unto dust

Genesis iii:22: "And the Lord God said, Behold the man is become as one of us to know good and evil, and now lest he put forth his hand, and take also of the tree of life and eat and live forever. Therefore God drove the man out of the Gar den of Eden. and placed cherubim at

the garden with flaming swords." In the first place, because a phrase occurs twice it does not lose its strength or meaning.

The man is become as one of us. My peculiar propensity of curiosity prompts me again to ask who is in company with this Creator? And what was this tree of life, the fruit of which perpetuated life; could this be merely superstition on the part of the writer or had God made something in man or in the garden that might overcome and thwart his own law that "to dust thou chalt return"? And it seemed as though fearing the man might live forever, he cast him out of the garden and put the cherubim to protect the tree

But this tree of life is no more of an enigma than the cherubim. Where did they come from? God did not people heaven, according to the Bible. But ve are not trying anybody now but the God himself. Or putting it in a better For now we're getting into light, shape, fearing to be misunderstood, we By eating knowledge fruit that grows are trying the knowledge of the writters of this book, and endeavoring to We reach the truth and get true light show that they did not know any more of the actual creation, of the actual first Your statue to the Devil stands, man, of the world and its inhabitants Before the preachers of all lands, and of the Creator or God than we do A monument for them to see to-day, but rather they wrote many A preacher of a wise decree; things to be facts when only supported | Who says, by eating knowledge fruit by hearsay, tradition, superstition. We You will be wise and so refute, do not make this assertion, we merely say that the writings viewed in the Are truths of God; here let us pray light of modern intelligence point that | That Christians may eat of the tree way and so strongly too, as to make Of knowledge, so that they can see, skepticism indeed very strong. Of That Satan in the fable preached course none of us know, and it seems strange that these writers did not ac- By evolution we can see knowledge so much, but we must pursue our purpose.

If this was the Creator, and Adam and Eve the only persons created, then By contradictions truth can't be, I ask who was the wife of Cain and This by true knowledge we can see. who created her? On! of course this is Your Devil, then, truth must allow, an old question, but not older than the Should have a laurel on his brow rest, and is yet new until unswered. Again if the above be true, there were five people in the world-Adam, Eve, You've "raised the Devil" in Detroit Cain, his wife, and Enoch his son, but And given Christian folks a fright; Cain builded a city, named it after But ev'ery thinking man must say, wife from some mysterious quarter, as As we eat from the knowledge tree he also gets a son Irad. It may or it Our eyes are opened and we see, trivialities that seem to me below the Made in the "apostolic days."

notice of a God of this universe. The next time we hear from this God | The Devil's way to let them know. who held this earth in the palm of his not always strive with man, for that he

Does this hint that God himself was

The Lord then repented that he had made man and he felt aggrieved at heart, I presume because man had not turned out very well, and had disobeyed; be that as it may, God said, "I will destroy man from the face of the earth, man, beast and creeping thing and the fowls of the air, for it repenteth me that I have made them." What did the sin of man have to do with the destruction of beast, creeping and flying thing? Nothing, everyone will answer. But some will say the just must suffer with the unjust, then why an exception in the case of Noah and all that ark

full of animal life?

But he told Noah to get ready his ark of gopher wood, for the end of all flesh is come. But when all was ready he told Noah how to gather in the beasts and how to select a male and female of each kind to go into the ark. What for? to merely please Noah, or to keep him company while on this perilous voyage No, but to keep seed alive upon the face of the earth. Was his creative power exhausted? He had made a failure of creation before, and so he thought the seed of the inferior kind is better than no seed at all. And further consider, if you please, the marked intelligence of all these beasts, fowls and creeping things, all going in peacefully two by two into the ark, the lion and the lamb, the tiger and the goat, the boa constrictor and the canary bird, all peaceful, harmonious. They go selecting places of safety for 40 days and 40 nights during the vengeance of God's wrath and period of destruction of man made in the image, of his maker. What a pity to destroy such a wonderfully intelligent population of animal life. Granting they were possessed of this intelligence, how great Science and a Future Life. has been the degeneration.

shut Noah and his colony in the ark, starting to drizzle I think about the 17th day of February. And after a period of time the waters had covered all the hills under heaven and all life was extinct except Noah and his party whom God had so kindly remembered. Oh! God had a good memory. But on July 17, the ark rested on Mount Ararat. Just think of that, 17,200 feet above sea level. A snow-capped mountain did the ark rest upon. Cold enough likely to freeze the water at that height. but at least cold enough to kill a great many of the animals not used to that altitude. Further, a moment; in a space of six months after the water was 17,-200 feet above sea level all over the face of the earth, the earth had all dried and God told Noah to come forth. Where did the water go? It could not run off the earth. That amount of Price, 25 cents. water would not evaporate under present conditions to this day. I relate this merely to show that this might not be Peebles, M. D., M. A., Ph. D. Price \$1.

Well, it commenced to rain after God

walked upright. The curse was a fail- true as a whole, and if it is not true the inspiration used in writing it would not sell for much in the literary market to-day.

Well, when Noah came forth all right he builded an altar and took of every clean beast and fowl and offered burnt offerings to the Lord, and He smelled a sweet savor. Just think. reader, that God smelled a sweet savor as the smoke rolled up to heaven made up of the lives of innocent animals and precious pirds of all description! And he said, "I will not curse the ground any. more for man's sake. For the imagination of man's heart is evil from his youth. Neither will I smite any more

every living thing as I have done. If God is the maker of man, he is responsible for the qualities and faculties of that man. If his heart is evilfrom youth up to manhood, who made the heart and its tendencies. Bear in mind that the first man, Adam, created by God was a full grown being with none of the phantoms, frivolities and experiences of youth. He was a full developed man. God then again seemed to learn sible, and if no responsibility is atomething from Adam's experience tached to the Creator it is because he true, is the God of the Old Testament the God of the Universe?

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