Progrezzive Thinker. The

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SPIRIT MESSAGES

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WIDELY DIFFERING.

NO. 841

BELF-GOVERNMENT ILLUSTRATED.

The School City, its Plan and its Success, as Related by The Outlook.

In some of the public schools of Boston there is to be established this fall the institution know as the School City. It is a, form of self-government which has been used in some of the schools of New York City, Philadelphia, and other

places. It was originally founded by Wilson L. Gill in 1897. The trial was made in a disorderly school of a thousand pupils or more in the suburbs of New York. The students were so unruly as to requiry the constant presence of policemen in the playgrounds. Within a week a er the pupils were organized as a city, with the right and responsibility of self-governing themselves, the school became orderly and law-abiding. The boys were willing to obey laws in the making of which they had a share. In other places good results have

been attained. In one school near Philadelphia the standard of dress was so low that if any boy wore a linen collar to school it was sure to be torn off. Twenty of the boys had registered under assumed names, so that in case of arrest they would not appear in police courts under their true names. When the School City was organized,

the boys came table the principal and con-fessed the ruse, and asked to be registered in their right names. Unruly conduct was suppressed; neater dress, better manners, and improved scholarship followed. The students maintained their higher standards to the end of the

school year last spring. The almost immediate transformation brought about in individual boys and girls by the endowment of responsibility involved in the plan has many illustrations.

One boy from the slums who was careless, mischlevous, and fond of playing truant was elected a "member of the City Council."

The teacher felt the choice of this little rascal rendered the republic hopeless; but the children in this, as many another case, reformed a bad boy by putting him in a position of trust. As this lad said when praised by his teacher for becoming a little gentleman, You know they expect so much from a member of the City Council."

Some of the decisions of the school courts are remarkably appropriate. One pupil, guilty of swearing in the school-yard and on the streets, was scattenced to ostracism for two days; he was not to speak to anyone at recess during the time, and public opinion enforced the order of the court.

Trial by their peers on full evidence appeals to the children as just and fair, and they manifest a surprising aptitude for judicial procedure. As legislators, too, the children display some qualities that their elders would do well to cultivate. No private bill or special legision has any chance in a School City. There is no graft in the School City no. koodle in the Council, no understand-The child citizens have passed and enforced prdinances prohibiting the shooting of peas, the disfigurement of buildings, the making of any noise in the neighborhood of libraries or other places where people may be disturbed by, it. "Tattling has been eliminated;

The following are a few of the mes sages given at the Independent Church of Truth, Grand Boulevard Hall, 47th treet and Grand Boulevard, Chicago, Illinois, through the mediumship of Georgia Gladys Cooley:

1st. A spirit by the name of John Walters comes here and goes to the young man there, saying, "You have your struggles, but you did right." A picture of a bridge now appears

restless and I feel the

before me, followed by an appearance of twilight. I see a man walking to-wards the bridge, he looks around and turns back to walk away. He seems restless and I feel the thought emanating from him: It's not dark enough. It now grows darker and the man reappears; this time walking upon the bridge until he reached about the middle of it, and there he stands looking

Ritual.

at the water for a few moments, then he raises his head and looks about him. as though to see if anyone was near and then plunges downward to meet his death by drowning. He says, "it was premeditated, as I went three evenings to the place before I found that no one was passing. Yes, I am a suicide and I am sorry for it." Going to the lady next to the young man, he said, "please give me a kind

thought occasionally, as it will help The lady declared the message was

correct in every instance. 2nd. The spirit of a young man now appears. He has a good face and light brown hair, and a strong body. He calls name of Clark. A soldier appears with him. I now see a picture of a prison. I see the name Andersonville, see all signs of war life and a young man beating a drum.

I again hear the name of Clark-Ed. Clark-and the spirit goes to this gentleman, saying: "I was not killed in war, but injured on the head while trying, with several others, to escape died from concussion of the brain. You lost me and could not tell my folks where I was."

The gentleman receiving the message said that he and the young man were in the same company and thrown into Andersonville prison and afterward removed to another place. He never saw his friend after the day they were separated by removal, and on returning home his folks often inquired of Ed's whereabouts, and all he could tell them was, I lost track of him the day

we were removed from prison. 3rd. A gentleman comes now who has not been long in spirit life. He seems very weak-description then follows-He goes to this lady, saying, 'Forgive me, I treated you badly, I was much opposed to Spiritualism, and of-ten insulted you on account of your sympathy in that direction. It seemed I looked for opportunities to find faultbut I am sorry and want to say that

you were right and I was wrong. This gentieman brings a brother's influence, but we see he was a brother through law only

'The lady arose to her feet saying, "Every word is correct, and my broth-er-in-law's description fits my brotherin-law perfectly. He has just recently passed out."

4th. A spirit comes to this gentleby a dream or vision. Some of her experiences were most tory. man, saying: "I am Brother William, and I want you to know that I am lookremarkable and many of these will be embodied in a history of her life soon to be published. In her early years she ing after your boy who has my name. Don't worry about him-he will come ig little wif out all right. dge from history's pages the effects had a sister who died at the age of 19 love each other, and if they don't manof that bloody religion throughout the years. This sister, Mrs. Starr believed. age just as you think they ought to, let them alone. They will not save much Christian Era. in a state of trance visited heaven. On her return to earth she vainly tried tois an indispensable feature! a basic money, but love and happiness is ahead describe the glories of the place and principle of the faith. "If any man also foretold the coming time of her i come to me and hate not 'his father, of that anyway." The gentleman said the name was also foretold the coming time of her mother, wife, children, sisters, brothown demise. correct, and he fully understood the purers and his own life also, he cannot be my discople." "Thus saith the Lord." Mrs. Starr always trusted implicitly nort of the entire message. 5th. A spirit comes calling the name to divine intervention in the case of evi In one way Christianity may be true or danger. She told more than once of James Gleason-pointing to a gentlethat is true to itself: true to its false of one strange experience. man, saying, "I am the stranger who ideas, its abominable doctrines, its bad Dr. Starr, with his young wife and saved your little son's life, and I am principles, its pernicious effects and babe, were covering a journey of 100 helping that same boy now. He now iruits. It is a solemn farce, an empty niles in their carriage. They traveled pictures a body of water-looks like a show, a delusion a curse. The difference between Christianity at the rate of thirty miles a day and ake. I see a boy sitting on something halted for night at any inn on the road that looks like sticks or a pier. I see and Spiritualism is just the difference between truth and error. They never On one of these hostelries they were other boys, but they run away as though distrustful, but decided to risk it on the in some kind of play. The boy, left have stood together and 'cannot fall' to homeward journey. Suddenly when within a few miles of the tavern their alone, falls or jumps into the water, and gether. They have stood in antagonism I see this man go to the assistancefrom the Hydesville revelations and horse stood still and began to tremble. seems a hard pull, but he saves him. Rochester rappings to the present time. Persuasion failed. The animal lay Is that correct? Christianity is evidently cclining and disintegrating. Spiritualism, sucdown in the road, sweating profusely. The gentleman answered. "Yes." and There was no help. Night was coming on. The doctor and his wife decided asked the privilege of saying a iew cessful and triumphant, has spread around the world, and its converts words, as follows: to leave the beast and to trudge to the "Twenty years ago my little son went rom the old religious systems can be nearest farm house. Here they were fishing with some other boys 'They counted by the millions. It gives to entertained for the night. The couple fished awhile and the other boys went mortals the most complete satisfaction learned later that murder and robbery off to play, my boy remaining to tish. A. H. NICHOLAS. Summerland, Cal. had been contemplated at the lonel and happiness attainable on earth-Something began pulling on his line and tavern further along.-Pittsburg ((Pa., as it did my son pulled also, but he was Chronicle. pulled into the water. He was going down for the last time, when a man who was passing went to his rescue. DAY BY DAY. After getting the body out of the water Have faith to see beyond the little they worked over him several hours heard a voice at evening softly say: Bear not thy yesterday into to-mor before he was able to be sent home. Have trust in good, tho' evil sits in Every word is true, and I am sure this row. power. Be brave to smile thro', white wrung woman could not have known anything Nor load this week with last week's load of sorrow. Lift all thy burdens as they come, about it." These messages and many others Knowing such efforts are not made in were given to entire strangers, among To weight the present with the by which were 'skeptics and people who Strong angel hands shall help you to had visited meetings of this nature for and by. One step and then another, take thy the first time. If this is not a proof of Pure wine of life within the hyssop cup. way-Live day by day. spirit return, what is it? For we are girt about with witnesses, Constanting Constanting Decision To warn and counsel, comfort, guide Live day by day. The body only has been shed, and bless, Clear eyes of wisdom shall mark out Though autumn leaves are withering The soul, immortal, lives for ave. round thy way, Walk in the sunshine. It is all for Oh! tell us, all ye countless dead, Who live somewhere, we do not Swift messengers sustain the faltering know: Push straight ahead as long as thou Oh! tell us whither ye have fled, And how ye live?-in bliss or woe? Cast see. Dread not the winter whither thou And tell us of your new domain, mayest go: "Its azure skies and golden sands; But, when it comes, be thankful' for And whether death is loss or gain, the snow, Onward and upward. Look and smile From every wound of life a rose shall And of "the house not made with grow, For every teardrop, a white it is blow, Each kindly deed shall live, a gem di hands." and pray Live day by day. And tell us, do ye e'er return To greet us mortals here below? vine, And our lost idols find a deathless Live day by day. And do ye e'er desire or yearn The path before thee doth not lead To visit scenes of long ago? shrine. Our pitcous prayers change, to sweet astray; But all seem hush'd forevermore. Do the next duty. It must surely be harmony 10 10 And for our fetters—souls forever free! No one responds to sigh or tear, The Christ is in the one that's close No echoes from the far off shore, to thee. No sign or token comes to cheer. Onward, still onward, with a sunny Hope on. Have courage, knowing God And if it were not for the hope; That springs exultant in the breast smile Till step by step shall end in mile by Our spirits rise beyond this clinging We could not with life's battles cope, And death would end all we love best mile. I'll do my best,' unto my conscience And wonder such could fret them for If death ends all then life's a stain. say-Live day by day. Have faith, and claim your heritage of A blot upon creation's face, And naught that's in it to attain Live day by day. Why art thou bending toward the power, Though trials, woe and shipwreck this Is worth a struggle in its race. life mars We rise, at last-"through struggle to backward way? But we believe 'tis but a change, One summit and another thou shalt mount. Why stop at every round the space to In which our life does not abate. count Those who have finished by making But when the angel dread shall stand,-The past mistakes if thou must still One foot on land and one on sea, And issue forth the great command, all others think with them have usually been those who began by maring to think for themselves.—Colton. remember? Watch not the ashes of the dying Time was; but Time no more shall be omber. And when the earth's in ruin hurled. That psalm-singer who daily prates a prayer in the Senate at \$5 a pray, ought to be placed in a dime museum. Kindle thy hope. Put all thy fears away-Live day hy day." And all its elements dissolved, This mystery, old as the world. This secret deep, will then be solved. He's a freak .-- San Francisco Star.

Mrs. Sarah J. Harper Starr, the Well-Known Bellevue Woman, Was a Psychical Wonder-Deep Believer in the Occult-Her Action at Wedding in Refusing to "Serve and Obey" Causes Church to make Change in Marriage

PREDICTS TIME OF HER DEATH.

way Mrs. Sarah Harper Starr, of Bellevue, who was buried today in the family

mausoleum at Zellenople, Pa., was a lifelong personal friend of Mrs. Lucy Webb Hayes, wife of President Ruther-ford B. Hayes. Tse two women were classmates in a Cincinnati College. There were three women in a class with 60 men, the three showing superior aptitude for Greek and Hebrew and the languages generally. The intimacy with Lucy Webb was continued up un-til the death of Mrs. Hayes.

Mrs. Starr's Marriage in Cincinnati on May 22, 1849, is of historical importance in ecclesiastical circles. Miss Harper was 16 years of age, and had been studying in college with a view to a missionary life in foreign lands. Dr. Starr, a young physician, was studying toward the same end and the couple de-cided to wed. Miss Harper had ideas of her own on the question of the word "obey" in the ritual of the church, and decided that for her it should be eliminated. She found a friend in the shape

of the Rev. Maxwell Gaddis, assistant pastor of Morris Chapel, Cincinnati, who promised to omit the word during the ceremony. This omission did not pass unnoticed, and as early as the wedding supper the young bride was obliged to meet the reproaching tooks of friends A large church wedding such as hers had been was an innovation in those days. Tongues began to wag, friends

were inconsiderate enough to say the marriage was invalid and at the next neeting of the general conference of the Methodist Episcopal Church, held in Cincinnati, the clergyman who had omitted the word was "churched." Finally the question became general and later, when decisive action was taken the sentence "serve and obey" was ordered stricken out of the matrimonial

ritual of the discipline of the Methodistt Episcopal Church. The Methodist Protestant Church took the same action later. Mrs. Starr and the husband aban-

doned their idea of a missionary career owing to ill-health. Their first child, a boy, won the prize in a baby show held in Cincinnati in the 50s, and was later wantonly poisoned by the house servant as an insane act of revenge

against the mother. Mrs. Starr is said to have been a psychical wonder to her friends. Dreams, visions and presentiments have come to her all her life. She foretold her own death last week by simply announcing

"Father is come." A few months ago she sent her son to Kansas, "because Aunt Carrie will be dead before you can reach her."

The "Aunt Carrie" had just visited Mrs. Starr and was in the best of health as far as any knew. But the dream was true. Mrs. Starr never made a business venture or an important move of any kind until the revelation came to her

A Jewish Rabbi's View of the Bible. Christianity Versus Spiritualism. "Christianity and Spiritualism are synonymous and identical. One is the complement of the other. They must

stand or fall together. In no possible does Spiritualism antagonize Christianity." These statements and averments are

made by Dr. J. M. Peebles in his book on Obsession. It is impossible to verify them. Let us put on our analytical glasses and look deeply into this mat-

Spiritualism has met its greatest op-position from the Christian churches. it stands before them as a fair opponent and proves that communication with spirits is a fact, which they deny; and they charge it with fraud, delusion, witchcraft, work of the devil. It denies the basic doctrines of Christianity, such as blood atonement by a crucified savior, pardon of sins, salvation by faith, damnation in hell fire, god wor

ship. The difference between Spiritualism and any of the old religions is more pronounced than any one of them with another.

"Christian Spiritualism" is a mis-nomer—a counterfeit. A "Christian Spiritualist" is a contradiction of words-an abnormal condition-a false attitude. Christianity and Spiritualism bear no relation nor affiliation. Notitivo things are more opposite. One is based on faith: the other on knowledge. In one we are independent and free to believe or disbelieve anything: in the other we must believe so and so or be damned. One threatens vengeance dire and curses deep and strong on all who do not believe and accept it-the other neither threatens nor inflicts any penanty whatever upon any persons who reject or oppose it.

To place Spiritualism on. par with Christianity puts it in a false attitude and sinks it to the level of superstition. Its demonstrated facts, destroy the hasis of all church creeds. It contains no lies or falso theories and assumptions, such as abound in theology and Theism. It demonstrates a future life for all humanity, gives knowledge of spirit existence, spirit return and com-

munion and the location and employments of the spirit world, which Christianity does not and cannot do. 'If Christianity is true, Spiritualism is not. The former based on faith, has been shown to be false in a thousand points by proofs as strong as facts can make them. Spiritualism, per se, is the truth, the whole truth and nothing but the truth; based on knowledge,

fact, science, ethics, demonstration. Anything known to be false or untrue

Anything known to be history of thits or unreal is not Spiritualism. Christendom is divided and sub-divid-ed into hundreds of warring sects—dis-tinctive; exclusive, selfish, independ-ent sects—the inevitable effects and products of the system. It is repre-sented by what its advocates and adherents believe, say, do gai think. It was founded on a case of murder; it brings not peace but the smord of war; it has been propagated by force and bears the stains of blood upon its his-

Spiritualism has no such record. No nation or body of people were ever made better mentally "or morally by being Ohristianized. Let the world

PER ARDUA AD ASTRA.

1.1.4 1.

hour,

lips of pain

lift up

our goal;

is just.

an hour!

the stars!"

dust

Babbi Samuel Hirshberg, at the Tem ple Emanu El, in Milwaukee, in speak-ing of the Bible, is reported to have said: "It is unquestionably the work of a number of literary men written at published, in German, of the visions and trance utterances of a remarkable medium in a book written by herself and different times. It is a progressive work and the morality expressed in the entitled "My Spiritual Vision into the Future.' earlier part is more primitive than that prompted by the thought of a more adto public events which have already vanced age. I do not doubt that there been realized, and others which have are parts of it which come direct from not yet come to pass. Among the former are predictions of the return and Moses but the evidence is strong that

A MAN-MADE WORK.

it was written by many authors. It is a man-made work. This entire bible is a man-made work. True it is inspired just as all truth is inspired. But only that part of it which is true can claim inspiration and there is equal inspiration in truth outside of the

such a man, is conclusive evidence that the religious world is progressing in a very satisfactory manner. When the bible is read in the light of common sense, it becomes a book of great value to the world. With the history, biography, poetry and philosophy which it contains, it reflects much important in-formation of the religions of the various tribes and peoples to which reference is made in its pages. Besides, it shows pretty clearly how much the world had, at those periods, advanced from a state of savagery. But when we are asked to take the contents of the bible as sacred revelations from God Himself, it is asking too much. We have no evidence whatever, except the poorest kind of hearsay testimony, from extremely doubtful human sources, that the bible is the inspired word of God. We know nothing at this age of the world about the inspiration of the bible, except what poor, weak, fallible, super-

The Rabbi is entirely right when he says that there is just as much inspiration in the truth which is found outside of the bible, as there is in the truth which is found inside of the bible. Inspiration has been confined to no paricular book, nationality, age or belief. It was in the beginning; and will continue forever. Of course, as mankind become more proficient in their knowlcdge of Infinite Power, inspiration will become better and better understood, and our relations to that power will become more intimates" There is really nothing in the entire bible which shows any high order of inspiration. its authors must have looked through a glass darkly and it must have been a ery dark glass.

If we want to get a conception of Infinite Power, let us upon a clear night go out and look up into the starrydecked heavens, and contemplate the vast universe which surrounds us. And while the countless millions of suns, planots and satellites which occupy infinite space may not sing together, certainly they will harmoniously travel in their several orbits, giving reliable and continuous-evidence of -Hie -goodness and greatness of that Power.

the plains, upon the lakes and the rivers, upon the oceans and the continents of the surface of the earth, and behold the matchless peauty and

then as she passes into the next phase she is unable to remember afterwards the scenes she has described. There is grandeur of the works of creative powalso a state of deep trance in which er. There is beauty and excellence evprophecies are uttered through her orerywhere to the incarnate soul which is gans of speech, or are described as vishe uni

ANONYMOUS WOULD-BE ASSASSING In Whom the Prophetic Gift Is Remark-Impressive Words From President

A MODERN SEERESS.

ably Developed.

An interesting account has just been

These visions include several relating

discovery of a wonderful curative spring at Berlin, future attempts to

reach the North Pole by balloons and

airships, the crossing of the Atlantic

in three days, and later (about 1950) ir.

one day, by airships moved and lighted

by electricity; and other forecasts of

Some of the predictions will be re

ceived with great satisfaction in Ger-

many, for that country is to play a

prominent part in the future history; it will become three and a half times

its present size, and the Kaiser of that

day (a Hohenzollern) will reside in

Rome. There will again be three Ger-

man Emperors in one year, as in 1888;

1882, that both the Emperor William I. and his son would die in 1888. Among

other predictions of a less definite na

ture are a general war, followed by uni-

versal peace and by the union of na-

another King at Jerusalem, and a new

These prophecies are mostly given

from notes of her descriptions of vis-

ions during trance; that is to say, she

would speak while entranced, and de-

scilbe in an ejaculatory manner what

she saw. The account given by Frau

de Ferriem of her own life is simple,

unaffected, and interesting. Her moth-

about eleven years old, seems to have

had a prophetic gift, for she described her own functal. The mother's form

was seen by the medium when she was

eighteen, and after that she not unfre-

mently had visions of persons, or of

she saw herself walking in a pouring

rain, along a street (not then built) of

a town two hundred miles away; this

first time, and was suddenly controlled

usually by spirits of a high order, but

for a short time she was occasionally

this experience was not without its

value, as it convinced her that the per

sonalities manifesting were really dis-

At the approach of the trance con-

dition she can usually see and describe spirit forms while normally conscious;

influenced by those of a lower grade

In 1895 she attended a seance for the

came true fourteen years later.

inct individuals.

was

er, who died when she herself

There is to be a world-reformer,

the secress had already predicted,

future discoveries.

tions.

age on earth.

Moses Hull.

I seldom notice anonymous letters of

communications. They are seldom if ever written by honest persons, and hence unworthy of notice. Straight-forward, manly men, and truthloving women are never either afraid nor ashamed of their own names. The one who does not use his own signature, especially when what is said is an attack on some one, or on some institution, is entirely beneath the notice of

honest people. I am led to say what is here said by a general demand that I, as president of the Morris Pratt Institute, should give a few words of explanation regarding certain letters and communications. some of which are anonymously written, others have forged names at. tached. Some fear that where there is so much smoke there must be some fire. Communications coming from apparently so many sources, and mailed in so many postoffices must contain some shadings of truth, is the idea of some people.

What good these falsifiers, in the name of other people; and these slanderers of the Morris Pratt School expect to accomplish by tearing down the only Spiritualist school in the world, is a little hard to guess. Certainly the world can judge far enough to decide that if these people whose mission it is to destroy, were doing an honest and legitimate business they would be neither afraid nor ashamed to attack their names and postoffice address to their articles.

These libelous communications began several months since, and will perhaps continue until the United States Govcrnment stops them. That is, their public fulminations, began less than a year ago. Long before that time, both Mrs. Clara L. Stewart, the then secretary of the Institute, and myself as president of the Institute received sevanonymous threatening letters. eral Finding that we took no notice of the threats of these letters, their public work began.

The origin of some of these anonymous communications is positively known. In fact the original carbon paper on which the copies of some of the communications were made, is now in the hands of the United States authorities. This party tried to cover her tracks, but failed. The evidence could not be more conclusive.

Once upon a time we had a student in events about to happen. At one time ; the Morris Pratt School who committed such an act as would debar her from any school or society of decent or selfrespecting people. She was given the alternative of leaving the school or being expelled in disgrace. She wisely chose the former, but swore vengeance egainst the school. Others who had been defeated legally and otherwise joined hands with her, and the result has been a fusillade of false reports circulated under false names and anonymously.

Some of the communications were written over the names of former students of the school, but the students who were thus maligned immediately came to the front with their denials not only of writing the communications but of the truth of the communications. The last communication I have seen is dated Chicago, and signed "C. Spaiding & Co." Who this company is, or what

it does. I have failed to find out. I would

liberation of Dreyfus, the burning of ocean liners in New York harbor, a colliery disaster in Bohemia, and the eruption at Martinique. Other predictions, not yet verified, are: A disastrous storm and high tide at Swinemunde, on the Baltic, the destruction of Laibach by an earthquake, the fall of a railway bridge at Glasgow, an accident to a The utterance of such sentiments by train between Cassel and Cosen, the

stitious men have told us.

Look out upon the woodlands and

to "peach" on fellow-students come to regard it as a civic duty to give evicence to their fellow-students concerning offenders against the laws of the republic. In a school which has a School City

who would

leem it a disgrad

the whole discipline is in the hands of the children. They elect a Mayor and Council. The teachers are present at the meetings of the Council, they retain ultimate authority, but, if tactful, they seldom have to exercise it.

The children have a charter, which may be revoked by the teachers, as a city's charter may be revoked by the Legislature. The plan has been adopted in thirty-three schools in Philadelphia, a considerable number in New York, Syracuse, Worcester, Minneapolis, and in public schools in Cuba.

The United States Government has asked Mr. Gill to organize the School City in the Philippines as soon as proper arrangements can be made.

Playgrounds and school gardens can be conducted by a similar method of seif-government. Parks in some western cities have thus been turned over to the care of the boys.

President Rosevelt has commended "the teaching of civics by the admira-tle plan originated by Wilson L. Gill in the School City as a form of student government; Franklin Institute has awarded the plan the highest distinction in its power; and many eminent men. including President Elliott, of Harvard, have approved of it.

As Dr. Frank Parsons writes, "If I am ever a boy again, I hope I may go to school where they have that system.' It is believed that one generation of boys thus trained to self-government under conditions free from commercialism would, when they became men, banish political corruption and civic apathy.

DEATH.

As Viewed From the Standpoint of J.W. Yeagley, of New Philadelphia, Ohlo.

What is this phantom we call Death, That all men fear and dread so much; That blasts us with its with'ring

bréath, And chills us with its icy touch?

All men agree with one accord, It is the parting of the soul, The loosing of the silver cord, The breaking of the golden bowl.

But how it is, or why it is, We do not know, that we must own, And reason frankly answers 'tis A riddle that is all unknown.

Was it decreed that man should die, When he was made of ruddy dust? When he was formed by the Most High, In His own image, perfect, just?

Or is he like all nature 'round, A time to bud and bloom and fruit." Then fade and die, sink in the ground, And in it rot; as does the brute?

This may be true of matter gross, But never can be of the mind; is not made of earthy dross, But essence of immortal kind.

That which we lov'd in one that's gone Which gave expression to the face, Which shone thro' eyes sweet as the

dawn. Which charmed us with its love and grace.

tell me not that this is dead, or that it can forever dies.

-Julia Harris May,

en rapport with the verse.

Ponder upon Infinite Power when sur-The doctrine of Hate rounded with the golden sunshine, or the fearful glory of the storm. Witness it in the opening or the petals of the flower, or in the upheaving of a continent. Let us meditate upon that power, as made known to us through all of its vast manifestation, and feel as we must feel, that we are in the hands of an overruling Providence that has had a grand purpose in the creation of man as well as everything else which constitutes the boundless universe. The omnipotence and silent language

of this power needs no translator in pigeon. order to communicate with the sensitive and responsive soul. It speaks in tones which cannot be misunderstood, that life in its multifarious forms has been given for a wise and glorious purpose; and that, incapable of death or annihilation, it will ever continue in the line of progress. Such an Infinite Power is worthy of our most profound worship. It gives us a more exalted dea of our own being and makes us willingly bear the tribulations which we are compelled to bear in our pilgrimage here upon the earth.

We are not in need of ancient inspiration to teach us the greatness, good-ness and wisdom of Infinite Power. That inspiration comes to us every moment that we live. It is continuous, consistent and convincing. To the appreciative soul it is all and all.

The world in a religious point of view, is rapidly moving on to much higher ideals than it has had in the past: The fetters of ignorance and intolerance are being broken and the incarnate soul is being released from the ruel bondage of centuries. And religlous freedom will not be complete, until the acceptance of the glorious philosphy of Spiritualism by the children of CARL C. POPE. men.

THE REASON IS GIVEN.

Why Carl Schurz Left Rome.

In his "Reminiscence of a Long Life," being published in McClure's Magazine Carl Schurz tells why he left the papal church-being born in that religion. He says:

'What was most repugnant to me was the claim of the church to be not merely the only true church, but also the only saving one, and that there was absolutely no hope of salvation outside of its pale, but only damnation and eternal hell fire. That Socrates and Plato that all the virtuous men among the heathen; that even my old friend, the Jew Aaron; nay, that even the newborn babe, if it happened to die unbaptised; must forever burn in unquenchable fire-yes, that I, too, were I so much as to harbor the slightest doubt concerning their terrible fate, must also be counted among the eternally lost-against such ideas rebelled not only my reason, but my innermost instinct of justice. These teachings seemed to me so directly to contradict the most essential attributes of the all-BEATRICE ST. GEORGE. just deity, that they only served to make me suspicious of all other tenets

> Our enemies speak of us as they hear; we judge of ourselves as we feel.

We want fewer things to live in pov orty with satisfaction than to live mag-nificently with riches. St. Evremond.

ions. Medical advice has also been given through her mediumship.

THE DAY THAT FATHER DIED.

We've had our share of trials, dear,

For black nocturnal darkness must

And somehow lived it through;

Give place to skies of blue.

So closely as that day, Richard,

It was the Sabbath, and all day

The snow came slowly down;

You sat beside that aged form,

Weaving a warm, soft raiment for

The branches bare and brown.

With tearful, trembling breath;

No pious fragments fell; He knew the hand that led us here,

and dumb to sense, life's later years,

Ah! Richard, could I but have gazed

A strange, deep sadness filled my soul,

Within the peaceful churchyard fair,

Their first new home was made;

And there you roamed a happy child,

Dear Richard, no one knew like him,

They laid him low to rest,

For him was dearest, best.

Not far away across the hills

Beneath the maple's shade.

How thick the shadows lay,

Upon our lives, and yet he oft

Beside the one whose loving care,

Once more upon that face, Ere in the glad, sweet summer land,

Could lead elsewhere as well.

Its care, and joy, and woe; You were to him the little boy,

He found a better place.

It seems as if I almost knew,

Though many miles away;

I wept with you that day.

He loved so long ago.

You ne'er before knew death.

Though not unknown, it seemed as it

No prayer burst from those pallid lips,

The day that father died.

But I think that never sorrow.

Was to our hearts allied.

like to find this company. I am quite The explanation she gives is that in willing to deal with it if it can be found. Will some reader of The Protranscendental . trance her higher or consciousness wanders through space, gressive Thinker please tell me someand conveys to the body-conscio thing about it? in symbolic form and in a limited de-'The person to whom I have referred gree, that which it has been able to perhas a particular spite against Rev. A. J. ceive. She has also had visions of the Weaver, who is one of the most honorspirit forms of living persons. able men in the world; this spite is be-A curious experience is related, showing that a pigeon was, to all appearance,

caus he was the one who allowed her to withdraw from the school quietly infrightened away from its food by a stead of heing expelled for criminal spirit form which was visible to the conduct. No slander that lier besoited medium, and presumably also to that imagination could conceive has been untold.

I did not take my pen to defend Prof. Weaver, our superintendent of instruction. He needs no defense from me, nor from any other person. Having lived in this world, and in public life the most of the time, until he is well on in his fourth score of years, and no charge ever having been made against his character, he is in the estimation of his thousands of friends cleared of any charges that this nameless falsifier could make.

However, if anybody wishes to know anything about this man's conduct in Whitewater, let them write to the postmaster, to any of the school teachers. doctors or lawyers of the city. Any body who knows Mr. Weaver will give him a clean record. The charges which this assassin of reputation makes have never been suspected by anybody.

Without going into details I will say that this "C. Spaiding & Co's." letter, like its predecessars, is false from first to last. For proof of this any reader of The Progressive Thinker is invited to write to any business firm in Whitewater. I write this not in self defense. but to say that our teachers are all as worthy as any other people. This is written at the request of many who have received these letters and circulars. No one who knows the parties maligned will believe any of these stories, and no one who knows this female maligner will believe anything sho says

Probably I shall not refer to this matter again. If I am compelled to make further defense it will not be through the papers. This is written in the interest of the public. who should be set right in the matter of the Morris Pratt School, its board of directors, and its teachers. MOSES HULL. teachers. President of the Morris Pratt School.

"CORPSE" CALLS FOR PIPE.

Woman-Rises Up in Coffin to Onlooke ers' Astonishment.

It was the night before the burial of a woman in Elginshire, England, and two people stood by the coffin. Suddenly the saw the "corpse" move, and then they heard it cry out, "Where is my pipe?

After the first excitement the "body" was removed from the coffin and put to bed, and soon after the woman sat up, cheerfully declaring that her "smoke" was the sweetest she had ever had. She is now in good health and moving about.

. . . .

If anyone says that consciousness cannot exist except in the relation of cause and effect with certain organic molecules, I must ask him how he I Baby Bell, when her white soul fied knows that. And if he cays that it can, O'er the bridge of flowers where two I must ask him the same question.-Huxley.

of the creed."

Hannah Moore.

worlds meet.

Foretold a brighter way. And when my sad heart aches anew. With bitter, wild unrest, Again I hear those hopeful words,

"All worketh for the best." And Richard, when sometime we go Up heaven's shining stair, Perhaps his face will be the first To give us greeting there.

love to think within the rest Of God's immortal home, He waits with glad, contented heart, Until the children come. ALICE M. WARREN.

Proctorsville, Vt.

ROMAN HYACINTHS.

0. L. H.

These are the flowers that some poet said, Were fit for the dainty dimpled feet

Of Baby Bell, when her, white soul fled

soul, And heaven's own balm shall heal our ancient scars. 23 We only rise "through struggle to the stars!"

THE PROGRESSIVE THINKER and the second second and the second seco JAPANESE ANCESTOR WORSHIP. TELEPATHY, SPIRITUAL EXPLANATION.

the Wonderful Power of Metaphysics. Or

In southern Nevada, where my hus-band was engaged in developing his driver had the horses bits held firmly and the three miners had firm hold of the carriage, he said, "Mrs. Willis, can mines, we decided one summer to "go camping," and as Mr. Willis was opening up a very rich mine in the beautiful little valley called Horseshoe District, you get out?" I made no reply, but managed to do

we chose that place to pilch our tents, so, though moving very carefully to hammocks, rugs and other parapher-nalla appertaining to camping com-ling up out of danger's way-and went forts

2

It was a pretty little spot, almost anything I could do to assist. completely surrounded by mountain peaks. The spicy odor of the pines in-"Yes, it will need every man to extract the carriage from its perilous posivigorated one, and I who had been deltion, and keep it from falling to the nottom of the mine. You may hold the icate for years, soon begin to feel stronger, and we spent a very pleasant horses after we finish unbarnessing summer. Mine proved good, ore averthem." That boy's power of mind and soul

aged \$300 per ton. Finding that Mr. Willis would remain had quieted the animals in a marvel-ous manner, for while they still tremin camp the greater part of winter, we decided to have a little cottage built bled pitifully their heads hung dejectand remain in that delightful climate edly, so that when Fred put the lines in for a while. Work commenced upon my hands I had no fear but that I the new home immediately, and Mr. could hold them. He told me to walk Willis was deeply interested in it, and down the road a little way with them, and they after much hard work, succeeded in extricating the carriage he devoted much time to it. Uncle Frazer lived in a little town

some twenty-five miles distant; had a and brought it down to a safe spot, not beautiful home and good business supwishing to again take the horses near plying the mines. One day we received the fatal spot lest they become unmana letter from him. in which he said that, ageable with fear. The driver took charge of the horses he and Aunt Jane wanted to see our and I went back for our dear little lad who had been cautioned to remain

quietly where he had been placed.

Ah! when I caught sight of the dear

little form perched on the rocks, saw

the blue eyes light up at my approach.

my heart swelled with gratitude to God

be ill or in trouble?" he thought. At

last Mr. Willis threw aside the tools

with which he was working, exclaiming,

"Well," said Willis, "this is indeed un-

waited with what patience they could

'At last they started. Oh! what

"Very well, I will accompany you,

manifested

dear little lad, and wanted us to make Inem a visit, soon as possible. The hext day a friend of ours was going for supplies, so Mr. Willis made arrange ments with him to take us to Uncle's As three mining men wished to go also. Mr. Donne took the three-seated rig.

for our deliverance from a horrible death. I took our boy in my arms and At the last moment, Mr. Willis found that it would be impossible for him to thanked the divine power leave that day, so said he would ride through that youth. Frederick, for our

over next morning. How my heart failed at the announce miraculous escape from a tragic end. ment, and I could not shake off the gave a nasty glance at the black depths deep depression that settled upon me, yawning at my feet, clasped my boy to and decided to give up the trip; when I broached the subject to me and hastened from the spot. Upon reaching level ground, the but Mr. Willis, he laughed at my fears and said, "Why, you know that Mr. Donne horses were reharnessed and we rode into town. Fred driving: and now comes is a fine driver, so you will be perfectly the most wonderful part of my story. Mr. Willis was a quiet man, rather safe.

But it seemed impossible to throw off phlegmatic, an unbeliever in clairvoythe terrible oppression I felt. As the learn was restive, Mr. Willis hurried us ance or any such cult as Spiritualism, etc. During the afternoon after we left, off, saying, "Donne, let the little lad he acted very uneasy and peculiar, or, help you drive and he will not miss at least, so thought his old friend and at least, so thought his on the second co-worker, Mr. Trevallon, as he watched him in surprise. "What ails Little Guy was five, and he and papa his father were great friends. watched him in surprise. my old friend Willis, I wonder? he must

The little chap was passionately fond of horses, so he and I sat on the front seat with the driver, so Guy could hold the ends of the lines and play at driving.

"I can't stand it any longer; my wife has been calling me all afternoon. When we were just about to start, Frederick, Mr. Willis' adopted son, appeared and wished to go, and as there was room for one mcre, he was hailed with delight by all, as he was a great favorite. A young man of nineteen, go immediately; am most distracted.' strong, robust and active, a bright, sunny disposition and kind helpful naall affairs during your absence." ture which made him the life of the camp.

Baby boy and I bade papa good-bye and told him not to fail to come next day. Then we started." The day was my loved ones." fine, air bracing, scenery beautiful, altogether a most enjoyable drive until we found that the horses were turned out. reached the top of the steep mountain down which we must go to reach the fortunate. I must walk." little town nestled below.

for you shall not tramp over these mountains alone to night. But we must "Donne," said one of the mining men, "I hope every part of your harness and rig is good and strong, especially wait until the moon is up." After dinner they got their guns and ammunition the brake. "Oh! yes, indeed it is-no fear about ready and in perfect order and then

at," was the reply. "But is not that big bay the horse for the rising of the moon. that killed Judge Capelle last year?"

"Yes, and the other is that blooded night of hardships—no roads or trails, colt of Sousa's—a fine team, truly, is just a compass. They knew the ground for a mile or so, then came difficultiesit not? The first sight of the road before us, steep places to be climbed where they

was certainly awe-inspiring, the descent were obliged to pull themselves up by was so steep that the road wound back the assistance of bushes and stunted, and forth, with short steep turns. Old gnarled trees; deep ravines where slip-

Of Centain Differences Among Spirit-

ualists. For an hour I have been reading in

The Progressive Thinker of November 28, the last article read being Mrs. Clara Watson's, and the pros and cons concerning C. E. Winans, the materializing medium. The strange position of people for and against individuals and their works, as well as opinions concerning the difficulties so created, impressed me deeply.

I dropped the paper, as an electric wave passed over me, and entered the state of true soul fellowship, for the back and asked Frederick if there was outer things receded and I felt myself in the inner life, in company with angels, and was addressed, first by a no-

ble looking spirit as follows: "The difficulties which obtrude themselves upon 'modern' Spiritualists' in their efforts to establish their claim of the doctrine of human immortality demonstrated, would be greatly minimized if more love and less boasting, jealousy and fault-finding were made use of. It pains us who were the projectors of this modern movement. That is, the time for it had come and we searched for a fitting opportunity, and made use of it, but it is the work of the Supreme Council that governs all mundane pro-

cedures, and we are all workers. These tirades against established re igions, or what are so called, and which have served their purpose in the world's progress, even in the objectionable practices, these tirades, we repeat are unjust and senseless. The lady

who so strongly expresses herself, and the entire class whom she, in such ex-pressions represents, do not comprehend the meaning of true religion.

"The many religions, or sects, socalled, which have been indulged by humanity, proved their status of mental and spiritual unfoldment. Each round of time is marked in progression's order, new things were introduced into mortal minds, thence into practice, to prove thus an additional unfoldment of race consciousness. Since all these advance steps are the orderly procedure of humanity's progress and the signal of their acquaintance with the indwell-ing divinity and its source of derivation how then can this newest spiritual awakening, due to their heaveniy bap tism of the spirit outpouring upon all flesh, be separated from all that has gone before, which forms its base and

underpinning. "The Spiritualisf, so-called, of this day and age, belongs to all peoples and all nations, and it behooves those in the front ranks of the movement as leaders, to acknowledge the rights of others as to their views which are in accordance with their own status, to discern and accept that which is new to them They will grow to it and as truth. much more quickly if kindly referred to.

have been somewhat amiss, but the Powers which control human destiny are at the helm to bring about harmony among earth's people and establish the true brotherhood of man. This means that the fraternal spirit is to be cultivated by all, and the differences of opinions on important issues treated with kindness and clearness, devoid of all bitterness or feelings of superiority, All are but learners in this great school of souls of life and its grand possibilities. When in small this is rightly beheld and put into practice, then one victory after another will

Imperial Ancestor Represented by Divine Missor-Offering Made on the Altar-Worship of Ancestors in Households-Religion for the Devel-

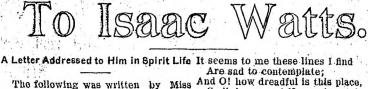
opment of the Patriotism and Loyalty of the People.

the recent visit of the Emperor of Ja pan to the temple of Ise, to report to the First Imperial Ancestor the successful termination of the war with Russia. It brings into prodinence what must be regarded as at least one of the strong-est national forces in Japan; whether it be considered a religious force or other wise.

A correspondent of the London Times gives what seems a clear and briefly comprehensive view, and one that is ap proximately correct. He omits, how-ever, reference to a class that constithe Freethinkers of Japantutes neither Buddhists nor Shintoists, but cevotees of free thought in fact.

The correspondent says that in connection with the worship of the First Imperial Ancestor there are three places set apart. These are "The Temle of Daijingu at Ise, the Kashikodoko ro in the sanctuary of the Imperial Pal-ace, and the Kamidana, which is to be found in every house." In the first two places the imperial Ancestor is represenied by a Divine Mirror. The mirror was given to the First Imperial An cestor, so tradition says, "accompanied by the injunction that her descendants should look upon that mirror as representing her soul and should worship it as herself."

Originally the Divine Mirror was wor-shipped at the Imperial Palace, but was later removed to the temple at Ise its place being taken by a duplicate. Although all the people worship the First Imperial Ancestor at home, they look upon it as a necessity to visit the temple at Ise at least once during a lifetime. It is to the Japanese people very much what Mecca is to the hammedans. From the temple at Ise radiates out the system of ancestor worship, which finds a place in every home in the land. The two sacred places in every Japanese house, says Prof. Nobushige Hozumi, are the Kami cana or "god-shelf," and the Butsudan or Buddhist aliar." The first named is the Shinto altar, which is a plain wood en shelf. In the center of this sacred shelf is placed a Taima or O-nusa (great offerings), which is a part of the offerings made to the Daijingu of Ise or temple dedicated to Amaterasu Omi-Kami, the First Imperial Ancestor. The Taima is distributed from the temple of Ise to every house in the empire at the end of each year and wor shipped by every loyal Japanese as the representation of the First Imperial Ancestor. On this altar the offering of rice, sake, and branches of sakaki tree (chyera Japanica) are usually placed, and every morning the members of the hcuschold make reverential obeisance before it by clapping hands and bowing: while in the evening lights are placed on the shelf. On this shelf placed if addition the charm of Ujigama, or the local tutelary god of the family, and, fil many houses, the charms of the other Shinto deities also. In the Shinto household there is a econd god shelf or Kamidana, which is dedicated exclusively to the worship of the ancestors of the house. On this second shelf are placed cenotaphs bearing the names of the ancestors, their ages and the dates of their death. These memorial tablets are called "Mitama shieo," meaning "representatives of souls," and they are usually placed in small boxes shaped like Shinto simines. Offerings of rice, sake, fish, sakaki tree and lamps are made on this second shelf as on the first. In the Buddhist household there is, in addition to the Kamidana, a Butsudan, Again a howling wilderness,



God's house and Heaven's gate! Emily W. Tyler of Ipswich, a graduate of Boston University, and was tor a To put those thoughts together thus class exercise in which the students Seems strange, indeed, to me, were to write a letter to some dead au-Could very dreadful be! thor:

So long as God has placed us here

That makes our lot seem drear-

"His soul disdains on earth to dwell,

"And haste to join those heavenly pow-

And this desire pervades them all

To lay them down to rise no more, 'To close their eyes in death.

To draw their latest breath,

I quote another verse of yours,

The world "a rigid stare."

And sit and sing herself away

Let us in hymns employ.'

A world of people singing hymns,

I'm sure such idleness would cause

Our night in praise and prayer.'

Unhappy man you must have been

Where we possess delight.'

Was everything a snare?

Expresses the idea.

Toward intellectual pursuits

That all of human kind

same,

With such a turn of mind.

For all these reasons, I inquire,

Were such men in the right?

Were not possessed in these details

Who worked all through the day,

And then throughout the livelong night

When these lines you could write:

"We would suspect some danger nigh

"How vain are all things here below,

How false and yet how fair!" Did you find nothing you could trust?

It seems that one should have contempt

For every good thing here; Thus "Blest with scorn of finite good,"

And doing naught besides!

But then again I read a verse

Sat up to sing and pray.

That promises more fair:

The thought of which is fair,

But carried out would almost make

"My willing soul would stay," you

The pleasures that the world provides,

With impulse to obtain

He only sojourns here."

Is uttered in the phrase,

An eagerness to get away

ers, -

In everlasting lays."

Why should it be in vain?

And in a hymn you wrote yourself In Boston, Mass, the 5th of March I find the dreary line, . There's nothing here deserves my joys, Of eighteen eighty-seven. Addressed to Reverend Isaac Watts, As if 'twere man's design. Abiding now in heaven.

Most honored sir: If I were sure As mortals can be here That all these questions I would ask

As to this mundane sphere, Of many thoughts I mention one Would neither trouble you nor cause Unpleasant thoughts to rise Concerning scenes you passed below, When only human wise;

If I were sure, I say, that naught Could mar your state of bliss, I'd ask if that world justifies The thoughts you had in this.

That, too, not in a jesting way, But with a sober mind. Befitting one whose frame is dust,

Whose spirit's eyes are blind. I'd like to ask if it is true, As some good brother penned

That "Congregations ne'er break up, And Sabbath has no end."

Why now the people find it hard To stay in church two hours! To stay in church two hours! write, And here's a verse which makes that "In such a frame as this,

seem Beyond their utmost powers:

To everlasting bliss." "When we've been there ten thousand Another poet sings his song years.

Bright shining in the sun, We've no less days to sing God's praise 'Than when we first begun."

To form a congregation thus For endless years on years, Would seem to me make heaven far More crimes and suicides.

worse Than this brief "vale of tears."

I doubt not changes will take place

"Our day is spent in doing good, In us, ere heaven we see, But we should cease to be ourselves But sad would be that people's health If changed to that degree.

Another one describes the bliss Of that bright heavenly clime, By telling us in these few lines

How we shall pass our time: In rapturous awe on Him to gaze,

Who bought the sight for me, And shout and wonder at His grace To all eternity.

Instead of deeming heaven bliss, Such fate I should deplore---To simply gaze with wondering

And shout forevermore. The same good brother kindly has

Some further details shown About the row in which we'll stand Around the central throne.

The angel powers the throne surround, As, "Other knowledge I disdain, And next the saints shall stand, "Tis all but vanity." Each one in whitest robes arrayed It's fortunate for present good, And palms in every hand.

The further the description goes The more it seems to me That I'd prefer to stay on earth With less monotony.

A vale of tears by care o'ercast,

A strife, a fleeting show.

A dreary vale of woe.

But speaking of the earth suggests Would you and they still teach the Another train of thought: Would you still teach, as once you did,

Endowed with present light? That this world coupts for naught? In closing now, I humbly hope For lack of gratitude it shows, I've given no offence,

To call this home of ours, Which God has made so reautiful With true respect I write, and make To wisdom no pretense. With trees and birds and flowers.

So now I'll send my note with all The speed the post insures; And, my dear sir, inscribe myself.

Obediently yours. -Boston Globe.

ance" Said to Influence the

Race in Wrong-doing.

following quotation from a recent issue

of a southern paper, published over a

C. W. CLARK.

regro bishop's signature:

ter heaven in the end.""

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FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphiets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers.

3

Something must be wrong. I never ex-perienced anything like this before. I The errors die their natural death be near her voice distinctly saying 'we cause no longer supported in nature' need you: we need you, dear.' I must ways of thought supplies. "We discover many errors of head and heart in this new movement. 'l'ime "All right, Willis, I will look well to will rectify and change these, therefore "Thanks, Trevallon. Oh, what a fever of impatience I am in. I can not let no one be discouraged. The movement in its private and organized efforts account for my present state of mind, is right. True, the business managements so foreign to my nature. God protect When they reached the corral, they

be scored in favor of the doctrine of human immortality."

Here a change came over me; I began to see a throng of all grades of on which are placed cenotaphs bearing spirits and mortals in company, pass on the front posthumous Buddhist before me in panoramic procession, as it were. These were marked as com- by the ancestors during their lifetime.

devotion to truth and right and some-

from

A deeply interesting study of Japan and Japanese customs is afforded by

abandoned shafts dotted the whole ping and sliding down one side and lamountain side.

My heart seemed to stand still and al felt, but they behaved nobly for a few moments, though their speed was steadand exerted his utmost strength to keep them under control.

Alas, it was utterly useless. Soon we were dashing at a most fearful rate down that steep decline. Oh! the horror of it; there seemed no hope for usif we were not all hurled into one of the open shafts yawning to receive us, we should certainly be dashed upon the rocks and bowlders below us. The cold wind blew through our hair, which seemed to be standing on end. One prayer burned itself into my brain: 'Oh! God help me to save Baby Guy"it would kill his papa to come and find us both dead; he just idolized his baby "Oh! why did we start without boy. him, he never became excited, thought so quickly and would have found some way to save us. Oh! my husband, we you, we need you.

need I clasped our darling closely to me, and determined, if thrown among the rocks to endeavor to shield our boy with my own body-and if, thought I, we are to be thrown into one of these black pits, I will try to hurl him aside. Ah! how quickly one thinks at such a

time. Dear God, how I suffered-it seemed a long while that we dashed along, the horses plunging, snorting and straining, the carriage rocking, tossing and sway ing from side to side. Each instant seemed to be our last. Guy never spoke or moved. Every one seemed paralyzed with horror, until one of the horses stumbled and in his frantic ef-

forts to regain his footing got off the -the minroad-the moment had comeing men jumped out-the maddened animals screamed like tortured souls, and plunged sidewise-the conveyance gave a frightful jolt or two and careened over, quivered as it hung suspended between some large bowlders right over 2. big shaft that had been washed by the winter rains to twice its' normal ministers all disagree upon some of his The driver was pitched out, but most important precepts. His simstill gripped the lines, which also became entangled about his feet as he fell head down right over the shaft. Frederick made one leap, grasped the lines right at the horses' backs, and held them upon their haunches, spoke sternly and quietly to the horses then commanded the men in God's name to rouse themselves, assist the to extricate himself, and then endeavor to hold the conveyance from turning completely over and hurling us into the shaft as it momentarily threat-

ened to do. I found myself clutching the iron the grand truths that will be brought to rall with one hand and trying with the light within the next few years. other to deposit our little lad safely, Of course some will cry, "Stuff, non-sense," etc., but Truth will be victorious clear of rocks, and leaning over the and the few illumined minds among us. upper side of the carriage almost fearto move lest the least jolt should and the Yogi or leaders of India and start the bowlders and we would be other parts of the East, will gradually open the way and when we westerners cent to our death four hundred feet below the surface of the ground-for that once get a glimpse of the great beauties was the depth of the mine.

and, Fred-coll, how the cords stood ing (Christ said "Ask and you shall reout on his neck and arms-his blue ceive, the powerful mentality of our ever seemed black as midnight, his people will soon agen the way to true face like death. But he conquered by knowledge, and we will then under

and a second second

horious climbing on the other was a severe strain on time and strength most suffocate me when we started Midnight prowlers to be dispatched, down the first steep pitch or turn, but | and anon the startling raitle of the raiall went well. At the next, the brake tlesnake, now the most dangerous just broke with a sharp report, and the horses seemed to feel the shock we all A flash of the dark lantern, a shot or two, and on they went. Such slow traveling; they were lost for hours in enily increasing. The driver kept cool deavoring to go around places they and exerted his utmost strength to could not cross, so that it was a worn, aggard, soiled, yes, and ragged, couple

of trampers who entered town just as what weak when mortals strongly appealed, yielded to impressions the sun rose over the mountain. None who knew them would have taken them spirit forces, not really spirits, but the to be the men who owned the rich manifestations of impulses, such as Comet mine. They sought out Mr. Donne and soon

avarice and vanity, and, lo! by such spirits as manifested said forces, they ascertained what had occurred, then vere deposed and by mortals exposed came on up to Uncle Frazer's. · How in what under such manifestations they surprised we were. Oh! how startled I practiced. was when we saw him coming so early Herein consists their punishment and in such a plight. I thought somewhich is meant to arouse them to their thing fearful had happened him-but, true status, and to rise above temptach! the joy his face expressed when he tions. "You see by this," said an angel to saw boy and me. He took us in his arms and held us tightly to him and si me, "that the fault of mediumistic lently thanked the Lord for our preser fraudulent practices is an inborn convation and it was some time before he dition that needs reformation. Those

could speak. Then he told us all-how inhorn traits of their beings, when stired by forces of their kind directed he had heard my voice calling-ever calling him to come to our assistance, thereon, are aroused to action. This is until he was almost irantic, and of the called obsession in many cases, but is hard toilsome tramp they had taken as not that in its truest analysis as you soon as the moon rose-starting about behold, but these persons permit an undue desire for money or its equivamidnight, and of Mr. Donne's account of the fearful ride we had taken, and lent, and for renown, to become suddenhow miraculously we had been snatched y aroused; they are obsessed by these from the jaws of death by a young ideas, hence dominated by such forces that grand "It was thus in olden times and is the

boy's hands, guided spirit within us, the Lord. "Now," he said, "can you tell me

upon the subject. All psychic questions

eastern hemisphere has for ages had

ate of immense importance to life: The

wonderful teachers and sages who

have known and taught the wisdom of

all life. Truth-little do we suspect

before us-to be had just for the ask

same to-day, for history ever repeats it-self, though in keeping with the world's Manifestations are different what warned me, or account to me how progress. my wife's voice came to me all that disin form, but human wills, desires and tance so distinctly that I could not ambitions are inborn now as of old. hear anything else, in the wind-in the Saul of old. David and Solomon serve noise of the mine-in the silence-but as examples, although thousands could the one sound came to me-her voice he put on this list. Those named were calling me?'

strong mediums of great mental and Wireless telegraphy was then an un spiritual powers, but they, were race representatives of their times and naknown science, or. I should say, unproven-though many knew it well. tion and all the varieties and discontent Emerson. Shakspeare and others taught of the Jewish nation were inborn in it, but the world could not understand. them. Saul, when placed at the head Christ taught it, but he is not yet unof his people as king, became vain and derstood by the majority of people-as arrogant, these evil spirit forces enis well proven, by the fact that our tered him, but, only when David came out in the public service a strong medium, for the services of said nation; then the cvil snirit of jealousy entered plest words, I and my Father are One I and the Father in me-think how Saul, which David could quiet with his beauliful-how grand--what can one not accomplish for good, when one remusic, because for such time Saul would become oblivious to surroundalizes the wonderful power in us-if we ings and forgot his hatred that he only call upon It. Now that metaphysics is interesting

the world one may expect some light

stand life as it is-as Christ, Buddha, Krishna and other great yogi taught it. Your own consciousness—your soul renudiates many of the race teachings and man-made laws. Why not listen to and cultivate the divine in you? Sure life would be doubly worth living. Cicero said, "Reason is the mistress and Queen of all things." "He who understands the true self,"

obtains all worlds and all desires."-L'panishad. Christ said, there is nothing to fear to them that love the truth, and "All. power is given unto me in heaven and carth." How grand our lives will be

when this is understood, and we claim, demand, and use that miraculous power. IOLA L. KRIMM,

Stockton, Cal.

ing from and belonging to the several Offerings of flowers, branches of shi finite planes of the onward worlds, who kimi tree (Illicium religiosum), tea, were working jointly with mortals as rice and other vegetable food are usutheir mediums, in the various phases ally placed before the cenotaphs, while of manifestations. This puzzled me, for incense is continually burned, and in some of these mortals would shift their the evening small lamps are lighted. positions up or down in the ranks, as | The Butsudan takes the place of the sec flash of something bright touched ond god shelf of the Shinto household, their mentality. I became alarmed, for both being dedicated to worship of I saw that this was closely observed by family ancestors. spirit officers of higher degrees of spir-ituality. These persons, fickle in their

names and on the back the names used

Every household in Japan has definitely stated occasions for the worship of ancestors. There are the sacrifice days, which are the days in each month corresponding to the day of the ancestor's' death; the sacrifice months, which are the days of the month corresponding to the day and month of an ancestor's death; and the sacrifice years, which are the certain years in which on a day of the month corresponding to the death of an ancestor celebrations may be held. Participation in the ceremonies is generally limited to the members of the family and near relatives, but occasion ally larger festivals are held, at which Shintoisis and Buddhists priests officiate either in a private house or in a Buddhist temple.

Ancestor worship, or more correctly the veneration of ancestors, is little talked of in connection with Japan, and has recently been quite overshadowed by the discussion of Bushido and its ef fects. Bushido, wonderful as its teachings and influences are, was at best but a class religion or ethical code. An cestor worship is universal and has always belonged as much to the peasan as to the aristocrat. It may be said without any exaggeration that every Japanese man, every Japanese woman and every Japapese child is an ancestor worshipper.

This applies to the Christian convert equally with the Buddhist devotee. An-cestor worship, or more properly the veneration of ancestors, is something independent of religion; it does not interfere with it and cannot be affected by it. It is worth noting that in China the greatest strides were made by the Jesuit faillers in gaining converts and power after they had declared that an-cestor worship was not a religion, and therefore need not he abandoned by the convert to Christfanity.

Ancestor worship does not stop at the veneration of the family ancestors. That is but the first step, and there

anning the second secon nursed concerning David.

"David, tco, was burdened with too much of the cartial nature and vain de-sires, and was disposed to ill commit-tals by said evil forces in his constitutional make up. Then came Solomon who was a powerful organization men tally and spiritually, but his carnal proclivities arose and dominated him, un-til after all his otherwise grand carcer and amassing of earthly wealth, he saw his true position spiritually and cried out in despair, 'Vanity of vanities, all is vanity.' That is, all that belongs only to earth and satisfies the material man and women is vanity. This suf-ficeth, the comparison can be drawn for the same causes that wrought such painful results of old are at the bottom of all the unwholesome and unpleasant realizations in mediumistic as well as in all other human avocations."

MRS. M. KLEIN. Van Wert, Ohio.

follows the veneration of the clan del- should remember that up to the middle ties and, the highest of all, the veneral of the present century it was a dull tion of the Imperial ancestors. In this world, and ignorant and stupid. This way there is a perfect form of religion is woman's opportunity-she has had for the development of the patriotism none before. I wonder where man will and loyalty of a people as well as of be in another forty-seven years?' the morals of the home.

Shintoists and Buddhists alike are CAUSE OF CRIME BY NEGRO. all ancestor worshippers; the rites may

differ slightly, but the ideas are the same, and in every Japanese house there are shrines or places devoted to ancestor worship. Ancestor worship suffered no bad effect from the feuda system. An ethical code might be impossible of comprehension by the ignorant classes under such a system, but every family possessed ancestors and could venerate them.

The Emperor, as the descendant of the imperial ancestors, embodying in himself all their virtues, and all their rights and duties, is the central figure of the whole system of ancestor worship. Not only does he occupy that position, but the enormous effect of ancestor worship upon the loyalty of the people to him as its personification cannot be overestimated. With the Japanese each day contains some minutes set apart for active veneration of the Imperial an cestors. This daily act of loyalty has een continuously practiced for hundreds of years. It is to this great force that the Emperor is appealing in his visit to the temple of the First Imperial Ancestor at Isc.

Mark Twain on Woman Suffrage in New Zealand.

In Mark • Twain's "Following the Equator" is a couple of pages devoted clear it up for all time. They have late-ly been devoting their efforts to the to woman suffrage in New Zealand, in which he gives the official figures showing that women vote in that country in as great a proportion as do the men. In the official report he also found this tions of theology are easier, of course, statement: "A feature of the election was the orderliness and sobriety of the people. Women were in no way mothough a fool, may not err therein." lested." In commenting upon this he

Save: "At home a standing argument against woman suffrage has always been that women could not go to the polls without being insulted. The prophets have been prophesying ever since the woman's rights movement began in 1848-and in 47 years they have never scored a hit.

Bible really not teach the doctrine laid "Men ought to begin to feel a sort of down by the negro bishop, but which the negro is unfortunate unable to ligrespect for their mothers and wives and sisters by this time. The women de-

ure out through his lack of "the capacserve a change of attitude like that, for they have wrought well. In forty-seven years they have swept an imposity of assimilation"? This is an important question, for even the wayfaring man may easily uningly large number of unfair laws from derstand that much depends upon the the statute books of America. In that negro's construction of what he bebrief time these serfs have set them lieves to be the teaching of the scripselves free-essentially. Men could not have done so much for themselves tures. in that time without bloodshed-at Alberton, Iowa. least they never have. The women "Continuity of Life a Cosmic Truth,

have accomplished a peaceful revolu-By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply tion, and a very beneficent one; and yet that has not convinced the average important subject. Price, cloth, \$1 man that they are intelligent and have courage and energy and perseverance "Sniritual Fire Crackers, Bible Chest and fortitude. It takes much to con-vince the average man of anything; nuts and Political Pin Points." S. Harrington. A pamphlet containing and perhaps nothing can ever make him 79 pages of racy reading. Price 25 cts, "The Light of Egypt." Volumes 1 realize that he is the average woman's inferior-yet in several important de-

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l of them has been re duced.

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ered before the Chicago Liberal Society To the Editor:-It has been lately asby Dr. T. B. Gregory of Chicago. Price erted by prominent southern people cents. Why I Am Not a Christian. By D. D. that negro criminals of the sort who in-

duce lynchings in that section are all believers in "eleventh-hour repentance.

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TRANSMIGRATION AND REINCARNATION.

My presumption in offering to others | was submerged, we are told, because of a theory for the solution of complex the reactionary effect of black magic. problems in animal karma may have If one step backward can be taken, in it for some of my readers nothing why not two, three, four, etc? If there more than the aforesaid presumption; is ascent there, is certainly descent. but, since my make-up has always been Evolving Egos, until they become one of the venturesome sort, I shall at with the Great Oversoul, cannot rise tempt, in brief, a sketch of my convic- above the pairs of opposites. Through the swing of the perdulum between the

Some one has said that man displays pairs all experience is gained, from that the measure of his ignorance when he experience is our knowledge ex-attempts an elucidation of the laws of tracted, and no one will deny that the purpose of birth is the acquisition of karma. I acquiesce in the statement, and go a little further. I contend that knowledge.

What stands in the way of the reviviman keeps up a constant display of his! ignorance, in its varying degrees, fication of the permanent physical atom throughout his entire life. All de (the appauage and nucleus of the ego pends upon the point of view. As yet the epitome of knowledge has been in an animal body? Is not the heart of reached by no man. Therefore, how the animal as well as of man the first ever far I may be from the truth, I arropoint of pre-natal vitalization and is the gate to myself the right to discuss the heart not the physical semblance of its laws of the Great Karmic Intelligence. more diminutive and subtle replica When a student catches sight of an the permanent physical atom into and when a student catches sight of an the permanent physical atom into and underlying principle that seems to classify and bring into order what was to him and to his associates a chaotic mess, he is certainly a mental weaking informed persons claim, the causal body

If he fails to push his inquiry. I can- is an impediment to such a re-birth, not but follow the dictates of my rea-son, no matter how pessimistic or un-throw the light upon the subject that 1 popular. On the contrary, if I could, so much desire? how gladly would I shift responsibility, Again, who can clearly define the dif-

and, with many of my frail brothers, forence between the so-called human what a sense of security would 1 feel and animal bodies? Who can draw the what a sense of security would i not an arou-with the door between myself and the line of demarcation? Is it not an arou-nnimal kingdom forever closed behind trary line only? Are they not all ani-matical kingdom forever closed behind trary line only? Are they not all ani-matical kingdom forever closed behind trary line only? Are they not all ani-matical kingdom forever closed behind trary line only? Are they not all ani-matical kingdom forever closed behind trary line only? Are they not all ani-matical kingdom for the sense of the sense o a weakness prominently conspicuous in word? Are not human bodies merely the lives of all young souls, my own be- animal hodies appropriated by Egos for their use as vehicles on the physical ing no exception.

statement does not carry convic- plane to receive and transmit impacts tion with it simply because some of my most respected friends endorse it, to the ingarbed entity? Are we absolutely certain that there are no more neither does it have special weight belessons to be learned in baser sentient cause some authoritative priest may have given it utterance. It is what is forms than those commonly utilized by the Ego? Monstrosities, born of human parents, are not so plentiful in this day and said, rather than who said it. The acceptance of a statement merely because an advanced student may have date as during the earlier formative pevolced it is a phase of intellectual sub-jugation with which, alas, too many version to pre-existent form-points to carnest truth seekers are dominated. the early struggles of nature to evolve

I wish it understood that I have no a type imperfect, even as is our prespersonal ends to gain by disagreeing ent bi-pedal structure imperfect? Ale with orthodox friends of any cult who not these monstrosities the physical vehold to the relatively narrow theory of hicles of egos? Jo-Jo, the dog-faced man, is a crea-ture familiar to most of us. The cyreincarnation. On the contrary I feel myself in a very uncongenial position. clops and the centaur are not myths. I have thought out the convictions I present here in spite of my perverse inclinations, and I trust that all to The nineal gland is said to be the atrophied central eye of the gigantic which I may give utterance will be ac-Lemurian. Androgynous human bodies are yet occasionally seen. These are credited with due sincerity. For purposes of clearness I wish to define my interpretation of the words forms that portray the universal duality of sex mentioned as having been

Transmigration and Reincarnation. Transmigration is the rebirth of the Ego into the human and sub-human (an- the middle of the third root race. Atimal) kingdoms in either male or, fe-

male body point, with other evidences male bodies. Reincarnation is the rebirth of the we cannot mention here, to this long-tro into successive human bodies, both ago hermaphrodite phase of the human Ego into successive human bodies, both male and female.

A narrative the likelihood of which will go unquestioned, will no doubt serve its purpose in bringing to mind something about sex in the foetus at a very early period of its gestation. If you are not already quite familiar with one instance where my hypothesis will embryology his story will astonish you. furnish the best possible explanation.

We do not have to go back into the night of time to find points of contact A man kept his horse in the rear of his home, in a comfortable barn. After for our theory of transmigration or for the day's work the horse was securely evidence to support our contention tied in his stall, carefully fed and that all sentient forms are strictly anibedded. During an electrical storm at mal. Biologists will tell you that the by Mohammedan or pagan. Fourth. the sensory tracts, as, in the sensory tracts, This occurrence has since been sup-tages of animal development in seven plemented by similar incidents until a months and reaches that same degree Karmic explanation for such atrocities of perfection which it has taken cons of hecame, for me, the crying need of the time to reach in successive lives. Transmigration is inclusive hour.

Accepting as a well grounded stateembraces all that is claimed for ment the proposition of an eminent carnation. It offers a wider and fuller eeres and author that the non-presence scope, a field of broader dimensions for f manas in * * the animal kingdom has evclutionary growth and for the opera-"as"its corollary the non-generation of in-dividual karma," I will ask the reason tion of the laws of the Great Karmic Intelligences, in whose care is given why our dumb brute, the horse referred the whole scientific plan of the developto in the preceding lines, should be the ment of life and form. y() lim of suffering so dreadful. His karma is certainly individual. It can-

not, by any process of reasoning, be re- ing questions relating to human and garded as otherwise. If he belongs to animal karma no other hypothesis is the animal kingdom -- to the group-soul tenable. ieve that all life is God's

-his punishment is a

body.

PRINCIPLES OF MOLECULAR INDUCTION Hypnotism, Obsession, Demonism, Etc., As Expressive of

Mental Processes.

LOCKWOOD.

BY THE EMINENT LECTURER AND SCIENTIST, PROF, WM. II.

Sensorial blindness exists when there are no sensations of light; and psychic blindness exists from sects. All could not have control and inability to recognize objects actually seen," or truths fully suggested. This refers to a class of people "who heving eyes see not, and ears hear not," and their name is "legion."

The funate desire of the modern po-litical and religious zealots to control the thought, action, and life of those pressed; also, if diseased sensory they come in contact with for selfish tracts arouse or develop irregular and ends, is only equalled by the combative insane mental action, and under what spirit which this clement employs in physiological stress these abnormal coining words and terms expressive of mental modes of motion may be inductcensure and dislike of those who enter- ed through seemingly healthy sentory tain opinions divergent to their own. fiber, into the mental expression of an The fact that such terms are used in a other person.

low spirit of personal spice and re-venge, is seen or implied in the term of mental action and psychological coper se. Thus, the terms, Hypnotism, relation, it may be well first to deter-Hoodcoism, Demonism, Obsession, De-moniacal possession, and the like, are mine what sensory tracts are aroused into action without any effort of the so constantly employed by writers on will, and to note carefully the difference between those automatic reactions on psychological subjects as to be common property, accessible to all, a sort of hand grenade which can be thrown motor centers below conscious volition and those modes of objective motion upon any person who has opinions and which incite conscious volition.

Every sensory nerve in the central views of his own. The fact that none of these terms possesses within itself nervous structure connects by a fiber to a meaning applicable to the mental a motor nerve, and it is the opinion of states under criticism, is turther evisuch physiologists as M. Kendrick, dence that they are used more to cast a stigma of public ostracism upon the in-thirds of sensory reactions upon the dividual thus criticised, than to point motor floers obtain below conscious-out any real physiological condition of ness. Hence it will follow that only these sensory reactions relating con-These thoughts regarding the continsciousness can in any way arouse volifound in physiological anatomy two classes of nerve fibers: "Afferent" and uous use of illogical and mystifying

terms to commonly applied to physio-logical and psychological processes iunctioning mental action, were evoked 'Efferent." Those which transmit a stimuli of by reading the various opinions of writers upon a process of mental reflec any kind through the sensory tracts are tion, erroneously called "Hypnotism," "Obsession," "Demonism," etc., which called "afferent"; while those which transmit impulses of motor character to move the muscles are known as "effer-ent." Thus, according to Halleck, "a for nearly two years have been widely discussed pro and con in our spiritual sensory nerve sends a stimulus to and freethought papers.

We object to their use in the discussion of physiological data and psychological principles as applied to mental action, for the following reasons: First. These terms, with their original meaning, are not basic in physiological anatomy, or psychological science. Second. They do not express in any reasonable sense, the principles of menco-relation. Third. As used by tal most writers, they make nature and her psychic operations criminal, and muscles of the body without arousing malign the God, whom this same class conscious volition." With this under of critics pretends to revere, with a spe- standing if the relation of the sensory cies of infidelity and blasphemy that for real virulence has never been equaled conscious and automatic processes of real virulence has never been equaled

his intellect.

upon Spiritualists and mediums that will take a long time to overcome; and their use by the Spiritualists, reflects be a beautiful apple, on a plate on a table in h.s sitting room; and the lad upon their own system of philosophy the demonism of ancient superstitions. As soon as the boy has placed the apple thereby giving opportanity for decisions on the table he retires to a corner of in courts of law, and matters of civil the room where he can watch his father jurisprudence, averse to those who eat it. In seeing the apple placed on have a legal right to bestow benefits, or endow the spiritual movement. the table, a religcion sometimes called vibration of the apple, was trans-

These are strong accusations and mitted through the illuminated and criticism against prevailing methods of highly lensioned atmosphere of the discussing physiological phenomena of room to the eye, and along the sensory mental character, yet we hold that like virulent diseases they require heroic diagnosis and treatment. With this in where it focused as a mode of optical view we ask our reader to bear with us motion upon his consciousness, develwhile we point out that all methods of oping and inducing a sensation which human or spirit communication and 1m- we call the vision of the apple.

Review of Passing Events. Psychic Light. BY MRS. DRAKE. BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

and there is in the words of Rev. Beet: The Church Trust. "An interesting exception to the silence Next to their own belief, Spiritualists maintained about the doom of the lost are interested in the movements of the religious denominations. The union of is found in our revised catechism, from which every trace of the endless sufall sects for the purpose of church fering of the lost has been carefully repropaganda is now one of the most ab-sorbing, for it means church supremmoved. We look there in vain now for the 'pit of fire and brimstone' and the 'bodies tormented by fire forever and acy over the state. Thus far the state has been free from sectarian influence ever,' so familiar to our childhood." because of the contention between the self-confession of heresy is that the each decided that the others should church authorities will not accept it; not. The Catholic and Protestant, he college is not willing to allow Dr Presbyterian and Methodist, stood Beet to vacate his chair; some of the great Methodist journals of England guard against each other. United under a great trust, with all the advantages have taken his side, and Hugh and unscrupulousness of a trust, the warring sects that alone are weak and Hughes, president of the Methodist conference, says that "Dr. Beet's views poweriess, would become a gig force to influence national affairs. gigantic in no way detracted from his evangelical orthodoxy." At the late conference of the Inter-In the language of the immortal col

Church Federation at New York, Judge ored preacher, "De worl' do move." Peter Grosscup, of the United States What has pushed the churches forward Circuit Court of Chicago, expressed the intention of the leaders in his speech: humane grounds, and showed them he brutality of their creeds? Can it be 'By a church unitting, I do not mean eferred to any other cause than the that there shall be massed into one liffusion of knowledge, and the higher common form either the policy or beviews of man's moral relations it prings? Is it not self-evident that had lief of the individual churches. I would have the churches as they are-but 1 not been for this knowledge, the would so adjust and balance and mass churches, resting on the foundation of their influence upon the life of the nathe Bible would have remained untion, that here as in the civil code of changed? that life, while nothing was taken from the strength of the individual church, Bibles Scarce but Morality Unharmed. From the address of Rev. Welch he-

behind each individual church would be put the strength of all the churches." This statement of Judge Grosscup was that of the conference, and reveals the tiger talons of the proposed tyranny. It is foreseen by the leaders of this as in British Columbia. He says that

for want of a bible, one court used Gultrust, that even if all Protestant liver's Travels to swear jury and witchurches unite in solid phalanx, they nesses on. As long as no one knew, Gulliver's or Paine's works would have will be over weighted and antagonized by the Catholic. It was moved that the Catholics be invited to join the the same value, but an inquisitive Jey would not swear until he knew which Federation. Such an invitation would side the Old Testament was on, that he might kiss that side, and thus the sebe met, from the pope to the lowest priest, with contempt. In this antagocret was out! As the law demands the nism which cannot be allayed or bridged over, lies the liberty of the swearing to be done on the Bible, does not this substitution render all court state, neither of these forces will allow proceedings, where Gulliver takes the other to selze the offices of state or place of the Bible, illegal? make laws holding them in bondage.

Not quite all denominations are incourt because no bible could be procluded. The old preamble allowed Unicured. As Rev. Porter dolorously said, tarians and Universalists to join, but "Nobody seems to have a hible in the Canadian West." Yet there has been the delegates passed a revision. The first preamble, "Jesus Christ our Lord and Savior," was changed to "Jesus Christ our divine Lord and Savior," no complaint of false swearing on this account. The fact is that this use of the Bible is a relic of a barbarous age, thus shutting out the Unitarians who do not believe in the divinity of Jesus and kissing the book should be abol nerve cell in the spinal cord, and this cell changes the direction of the imished for sanitary reasons if for no Christ. Dr. Dixon advocates shutting other. pulse, sending it back along a motor them out as rebels against Christianity. If a man will utter falsebood. nerve to the muscles, concerned in a He says: "Unitarianism, in the time of Bible will not make him truthful. He movement of any part of the body by causing contraction of the muscles." the Apostles, and ever since, has been may fear the law against perjury, not a revolt against Christianity as taught by Christ and the Apostles." The Unithe Bible.

This is called "reflex action," and it may take place without conscious inter-vention. Indeed, says this physiologist, arians would make only a small squad courts, the churches gain one step toin the army, and would be liable to ward the Union of church and state "reflex action is the deputy of the brain The make trouble if allowed equality. The state tacitly acknowledges the diand directs myriad movements of the Universalists are held in doubt-they vine character of the book. In Russia may be taken or left out in the cold. the two are one, and the czar on great

Oh! for Christian charity! occasions stands by the bishops, as in a If a brother does not believe Christ recent review of troops bareheaded was his own father he is not to be honwhile the bishops are in regalia. As ored with a place in this great religious they passed down the lines the latter the sensory tracts, as noted in the daily sprinkled the men with holy water. trust, whose ostensible object is church unity, whose real object is absolute The ignorant soldiers believe a priest A. sees his boy place what seems to supremacy.

> resigned his professorship because he cannot longer teach the old dogmas mainly the doctrine of hell. He said

as in other things. Why, 100 years ago it was believed that infants were punshed after death! Much of what we been mixed with truth.

ers believed, in the hell fire of 50 years he was a miser, made the getting of

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can change water to a divine element Outgrown the Old Theology. and perhaps can fight more cruelly. The strongest religious feeling goes Rev. Dr. Beet, the great Methodist theologian and professor in the Weswith the densest ignorance. HUDSON TUTTLE, leyan College at Richmond, Eng., has Editor-at-Large N. S. A.

I cannot believe in a material hell and The first time the spirit in the folverlasting physical torment." owing piece appeared, was as a man

"We must have growth in theology old in years, with a miserly, grasping countenance, his hands seemed to be clutching the air in vain attempt to catch and hold his much beloved gold. now recognize as error has always His presence seemed so mean that one of the guides told us not to let him in,

"We cannot now believe, as our fathonly when they permitted it. In life alf-century

tion to any cause which it is possible for him to generate, for is it not true of intensity in the multiplicity of forms that "the non-presence of manas in the so generously supplied by nature-if animal" precludes such an event? we believe in the operation of the Cause so slight; effect, unquestioned, so same Divine Justice in the animal kingborrible is this in accordance with dom that reigns supreme in the human the Divine scheme of things? Or are kingdom-we can do naught else but we in possession of all the facts? 'Can embrace the intelligible concept offered there be an effect dissociate with its by modern advocates of transmigration. adequate antecedent cause? We who I it is far better to have no belief at believe in perfect justice cannot accept all than to accept belief in a capricious, a theory so untenable. The suggestion is offered that the in-

justice done the horse will be compensated in some other way-by giving him an anthropoid body, perhaps, at his next birth, and in that body a good environment. That ludicrous idea would be analogous to the plan of thrashing a youth because he had unwittingly learned in lower animal forms. aroused the ire of a disgruntled guard ian and then stifling his cries with sweets which were forbidden him at other times. Note the fact that injustice lies just as clearly in giving that which is not deserved as in withholding that which has been earned.

Now let us apply transmigration and bring its postulates to bear in arriving at a reasonable answer to our seeming atrocity.

Our ego, individualized as he is and using a causal body, in which are stored impetus and cause, resultant from former experiences, is master of als destiny-master of the cause; slave of the effect. "Let us trace the maneuvers of this particular Ego, hypo thetically, of course, into a previous earth-life, in which we find, him a most vicious and depraved soul, with a temper in which he prides himself and over which he exercises no sort of control. He is prosperous in the world of things, and, inadvertently, as is the case with a large per cent of our fellow-beings, allows his wealth to unmask He comes home late at night, his vices. steeped in his own innate bigotry, plentifully augmented with alcohol, and. se of the slight bark of his house poodle, dashes it into the burning This he does despite the pleadgrate. ing cries of wife and child. The helpless creature is burned to a crisp.

It is true that in the explation of suddenly the kitten turned round facing such a heinous crime he could suffer all the necessary retributive and reformathe opposite corner of the caoinet, and tory inflictions in a human body that acted for all the world as though in it would be possible to suffer in a subthe presence of something hostile. It put up its back, growled and spat. 'She sees another cat,' said the voice, and at human form. But, if in a human body, what about the ties of family and relathe same time a long 'm-e-o-w' was tions? Their sufferings over his rigorous treatment for his past and unre-membered misdeed would be unjust, heard from the other corner. The kitten sprang from the medium's lap and because, most likely, their lives were came back into the circle. We heard cf a more commendable sort than to twice more the sound from the corner. then suddenly a black, shapeless mass. warrant such a heart-rending spectacle occupying about the same space as a as would properly compensate his viblack cat, appeared on the mediclous act transpiring in their presence. large If no human environment were offered for the working out of this particular um's lap. It remained there for about two minutes and then disappeared, part of our suppositious criminal's farma without inflicting injustice upon seeming to fade away gradually into nothing.

s associates, why not, in a short life, Madame X., thinks that, even if this black mass had not been seen, there is evidence of the presence of something we him the needed lesson in one of the sub-human forms-the body of a abnormal, because the kitten would not horse, for instance.

orse, for instance. Incongruous births-fifth-race egos have been likely to be "deceived into taking birth in third and fourth-race making angry and vicious response" to -are not of . infrequent occur- any imitation of a cat's voice on the rence. The egos of the Atlantean civ-part of the medium. It appears as if flization, were, many of them, reborn in the kitten was the best scientific researcher-present, and knew when the inferior bodies on account of the misuses of psychic capacities entrusted to their evidence was indisputable and the fact beyond doubt .- Light, London. The whole continent of Atlantis care.

manifesting in a greater or less degree monism or any of its associate It is far better to have no belief at all-powerful God who amuses himself in inflicting unmerited torture upon dumb tor ganglia in which there is no action creatures who had no hand in engenof volition, or the will. dering a cause that works itself out in effects so horrible. Fairness demands, repeat, that the same justice that is meted out to the human family must

and

.tein

physiological terms known only to cerebral process, but we sincerely trust that familiarity with these will enable be dispensed to our younger brothers, our readers to realize the necessity of whose lessons, for a time, must be using a more comprehensive word than Mark my prediction: Ten years hence nine-tenths of the present-day "hypnotism" in explaining the phenom-enon of transference of thought from one intellect to another, or "demonism" students of the world-process of growth will accept transmigration, and then when we note some unusual and irreg-

your heretical brother, the subscriber, hereto, will be freely forgiven for his 'abnormal" mental states. transgression of the orthodox dogma of It will be seen that an understand-

reincarnation and karma. HERBERT A. HARRELL. Chicago, Illinois.

INTERESTING MANIFESTATION.

vercome or separated many millions

of years ago; or, to be more exact, in

rophied mammalian glands upon the

Ask your physician to tell you

A Kitten as Psychical Researcher.

Madame X., in the "Annals of Psychical Science," for November, gives a curious incident which occurred during one of the materialization sittings at Algiers. A kitten had, unnoticed, fol-lowed the sitters into the room, and when a materialized hand began to show itself frequently, the kitten, says Madame X., "Left my lap and ran into the cabinet, jumping on to the medium's knees. Its attention appeared to be turned to something in one corner of the cabinet. To a remark from one of the sitters, a voice from the corner answered, 'She sees me,' and a hand covered with drapery stretched out and played with the kitten, which responded, seizing hold of the drapery. But

ments. since it can be shown that fully twothirds of her organic structures are either deficient in some particular form, or irregular in general organization.

opment-less noticeable in some forms of crystallization however, but is particularly noted in the structure of the

nerve ganglia and associate fibers found in cerebral and physiological anatomy of the human brain. Here we trace the great divergency of structural organization along tracts of the general sensory system, giving opportunity for an endless diversity of conception, speculation, idealism, opinion, fancy and a super-sensitiveness of the imagination, called hallucination.

Amidst such great variety of mental organization with its attending phenomena, it would seem desirable that some equation of the intellect could be estab-lished qualifying a well-balanced mental organism, as a standard by which we could trace those physiological irthat tend to make the units of our civilization a prey for political and religental salmagundian stew.

But in the absence of such precise the actions and reactions of the sensory system along those lines discov. man's conscious ego, and what relation action the will, and this stimulus action

pression depend upon the principles and Now let us note carefully that th process of mental electro induction, and sensation which we call "seeing," was not upon hypnotism, hoodooism, de- not evolved, or induced, until the vibra- the lost has completely changed. Very that his shining stacks of gold turned tions through the highly electro atmos- few Wesleyan ministers can now read misphere and through the external eye and noma. As this analysis will take us directly into the realm of mental process, its associated optic tract, were impactt will be necessary to locate these ed upon consciousness, the sentient and physiological centers comprising the knowing function and factor of the soul. sensory system, and outline as distinct-ly as we can, the relations these centers We must also observe that the perfectness of this vision depends upon the old to velition and voluntary action of electro state of the atmosphere through which these vibrations are transmitted. the motor nerves, no less than to the automatic reaction of nerves upon moalso upon the concise structure of the eve and its optic tract as a mechanism

of physiological character, and particu-In carrying out this analysis we shall larly upon the psychic and sensitive de-velopment of consciousness as the cenbe obliged to employ anatomical and ter of sensation and perception. It is a well attested fact in physiological anatomy and the phenomena of seeing, that a person may have sensorial blindness and yet retain psychic vision; and he may also have psychic blindness and

possess sensorial vision, "Sensorial blindness exists when there are no sensations of light; and ular mental action in what is called psychic blindness exists from inability o recognize objects actually seen," or

truths fully suggested. This refers to a ing of the meaning and application of class of people "who having eyes see words is of first importance in this disnot, and ears hear not," and their cussion, no less than a comprehensive name is "legion."

It must be noted that in seeing his idea that Nature in her various forms of evolution employs disintegration no boy place the apple on the plate, there was no action or effort of A's will per less than integration, and that irregular structures and what is popularly so-the operation of the nerves of sencalled "abnormal function" sequences sation arousing vision upon the motor the larger proportion of her developareas controlling vision was purely automatic. Fully ninety per cent of all

The term "abnormal" is a compound word from "ab"-"away or without," and "norma"-"rule or law." As disinobjects that come within the range of this sensation of our daily lives are automatic in their reactions upon states tegration in all cosmic formula is a principle or "norma," no less than inof consciousness. As though Nature, in the completeness of her mental structures for the evolution of the soul, had tegration, it follows that in a philosophautomatically connected its conscious ical or scientific sense there can be nothing abnormal in Nature's processes, states to the operations of an objective world through the various avenues of otherwise Nature would be criminal; the sensory system. A. hears the sound of the plate as it

is placed on the table, and this sensa tion is also of automatic character The auditory centers developing seusa-This truth applies to all types of develtions of sound are located midway, but below the fissure of Sylvids, in the temporal lobe of the brain. Only a very small per cent of the sensations of sound we hear during the day, require volitionary effort.

In association with, the sepsation of seeing the apple placed on the table, there was aroused another on A's conactousness, induced by the exquisite odor of the apple. This oddr as "a mode of motion" (which term means in this connection the method of the

action of certain molecular attributes of the apple upon the atmosphere) was transmitted through the atmosphere to the nasal nerves of sensory character in A's brain. These olfactory nerves center in the anterior temporal lobe known we could trace those physiological ir in physiological anatomy as the "Gyrus regularities and susceptible weaknesses Hippocampus." This mode, of motion like all others of sensory character arising in objective nature, is transmitted ious buzzards, and religion itself an orl- through the sensory tract and impressed

on consciousness, developing a sensa-tion of smell. Here again we must standard we will be obliged to trace note that nearly all of the sensations inducing smell or odor, are reflex ac-tions upon automatic nerve centers, ered by the modern anatomist and without evoking the effort of the will. physiologist, in order to know so far as But a desire arising in A's mind to possible how impressions are made on handle the apple now stimulates into the author of it? Was it the boy?

money the chief aim of his life, and to heaps of dust. He was naked, home Wesley's sermons on 'Hell' and 'Eterless, without friends, for in life he had rity,' numbers 73 and 74, without repu been utterly selfish and no good deed went before him to pave the way to fudiating much of their teaching with indignation, and it is worth noting that. ture happiness. He came two or three in selecting 53 sermons as containing times; we only had a fleeting glimpse his dislinctive teaching, Wesley did not of him. We did what we could for times; we only had a fleeting glimpse nclude these." him. Imagine our surprise when we re

"John Wesley taught that future ceived the following, at a sitting in Topunishment is as had as fire through peka, Dec. 14, over one year since the spirit calling himself "The Miser" first endless ages: modern thought recoils from such an idea, but what shall we made his appearance:

put in its place? Here is where the "Your most obedient servant I must contention comes. Some say all will subscribe myself, for you have been eventually be saved. Others, with Edsuch a blessing to me. I never could ward White, maintain that the fate of have reached this vast plane of knowl the impenitent is ultimate oblivion. I edge without your assistance, and that base my theology upon the Bible itself, is why I say I am your servant. I find and I say that no one knows. The on this plane a vast difference from Bible does not say definitely what will what I saw on the other. There seems he the fate of the wicked. I am sure it to be so much more to do and to learn, does not teach categorically their endyou seem to expand and your body less suffering. My recent studies of seems lighter, your perceptions keene

the early fathers convince me that they and more spiritual. I suppose from did not hold it. While there are some what they say here, the higher you pro passages in the Scriptures that seem to gress the lighter your body suggest conscious suffering, there are many others that contradict that view, and everything is more etherealized. 1 have not been here long enough to beand, in the absence of distinct and deficome used to their terms in speaking, nite teaching, I do not believe that we or to make my meaning clear to you; i is wonderful, that seems to be about all

have any right % dogmatize." The following words of Dr. Beet I can can say that is comprehensive. I show in what an unenviable position know when you come over here you will the church leaders stand, and what hunot be weighed down by fieshy lusts miliating hypocrisy they practice: as I have been, and you need never

"Godly ministers have nursed their know what the lower spheres are only doubts in silence, some under a sense of as you visit them to help some poor guilt for concealing their change of wretch that is in the same condition view, until the need for concealment that I was when your angel band first has become to them a humiliating and discovered me. I was a miser, now intolerable bondage. In some cases am once more a man. I shall soon have even, men have not dared to think. lest my name again and be identified as he thoughts they dared not utter such. Does that seem strange to you? should make them the more conscious Don't you know that when one has sunk of their bondage." as low as I had, that their name even is

But the force of modern thought has impinged on the inert mass of dogmas:

on the order of the world prisons, you upon certain motor nerves and muscles understand. Well. I shall soon reach of the spine by contracting them, enthe estate of manhood again, and for ables him to arise and walk to the table that I must thank you for helping me. where he can touch the fruit. The Good night. Received through the mediumship of Mrs. Mary L. Kaiser, 1201 Clay street, sensory tracts connecting reflex nerves to motor nerves are located in the brain both above and below the fissure Topeka, Kans. Attest: Geo. B. Moore. of Rolando, while the nerves of touch

are located below the fissure of Rolan do, in what is called the "Gyrus Fornicatus." In the reaction of this sensor tract, as in the preceding, we are obliged to remind you, that only a very few of the sensations of touch, either induce, or cause to be induced volitionary

action, but are automatic. A desire to taste the apple stimulates into action the will, and the centers of taste. These centers are located in the anterior of the second temporal tract of the Gyrus Hippocampus, below the fissure of Sylvius. As A. bltes into the fruit, he supposes that he tastes a real apple, but as his teeth stick in the

waxen artifice. his consciousness is aroused to the trick his boy has played James H. Hyslop, is one of the most upon him, who from a seat in the cor- valuable acquisition to the literature ner fully enjoys his father's perplexity. and mistaken opinion regarding the identity of the artificial fruit.

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Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spirit ualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

'All books advertised in The Pro gressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless oth wise stated

That Startling Fact Again.

Readers of The Progressive Thinke desire more information regarding the discovery mentioned in these columns September 23, wherein it was stated in substance: "Learned critics have found some 600 old French words in the orig inal Greek of the Pauline Epistles."

Mrs. Straub is correct in showing that the "old French" is really a modern language, a conglomerate of other tongues, as is our English. But the fact remains that the original Greek of the Pauline Epistles is interspersed with French words Grecianized, and used to supply the want of terms to express ideas, for which the writer seems to have been unable to find a proper Greek equivalent.

It is well known the New Testament in its Greek costume, cannot be read Intelligibly by a merely classical Greek scholar without extraneous aid, it is so intermingled with other tongues. This was formerly explained on the hypothesis that it was written at Alexandria, in Egypt, where the Greek had been hadly corrupted, without suspicion that modern languages had been drawn upon to produce the impurity.

Learned scholars have maintained betrays the fact that it was written

Egyptian Thought Reflected in Christianity. While reviewing the Gods and Devile f ancient systems of religion from which the Christian system was do

rived, it may be well to direct attention to the Egyptian, as related by Rev. Geo. Rawlinson, for twenty-one years professor of ancient history in Oxford University, as given by him in "The Religions of the Ancient World," from which we copy, slightly abridging, but adding nothing. We commence at page 26 in the edition before us, omitting less im portant features as we advance:

"The external manifestation of relig ion in Egypt was magnificent and splendid. Nowhere did religious cere monial occupy a larger part in the life of a people. In each city and town, one more grand structures upreared themselves above the rest of the build ings, enriched with all that Egyptian art could supply of painted and sculp tured decoration, dedicated to the honor and bearing the name of some divinity The image of the great God of the place occupied the central shrine, accompanied in most instances by two or three contemplar gods or goddesses. Around were the chambers of the priests, and further off court after court, some pill lared, some colonaded, and all more or less adorned with sculpture and paint ing, the entrance to them lying through long avenues of sphinxes or obelisks the old Egyptian literature, as appear which conducted to the propylaca, two on monuments, and in mural inscrip gigantic towers flanking the doorway A perpetual ceremonial of the richest tions. And here we find the idea of the kind went on within the temple walls; scores of priests, with shaven heads and faith in Osiris, and in his resurrection clean white linen garments, crowded the courts and corridors; long process sions made their way up or down the greater service than to compile from the abundance of Egyptian literature sphinx avenues: incense floated in the now extant, a voluminous work on air; strains of music resounded without pause; hundreds of victims were sacri-ficed; everywhere a holiday crowd, in Egyptian thought and religion reflect ed in Christianity. Churchmen would right array, cheerful and happy, bore stand aghast at the exact resemblances its part in the festival, and made the courts re-echo with their joyous acclain the two systems. The probability is the faith of the Nile was transported to mations. The worship was conducted by means of rhythmic litanies or Rome during or soon after the reign of ymns, in which prayer and praise were the Ptolemies, and, with some additions blended, the latter predominating from the Grecian cult, it was somewhat Ceremony followed ceremony. remodeled, to reappear as Roman Cathcalendar was crowded with festivals, and a week rarely passed without the olicism. But few changes were needed performance of some special rite, some to adapt the old religion so as to repre annual observance, having its own pe sent the new, the most prominent of culiar attractions."

which, as already mentioned, was to The reader, if not otherwise instruct canonize the minor gods, and transfe ed, had sphinxes, gods and goddesses them to the calendar of saints. and victims for sacrifice been omitted, would have supposed some great Cath clic Cathedral, with its music, priests and litanies were being described. The harmony is more complete in view of concerning which little is specifically the fact, the lesser gods and goddesses known by English speaking people in of Egypt and Rome were converted into general, although it comprises the sasaints in the Christian system, to ap cred scriptures accepted and believed pear as such in the Roman calendar. by the millions of Mohammedan peo-But we continue this terrible tale-telling ple of the earth.

quotation: Perhaps no account ever written con-"Belief in a future life was a main tains more information, in so brief a principle of the Egyptian religion. * * space about the Koran, than the fol-With their belief in a future lite, and lowing: their opinions regarding the fate of good and bad souls, were bound up in the closest way their arrangements that which ought to be read." The kowith respect to dead bodies, and their ran is divided into 144 chapters called suras, a word meaning really "row," careful and elaborate preparation of tombs. * * The thought of death, of order, judgment, of a sentence to happiness or chapters are not numbered, but bear misery according to the life led on earth, was familiar to the ordinary titles, sometimes derived from the subject matter, but usually from the first Egyptian. His theological notions important work. were confused and fantastical; but he Some chapters have two or more had a strong and abiding conviction names because of differences in the that his fate after death would depend manuscripts followed. Each chapter is on his conduct during his life on earth, divided into smaller portions, called verses by non-Moslems, but in Arabic and especially on his observance of the

moral law and performance of his vari known as "ayat," signs or wonders ous duties. The entire book again is divided into sixty equal portions, called "ahzab," Then Prof. Rawlinson quotes with each subdivided into four equal parts approbation from Birch's "Egypt from or into thirty parts called "ajza," each consisting of two "ahzab," and again the Earliest Times":

'The Egyptian enjoyed all the pleas divided into four. All the chapters exres of existence, and delighted more cept the ninth begin with the bismillah in the arts of neace than war. In his in the name of the most merciful God." religious belief the idea of a future Twenty-nine begin with certain let-ters of the alphabet, which are believed the geography of the New Testament state, * * was ever present to his mind, while his long life was one preparation death the gods, obedient to the wishes of his sovereign, affectionate toward his wife and children, were the maxims inculcated for his domestic or inner life Beyond that circle his duties to mankind were comprised in giving bread to the hungry, drink to the thirsty, clothes to the naked, oil to the wounded, and burial to the dead. On his exercise of good works he rested his hopes of pass ing the ordeal of the future and great judgment, and reaching the Elysian fields, and Pools of Peace of the Egyp-tian paradise.'"



The Progressive Thinker The Curtain soon to Rise on the Dark Cabinet and Its Contents.

Never before in the whole history of Spiritualism has there been such an upheaval in our ranks as now. Never before has the attention of Spiritualists been directed towards The Progressive Thinker to such a great extent as at present. They look to it as the great exponent of a living vital truth. They know it is the only Spiritualist paper on earth today that dares

lift the curtain on the frauds that infest our ranks, and show our people the difference between Legerdemain round, his charty which requires no Spiritualism and that which is genuine. From the North, South, East and West subscriptions are pour-"second birth." as also salvation by ing in, and from all sides comes the cry: "Give us Some scholar can do humanity no light on the dark cabinet with its artificial toggery, its legerdemain, its lightning change artist, its ghostly wigs, beards, illuminated gowns, etc.

That is just what we propose to do. So send in your subscriptions at once. The Tidal Wave is on. Keep it in the ascendency. TRUTH PROMOTES a cause; ERROR INJURES it, or totally destroys it. One Brother living at Ft. Worth, Texas, sends in one hundred and eighty yearly subscribers; another, H. E. Russegue of

Hartford, Ct., sends eight; others too numerous to mention, send in from two to five, and all description of his intense grief at first finding himself parted from me, and combined make a vital Tidal Wave. Remember, the Curtain is SOON TO RISE on the Dark Cabinet, disclosing its contents, whether of truth or falsehood.

In Arabic the word "koran" means that which ought to be read." The ko-an is divided into 144 chapters called The: Curtain Will Soon Rise On a New Scene. Can You, Spirit or Mortal, Supply All the **Omissions**?

> Your attention is invited to the following Your intuition may enable you to supply the omissions. We, however, will supply the same angel, forced to sing hymns all day;

He is Simply Ignorant.

"The man who denies the Phenomena of Spiron a freat Tidal Wave. "The man who denies the Phenomena of Spir-itualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be 206.

> OUR CHILDREN IN THE BEYOND. THE PROPHECY FULFILLED.

Illustrating Their Great Happiness and Four Sisters Lie Dead After One Makes Pleasure, as Expressed in Prophecy. Light, London.

Florentine Meuret, a spinster, aged I am deeply interested in the subject eixty-three, was the seventh daughter in of communications from children on the a family of seven daughters, and for other side to their friends here, because years claimed possession of a mysterifor four years I have been getting mes-sages from my little son of twelve, and their chief characteristic is their simple ous power of clairvoyance that gave her the standing of a prophetess with her three aged sisters with whom she lived childishness, while they give striking evidence that the life of children in the in a humble little frame cottage at 425 Chestnut street. For years the four sisters had prayed

'mn, 8, 1999.

Beyond is, in all material respect, prethat they might die together. Floren-tine predicted their deaths recently. cisely like ours here. My little son freely and joyously de-One week ago one sister passed away. Fo-day the bodies of the other sisters, roup, his charge which reduites no cruel cage, but, as he says, 'sits on my head or shoulder and sings, or else flies behind me,"—his school, the church he attends, his cricket and other games; the beautiful river, on which he has his ying side by side in three coffins in the parlor of the humble cottage near the ake, seem to be evidence that the prediction of the prophetess has come rue.

own little boat (named after a brother), his pleasures, picnics, and companions —several of whom I had never heard of until he told me where they lived and Two weeks ago Florentine gave the solemn prediction that she and her three sisters would die soon at the same time. Four days later Jane a sis passed over, after which I had the regter spinster, aged sixty-nine, fell ill of pneumonia. She died last Thursday night and was buried last Saturday. isters officially examined, and found his statements about them were all cor-Florentine and the other sisters, rect-the mountain he often climbs Madeline, widow of a man named Quiwith a friend, the view from it, and the

loz, and aged 70, and Marian, a spin-ster, aged 72, began to pine away and christening of it "after mother." He speaks also of the clothes he

all three soon fell ill of pneumonia. Madeline died at 8 o'clock Tuesday wears as being exactly like those a boy of twelve would wear here, and was much amused at my disappointment on morning. Christmas was her birthday. hearing that he was not robed in a At 5 o'clock Tuesday afternoon Floren-white tunic, bordered with silver, and a tine died without knowing of the death of Madeline. Marian, who was quite feeble, died at 5 o'clock yesterday wreath upon his curls! His naive reply, "Why, mother, thing how all the other boys would laugh at me!" was a revela-tion, showing that the conditions on morning, not knowing that Madeline Another sister Genevieve, aged 78, who is blind, is dying in Kossuth coun-ty, Iowa. Margaret, another sister, is the other side are practically identical with those here, even to such little tri-als (no doubt necessary to children's old and feeble, and not expected to live long at her home in Ohio. These two and grown-ups' development there as here) of being quizzed and laughed at! He has also shown me, and it was a shock at first, that sorrow, as a puri-fier, is not unknown over there. His married two brothers named Dieter.----Chicago Examiner.

PRESENTIMENTS IN ANIMALS.

ter Passed to Spirit Life.

tances, furnished by Baron Joseph de Kronhelm, of presentiments felt by an-imals. Among these, one relates to the death of William Terriss, the actor, in 1901, which was immediately known to

his Newfoundland dog, at his home some miles away. On the occasion of the eruption of Mont Pelee, in Martinique, the cattle were in a state of agitaion two weeks before the catastrophe, the snakes left the mountain, and the birds ceased to sing.

M. de Kronhelm gives an instance known to himself, in which an officer, before leaving for the Japanese war, confided his dog to a brother officer, who was to retain it in case of his death. Three months afterwards, with out apparent cause, the dog began howl fearfully, and would not be particular

fied. The day and hour were carefully noted, in the belief that it was an evil augury. News was afterwards re-ceived that the dog's late owner had been killed in a skirmish on the WFY day on which the dog began to howl.

Another incident, also from the writer's own locality, related to a priest of the Greek church, who had given his little grand-daughter, aged six, a heifer when the Curtain Rises, which will be in the side has no desire for the when the child fell ill, and had to take When the child fell ill, and had to take heaven which is, apparently, to cut him | to her bed, the heifer began to low day and night without ceasing, refusing all food, and visibly wasting away. reason for this could be discovered, but the animal died on the day following the interment of its young mistress, and strangely enough it was found lying under the window of the room in which

given me, are both beautiful and pathetic. A lovely being whom he calls "Love," and sometimes "my teacher," he describes as having gradually brought nim comfort, whilst she promsed him, for a year, that I should "talk to him again" ere long-a promse richly fulfilled; and he now says he is so happy that he would not return, as he wished to do at first. I could fill many pages thus, the com-

munication between us being now prac-tically perfect and the happiness of my life. I only wish to add for the guidance of other parents, that his deepest grief was my grief. For over a year he never failed to ask me at the close of each conversation, "Mother, tell me -are you glad yet that God called me here?" It was a long time before 1 could answer, "Yes, for your sake 1 am." The day I made that reply his little heart seemed overflowing with joy, and he wrote, "You have to day put the crown on my happiness.'

I should be glad if you would publish letters from any other parents who have had like communications. Surely, if such is the simple, consoling, natural life of our children in the Beyond, it should be known. It was to me an awful thought once, that my happy, romping little boy had suddenly become an

his passionate childish remorse at every little hasty word of grief he had ever

A Japanese Dog Knew When His Mas

The Revue Spirite contains some in-

since the so-called Crusades, in the 12th century. Others have insisted the collection of booklets had no existence prior to the beginning of the 15th century. They claim the work was the production of cloistered monks, in various monasteries, and that every earlier reference to the Gospels, or the Epistles, was a priestly forgery. Even the General Councils, as that of Nice, and that of Laodicea, etc., are believed to have had no existence in fact. The Council of Trent, convened in 1545, to thwart the Protestant Reformation led by Luther, declared what books were canonical: Had this task been performed in earlier centuries, why repeated at Trent? Martin Luther, born in 1483, never

saw a New Testament until he was twenty-one years of age, though he was educated for the priesthood. This shows the book was not generally ac-cessible until after 1504. The account of earlier translations, and of printed copies being in existence long before are ruses to mislead.

Until within recent years the Roman Catholics interdicted the reading of the New Testament, one of their clergy at least, declaring in his pulpit:

We know how the book was written, and do not wish to place it in the hands of the people to lead them to destruction."

Some scholars claim the New Testament was originally written in Latin, and was first translated into bastard Greek with the revival of learning. This seems plausible, and will account for the French words. Queen Elizabeth, born in 1533, translated the Latin Vulgate into Greek. Why did she do this if a Greek copy was already ex-

The Pauline Epistles are older than the Gospels, whether canonical or apocryphal. Many believe all of them were attempts of monks to make real the character Paul is alleged to have scen in his vision when represented nearing Damascus. Certain it is, each Gospel writer drew on his imagination to round out the character Jesus which Paul first described, only agreeing in narrations first made by Paul, all else is discrepant.

The Progressive Thinker does not purpose to raise an issue on this question, being content to state the facts as

the editor knows them. Just as we concluded this article a letter from that well known "literary detective," as Col. Ingersoll designated Wm. Henry Burr, Esq., of Washington, came to hand, in which he wrote:

"The Rev. John Black, in 1822, found many professealy Greek words in the Gospels which were derived from the Latin. The monkish writers had not yet mastered the Greek."

From this it is apparent the Latin was drawn upon for want of proper knowledge of Greek words in rendering the Vulgate into Greek, as the French was drawn upon in rendering the Epis tles. Is not this suggesaive where the work was done? The Gospels translated by Italian scholars; the Epistles by French?

This raises another question: Was the College of Sorbonne, at Paris, contributory to this great ecclesiastical fraud?

Passing the quotation which Prof. R made from Birch, we have his own words again:

"Below the popular mythology there lay concealed from general view, but open to the educated, a theological sys tem which was not far removed from 'natural theology.' The real essential unity of the divine nature was taught vealed. and insisted on. The sacred texts spoke of a single being, 'the sole pro-ducer of all things in heaven and earth, himself not produced by any,' 'the only true living God, self-originated,' 'who exists from the beginning,' 'who has made all things, but was not himself made.' This being seems never to have been represented by any material, even in symbolical form. It is thought he had no name, or if he had it must have been unlawful to pronounce or write it. and suppressed the versions made by Even Ammon, the 'concealed God,' was Abu Bekr. a mere external shadow of this mysterious and unapproachable deity. He was a pure spirit, perfect in every re-

spect, all wise, all mighty, supremely, perfectly good." It must be apparent to the reader it

was not this God the Jews carried out of Egypt with them; but it was that inferior god who had a tent constructed to live in, and a box in which to be secreted. Again Prof. Rawlinson:

"Those who grasped this great truth understood clearly the many gods of the popular mythology were mere names, personified attributes of the one true Deitz, or parts of the nature he had created, considered as informed and inspired by him. ** No educated priest certainly, probably no educated layman, conceived of the popular gods as really separate and distinct beings." Passing Plof. R's. narration about the murder of Osiris by his brother Typhon, and of the latter's bad odor in consequence, we come to his lame attempt to controvert the statement of "the learned Cudworth of the 17th century," who asserted the Egyptians held to a Trinity of Gods to which may be traced the origin of Trinitarianism. He says Mosheim disproved Cudworth's position. But later authors who have given special attention to the subject, confirm Cudworth's statement. This article is already too long, else we could cite several authors on the subject. It would he quite too much to expect an ecclesiastic occupying the responsible post

tions in the English church filled by Prof. R., to surrender the whole system of Christianity and its origin to Egypl tians

to be the peculiar marks of the koran and to conceal several profound mysteries, the understanding of which, the course of two or three weeks, and then you will more intelligent confess, has not been communicated to any mortal, their see a vibration all along the line as never before : prophet only excepted.

According to Moslem tradition, the Archangel Gabriel paid 24,000 visits to earth, while revealing to Mohammed the wishes of the Creator. Some few

The dove and cross figure largely i

About the Koran.

The Koran, of Mohammed is a wor

"series." In manuscripts these

chapters were delivered entire, but the of spirit power took place at -greater part was revealed piecemea and written down at the prophet's dictation by Zaid, his secretary, The first revelation, it is generally agreed, conained the first five verses of the ninety-sixth sura. After the passages had been written down they were published mad to the prophet's followers, several of

whom took copies, while most learned them by heart, and the originals were then placed in a chest, in no particula order. For this reason it is uncertain when many of the passages were re

Abu Bekr, Mohammed's first successor, collected the originals, which were on plain leaves and skins and had copies made by Zaid from the dictation of those who had committed the pas

sages to memory; he further placed the suras in the order still followed, putting the longest at the head of the list, without regard to historical se quence. Some time later Osman had the koran copied in the Quraish dialect

Ritualism. Rev. Dr. Dillingham, vicar of Hexton, England., is making a vigorous effort to get rid of ritualism in the Church of England. In a late address he said: "It should be known, every person in

the Protestant Episcopal church, at his consecration, TAKES AN OATH to preserve the church along the lines it was founded."

That church was founded along the lines of Roman Catholicism. Its su- Polemus H. Swift, pastor of the Austin premacy was transferred from the Methodist, Episcopal church, preached Pope, at Rome, to the reigning King in pretty good Spiritualist ideas in a re-England. Its ritual, in Latin, was cent sermon on the theme, "The Life translated into English. These are of the Effernal"World-What Does It cardinal features which distinguish Mean to Be Sayed or Lost?" In part ders his right to private judgment to

the church, and voluntarily, by oath, lished the fact that the ego is a spiritbecomes a slave for life. Struggle as they may to revise,

amend, or abrogate that ritual, they are met with that eath and are siloned met with that oath and are silenced. tion of forces. This, taken with other conclusions reached, shows that the and the woof of the same web, and are soul is not touched by the catastrophe difficult to separate.

It is sincerely hoped the attempt of our National Spiritualist Association That means that the life of the eternal will cease its efforts to engraft either world will be a continuation of the life of these relics of the barbarous ages, here. We shall be ten minutes after even in amended form, on the beautiful death what we were ten minutes before philosophy of Spiritualism. We have death. We shall have after death all no need of either. The very term, the powers of thought, memory, reason, Spiritualist or Spiritualism, defines judgment and love that we have beour position. It is not a belief, as fre- fore death: Immortality means revelation which we cannot ignore here and we shall not be able to get without repudiating our own senses. away from our past over yonder."

To the Editor: -- A fine demonstration photographer, to take her photograph while entranced in the cabinet in the - some time ago. A short time dark. She seated herself in the cabibefore Christmas the Igiving namel side, the curtain pulled a little to one before Christmas the Igiving namel side, the camera placed in position, the cabinet messenger, expressed a wish for room made dark, and the a full outfit of earthly clothing. One was taken. To one end in front of -lady got her a nice white hat; another —— stands ———, the sp her a white dress; another pro- messenger, clothed in her Christmas

another with a pair of white stocking; and others with scarf, fan and doll. photograph of myself and spirit wife These articles were presented to her and son, and also one of myself for a Christmas present and were taken and spirit ------away somewhere by the spirit messen- the materialization, and the face and

A few weeks after Christmas, -

Dean Clarke.

Life Here and Hereafter.

photograph -, the spirit vided her with a pair of white shoes; presents of earthly clothing. I send you the photograph; also a who controls

ger, not one of them being left in the head of _____ and others, supposed to seance room. When inquiry was made, be relatives whom I do not recognize. the spirit said she took them to her This demonstration proves to me that spirits can be photographed and that

they can take solids to their spirit

All Are Not Bigots.

The Young Men's Christian Associa Many of our readers will be pained to tion of Pittsburg has closed its doors learn that this veteran worker, whose arms and hands for five years have against actors as members. They been crippled with what is commonly fear contamination, and possibly the awakening of an ambition among their known as "shaking palsy," by a recent accident has greatly added to his mismembers for the stage. It is said the fortunes an inguinal hernia on the right Association in other cities give a corside. This has increased his nervous debility till he is much more helpless dial welcome to actors, feeling they are benefited. It is a pleasure to-note the than before. He is cared for at present fact that Rev. Dr. Young, a Presbyteby a private nurse at 27 Abbot street rian clergyman of the Smoky City, has New Dorchester, Mass. Send him sym invited any actor barred out of the Y M. C. A. because he is such, to join his church circle, where he will be welcome. We love to record such evi-dence of a liberal mind on the part of Most Spiritualists would say that Dr. the clergy. It betokens a man better than his narrow creed.

The More Burned the Better.

Rev. M. W. Stryker, president of Hamilton College, Binghamton, N. Y., in a late sermon gave it as his opinion there are too many churches in this. country. He maintained it would be better if many of them were burned, and suggested 5,000 could be disposed of advantageously in that way. Of course the dominie would suppress an equal number of reverends to match

stroyed without prejudice to good mor-als, and the same number of sky-pilots could be profitably disfrocked, and com-

pelled to labor for support in fields of productive industry.

"Immortality, Its Naturalness, Its

Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the quently maintained in these columns, perpetuation of personal identity. We the address rejected by the Philosophi-but it is a KNOWLEDGE, a personal are not able to get away from our past cal Society of Great Britain, with Introduction and Explanatory Letter. Price. 10 cents.

upon this side has no desire for the off from every hoy-pleasure he now loves! Would it not be wiser to so instruct our children that they should look forward to the next life with pleasure, instead of with a perfectly natural distaste, shaded allow me to say) by far wiser and older folks than they? I fancy there are hundreds who, in

their hearts, have felt a thrill of amused symnathy with the little girl who said to her mother, at the end of an interminable Sunday of prayers and hymns. which she was told was just how her days in heaven would be spent, "Oh mother, when I die and go to heaven, if I'm very good all the week, will I be al-

lowed to go on Saturday afternoons and play with the little devils?" There is nothing in this naive remark to shock anyone. To the sensible and

thinking mind it can only convey one feeling-that there is something terribly wrong in our religious teaching to our children. To all who doubt it, l would say read "Gates Ajar"-that beautiful, daring little book published many years ago, when the world was

hardly ready for it. Is there anything wicked in a child enjoying its simple pleasures and speak-ing of them? If that life is so natural the quicker we all know it the better. There are many folks who have said to me, "Oh, if I thought it was like that I would live differently and look for-ward to going there."

That it is not yet given to us all to find our happiness beyond in praising God with harps, is surely no sign that we are lost souls! Someone said: "You can praise God by making a pudding or sweeping a floor clean, better, often, than by hours in church." Why, then, should the simple shedding of an outer shell alter us one iota? It is not our codies that think, and feel, and love, and enjoy-it is ourselves; so nothing can be altered till we ourselves alter. That a heaven somewhat resembling the one preached in our pulpits, and taught in our Sunday schools, does exist for those who have arrived at that state

of perfection which demands joys we could not at present conceive or appreciate. I feel certain. But if we look around at our relations, acquaintances and, above all, our children, we shall, I think, be justified in asking: Who is ready for that far-off Nirvana where all self is lost and merged into God, and where the soul, "like the dewdrop," to use Sir Edwin Arnold's beautiful words, "slips into the shining sea?"

"The Molecular Hypothesis of Na-ture." By Prof. Wm. M. Lockwood.

Professor Lockwood is recognized as one of the ablest lecturers on the spir-itual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents. "In the World Celestial," by Dr. T. A.

Bland. Interesting, instructive and was something in clairroyance.—Spe helpful; Spiritually uplifting. Cloth clai Telegram to the Chicago Chronicle.

she had died. Reference is also made, in the same review. to cases in which the forms of animals, recently passed away, have been seen by their former owners, either in another part of the house or in a foreign country.-Light, London.

SPIRITS AS SLEUTHS.

Berlin Police Use Mediums in Difficult Cases-Trance Reveals Abductor and Missing Girl.

Sec.

Berlin, Dec. 23.-The Berlin police are certainly not bigoted. They avail themselves of every scientific novely and have no objection even to occultism

if it serves their purpose. Dr. Egbert Muller says they are in close touch with Spiritualists and when any great crime is committed where no clew to the perpetrator is discoverable recourse is had to Spiritualists. Leaders of the sect are visited, negotiations begun for the services of a good clairvoy-

ant, woman preferred, and a scance is arranged. The detectives in charge of the case, together with the police psychologists, listen to the utterances of the medium, all of which are carefully noted down and every indication given at the seance is vigorously followed ...

A former director of the Berlin detective department, Dr. Von Meerscheidt, had an important case recently in which a woman had been murdered under mysterious circumstances. The medium employed could only say that if the dead women were asked she could tell all about it.

Afraid of Public Ridicule.

Meerscheidt construed this into a command to hold a seance at the grave of the murdered woman and would have carried through this strange procedure had he not been afraid of public ridicule.

Success has not attended the police efforts to exact information from mediums except in one case; a girl had unaccountably disappeared from one of the most disreputable quarters of Ber-lin and the police had recourse to a medium, a nervous anaemic woman, who saw in a trance the abduction of the missing girl and described minutely the place where she was detained. She further described the person implicated as a fair-haired man with a red cravat. Men with red cravats had a bad time for a few days, but finally the criminal was discovered. He actually wore a red cravat at the time he carried off the ghl. When the girl was discovered her place of concealment corresponded to the place described by the medium. This case convinced the police there

the destruction of the pulpits. The Progressive Thinker is of the opinion 100,000 churches could be de-

"Death does not end all. The soul survives because it is a spiritual entity.

the two sects. Each member surren-he said:)di he said ual personality; sustaining the same relation to the body that the harper sus-

that we call death.

pathy and good cheer.

THE & LOOK

THE PROGRESSIVE THINKER

ST. PAUL A BRENCHMAN.

The New Testament Not Ancient.

The late Prof. Edwin Johnson, in a

ANGEL WHISPERS. Carrying Messages of Love to Those Who Passed On Before.

"As the last rays of the setting sun were shedding happy and usefully employed and his life is fuller than it ever could have their golden radiance through the room, with a last been here." "Spiritualism; is there where you loving look of farewell to those he was leaving, and get it?" "Yes, it is through Spiritualism, on his countenance a rapturous welcome to his which I consider the greatest blessing

my eyes are better than yours. It has

heen so long since you came I suppose

your eyes have got dull so you can't see

heavenly folks; don't you suppose that's

Mrs. Kendall was greatly troubled

over the peculiarities of her boy, and

"Just leave him alone," said the mat

ter-of-fact father, "he is a little dreamy

and imaginative, but he will get over it

when he goes to school and associates

with other children; do not talk to him

about it, but try and fill his mind so

full of other things that he will not be

imagining things: let him play with the

neighbors' children all you can; he will come out all right."

Mrs. Kendall followed her husband's

advice, and busied herself with keeping

his mind employed, and in a short time

his school life began, and amid its ex-

citements and enfoyments, his psychic

experiences grew farther and farther

apart, although they did not entirely

cease until he was quite a large boy,

though he early learned not to speak of

the peculiar things that happened to

the best method of dealing with him.

a wrong story."

them."

heavenly attendants, he said, 'the angels are whis- tals," "Well, I could accept it, be it called pering for me to come,' and was borne away to spiritualism, or by whatever name it might be called, if it would help me to that city whose gates are never closed."

Again the mother tried to explain the experience of the friend, and they what death was. Suddenly Robbie ex-claimed, "Mamma, I'll tell you what of Mr. Kendall that he would look into "The augels are whispering to him. Look, George, how sweetly he smiles in his sleep. Do you suppose the old saying is true, that when a baby smiles dead means. It means when you can't in its sleep, the angels are whispering see them. I can see them, but you to it? I am sure it can be only good angels, and good thoughts that they can't. Don't you suppose there is something the matter with your eyes, so you can't see them? You can't see would whisper to our baby. He is such a dear. Is not God good to give us such a treasure?"

'I think him good for giving me two cars run over her; and I can see grandtreasures," with a fond smile at the wife and mother as she hung over the ma when she comes, but you can't,' "How do you know it's grandma? cradle of her first born.

And truly, any child, if they could came to live with us." realize where their lot in life was cast, "I don't know how I know; maybe would have been glad to have been she told me when I was a little baby, placed in such a comfortable and harand she rocked me to sleep, but I know monious home, and with such loving parents as George Kendall and his she is your mamma. 'You know that young wife.

Little Robert was a fine child, and had entwined himself very closely about to cry and keep you awake, for you the hearts of his parents during the was tired, and grandma came and put few months of his existence, and as he her hand on the side of my face, and it grew older he developed traits that renwas so cool and nice, that I went right dered him an object of interest to those to sleep, and when I woke up in the outside of the family circle. He was morning my toothache was well."

pronounced a remarkably interesting child by everyone who saw him. Among the little infantile graces that he exhibited was the habit of cooing you do."

and apparently playing with some one mamma, and perhaps it's because it's been such a little while since I came, so while laying awake in his cradle. Frequently his mother would hear him, and hastening to his side, would find him with eyes sparkling and hands out-stretched, talking in baby language to some one invisible to the mother. In almost a frenzy of fear, she would snatch him to her arms; "it seems so

uncanny," she would say in relating it to her husband, "I declare, I looked before I thought to see who could be play-ing with him;" and as he learned to talk, he was often heard talking when by himself, apparently as well satisfied

as though he received an answer. The hearts of his parents were bound up in him, no other child coming to frequently consulted her husband on them to share their love. The mother especially, was inclined to love him too much; she would have shielded him from all contact with everything un-pleasant, if possible. The idea of death and all pertaining to it being repugnant to her, she resolved that he should be kept in ignorance of the fact that death came to each and all, as long as possible; so that he was about four years old before the idea of death ever found lodgment in his mind.

At that time a young cousin accompa nied by his mother, came to visit them. and during the visit was taken sick and died. When it was found there were no hopes of the child's recovery, the first thought of Mrs. Kendall was, that Robert must be kept from all knowledge of the sad fact, and the servant was instructed to see that he did not ne near the sick room; but in some instructed to see that he did not

him. The best weeks He was very popular among his schoolmates, of a cheerful, happy dispohe escaped from the girl and found his way to the room where his little sition, always ready for fun or frolic, but always kind and helpful to the uncousin lay dying. The group around the bedside, intent on watching the litfortunate, or to those among his mates tle sufferer, did not notice him, and, knowing he would be sent out if seen, he remained very quiet, until, just as who were in any way afflicted, or not so well equipped for the battle of life the weeping mother laid her boy's lifeas himself, and he could never be perless form back on the bed, Robert ex- suaded to do anything that he thought claimed, "good bye, Wille, good-bye," was wrong. Upon one occasion a few sought his bed, and slept long and and rushing to his statistic motion, of the boys were planning an expedition

hear from my dear ones that I have seen lain in the grave." A long conversation followed upon

the matter. That night he found his mind filled with the new ideas that had been presented to him by his friend; he tried to Willie when he comes, but I can, and I can see Jennie Miller; she comes to our house most every day since the ences he had heard, and he was con-

scious of a strong feeling that it was all reasonable; passage after passage of scripture occurred to him, all treating You never saw her; she died before you of the ministry of angels; he seemed to have no arguments to meet them:

indeed he did not want any. He felt as though he had found something for which he had been looking all his life; he had thought his life was filled with hight I had the toothache so had; I all that was choicest, but now he felt couldn't go to sleep, and I tried not as though he had missed something that might have added greatly to his happiness and usefulness. At length he retired to his bed, but not to sleep; mind was unnaturally active and filled with snatches of long-forgotten events. Long after his wife slept, he arose, and going to the window, drew the curtain

"Well, my son, perhaps you can see things that I can not, but I do not know and gazed upon the scene without, the moon flooding the spacious grounds why it is that I can not see them if with its soft brilliancy. "Is it possible that the spirits of our "You say it's heaven where they are,

loved ones are ever around us watching over us, and we in our absorption and blindness do not heed them? How comforting to think they are not afar off from us, but near us and loving us as ever." Soothed and quieted with the new

truth, which he seemed to have accept-"Maybe it is; but if I were you I wouldn't tell anybody about seeing ed with the trusting faith of a child, he seated himself in an easy chair and them, for if other people do not see seated himself in an easy chair and them, thay might think you was telling gave himself up to an eostasy of love and longing for his spirit friends, from which he was aroused by an almost im-"Well, I'm not, for I certainly see

perceptible touch upon his forehead, and to his inmost soul there came these words, "Look up and believe," and grad-ually before him there appeared a form, bright and luminous, and instantly as he recognized the form of the guardian angel of his childhood, he spoke the old familiar name "Grandma," and rolling in upon his mind in mighty waves came the memory of his old experiences. It all came back to him. He remembered how his grandma used to come to him and eare for him; how he had played with his cousin Willie and little Nettie; and how the, forms of neighbors who had died had appeared to him. It

seemed as though he could remember every incident of those long ago days. One after another they passed through his mind with a vividness that startled him, so distinctly did he remember ev ery detail of looks and dress of those angelic forms who had been the companions of his childhood.

At length, calming himself from the tumult of emotion into which he had been thrown, reason began to assert itself, and he asked himself the question why, if his grandmother could appear to him, might not his father and mother and his dear lost girls come as well?

Almost before he was conscious of the thought, came the answer, "they are all here; some time you shall see them, rest now;" and as the chimes of the clocks told the hour of three, he oundly, to awake for

letter to me, referred to a book pub-lished in 1822, by the Rev. John Black of Scotland, in which he argued that the received text of the Greek Testa-And Her First and Last Journeys to Fairyment is a servile translation of an ear lier Greek version, which is lost! the Scotch author, like Bishop Marsh before him, claims that Codex Bezae, in Greek and Latin, istancomparably more

respectable than the modern MSS. which were made use of by the Complutensians, or by Erasmus. He further says that Codex Bezae may be older than the Codex Vaticanus, which first came to light in 1475.

In regard to the judgment of Bishop Marsh (1757-1839) I quote as follows: "If it is asked, To which of these is preference due? I answer, to the Codex Bezae, for the Codex Vaticanus has accents and marks which were added by the person who wrote the MS. itself." To prove the postulate of the Rev. John black that the received Greek text is a servile translation from an carlier Latin version of the New Testa

ment, he submits tables of Greek words which are manifestly derived from the Latin. Two or three years ago I gave a list of 31 of these words in The Progressive Thinker. "The greater number of the above words," says the author, "might have been expressed in Greek."

Prof. Edwin Johnson, in his "Pauline Epistles." says of the Codex Bezae:

"It is the work of a French Benedic tine, ignorant of Greek, and so poor a Latinist that in one instance, at least he has coined a Latin word out of the French.'

In answer to my inquiry about the French-Latin word, he said it was soniis, "with cares," from the French soins. The proper Latin word is "solic initudinibus" or "curls."

In regard to the Greek of the Pauline Epistles, Prof. Johnson said in a letter heretofore quoted in The Progressive Thinker:

"There are many French words Grecianized in the Pauline Epistles. They are so numerous we must infer that the author of the original-Greek from which the Epistles have been rendered into modern European languages was a Frenchman with an imperfect knowl edge of classical Greek. To thoroughly ventilate this subject requires the serv ices of an honest, well-learned and deep ly read Frenchman, whose only ambi tion should be to gain the truth. It will be found that modern European languages have been drawn upon, not only in the composition of the New Tes tament, but I find traces of them in the Septuagint sufficient to raise a doubt as to its ancient origin."

What Prof. Johnson desired has now been done. Some competent French student has performed the task, and has found about 600 Greek words in the Pauline Epistles borrowed from the old French language. These is fulfilled Prof. Johnson's affirmation that the Apostle Paul was a Frenchman. WM. HENRY BURR.

and the second s

friends in the spirit world. He would say, "You know it has been a long while since your wife (or your son, or whoever it might be) has received a word of affection from you. I shall be glad to take any message to them you may wish to send. Don't you think it might make them happier to get a lov-ing word from you?" He jokingly told his wife that he ought to be sure of a welcome, he was the beardr of so many messages. To him why had been for many years his pastor, and with whom he had maintained, friendly relations during the years since breaking loose from the old theology, he seemed particularly drawn.

"Dear friend, he said to him as he sat by his bedside, "I wish you could share my experiences, that you might see the ministering angels present in this room at this very moment." "I wish I might," he earnestly re-

plied, "if I could once more see my angel wife I would be the happiest man bow far they had go in the world; there are so many things I want to say to her." "Give some of them to me; I shall see her; your wife was one of our best flowers upon which a little girl about friends for many years; we mourned Susie's size and dressed like a queen truly for her when she passed away and I know that I shall see her: I be lieve she will be one to meet and welcome me when I gain the other side. danced. She will ask for you. What message can I bear her from you?" making her queen for?". With tears streaming down his face, the pastor took-the hand of his friend and exclaimed, "Oh, Mr. Kendall, do you truly believe that if you meet my will remember the scenes of wife 'she earth life, and will want a message you know." from me?' days," said Susie. "What's them?" "I do. I am sure of it. I know that memory and love outlive the grave and what is called death. I know that she Susie could not understand it very well. is waiting to receive a loving word from you.'

Land. She was only a poor little ragged | queen of the day and all her followers child, who was born in a London slum, raced up and down after them, trying amongst very poor people. Some of to catch them used to drink and fight and moment. Some of to catch even one bushy little tail for a

SUSIE'S PRINCE. Restores

All of a sudden Susie felt as if a rope swear, and the poor little girl used to run away and hide herself then, for she was afraid of being beaten when her pa-den and terrible "jerk." It made her rents got drunk and began to quarrel. quite giddy and faint and queer and She was eight years old, but so small the Fairy Prince grew pale and said, she might have been only five except "Oh, Susie! I have kept you too long; for the old, old look in her poor, thin, come back, quick!" So down they pale, little face.

She was not a strong child, and had knew nothing more till she woke up on been in the hospital twice because her the dirty old bed in the shabby little bones were so soft and her muscles so room, to find her mother shaking her in weak that her legs grew twisted, and alarm and pouring gin down Susie's for a time she could not waik. When throat. For gin was the great cure for she was in the hospital some one read all ills in the place where Susle lived. her a story of a fairy prince and a After that Susle went once more with princess and all the beautiful things the Prince but she only went to a garthat are in Fairy Land where people den to pick some flowers which all are never sick and where they can have melted away before she got back to every wish granted to them.

earth again. Then Susle did not see This little girl, whose name was the Prince for some days. She had so Susie, used to have to help her mother much pain and fever she could not see work and to mind the little tots who him, but she thought always of how he were smaller than Susie was, and she had said she would live in Fairy Land used to even have to carry about a big herself some day.

baby which was much too heavy for her, so that very soon Susie's legs be-Then the Prince came and brought Susie flowers. She could see them and gan to bend again, and her back to do smell how sweet they were, but she the same, and then the doctor said only saw the Prince like a light shadow Suste must lie down on her back till it or the dirty wall. Another time he brought her two white dresses, and angot straight again.

other time he played soft sweet music That worried Susie's mother very very much because she had only one that soothed all Susie's pains while she room and it was very small and Susie listened, and he put his hands on Sulying on her back was in everyone's sie's head and made all the weary Susie could not get into the hos- feeling go so that she smiled and said way. pital again, because she was not so to the old woman who was watching very ill as some other children were, her and the other children while her and there was no bed to spare for Susle, mother was out: "Oh! don't you hear so she was told she must sttay at home that lovely music? Don't you see the till there was room for her in the hos- Fairy Prince is here? Don't you see his star?" pital.

Poor little Susie used very often to The old women shook her head, and cry as she lay in bed, or crept up and then she went out and Susie heard ner say (for sick ears are quick to hear) down the long, dark, dirty stair. Sometimes Susie's mother would think it "Ah! poor little mite! She ain't goin' would be well if the Lord would take to be long. She's hearin' strange mu-Susie away to heaven, for she had four sic now an' seein' things, poor dear." After that Susie seemed to be going other children and did not always know down and down into a dark valley how to feed them all, and Susie's father was sometimes out of work and somewhere the sky seemed to grow grey and times he would spend his wages on then black, so that Susie could see very dimly and only hear people talk as if drink, when he had work, and then the father and mother would quarrel and they were far, far away. The doctor frighten poor Susie. came and went, but he could do little Susie used to think so often of that

for Susie, and she went down and down beautiful fairy story which was the only | into the dark valley. And as she went one she knew, and wonder if heaven the Fairy Prince was always there even was like Fairy Land. She hoped it was, when she could not see him she would but she was not sure because the cusee his light and feel the soft touch of rate who used to call and see her some- his long delicate fingers on her foretimes, and a lady who also came, both head, and hear faintly the wonderful said a great deal about heaven and the music that was like some one singing angels and a God who knew all the had her to sleep. things you did without your telling And so Susie drifted away down and

things you did without your telling And so Susie drifted away down and Him, but they never said there were down till sne reached the shore of the any fairies there, and Susle thought dark river and there stood the Fairy she would like the fairies best, because Prince with a soft white dress to put they would play with her. upon her as the old rags fell away one

She was not surprised then, when one by one. There lay Susie-her little night she saw what she was sure was bare feet free from the big old stockthe Fairy Prince himself. He had on a ings and the patched old boots, with the pale blue dress and a little blue cap soft white dress covering her up like and his dress was sparkling with tiny a soft white cloud of mist. points of light like dewdrops all over it. And thus Susie fell asleep and the He had blue eyes too, and fair golden angels laid her in their silver boat and And thus Susie fell asleep and the brown hair, just like the Fairy Prince sailed away with her across the dark in the picture. He carried a little light | river to that bright land which she was in his hand which was just like a star never to leave any more, and where the and it seemed to light up the dark, Fairy Prince and all the happy children dirty old room all around him. He were waiting for her to bid Susie wel-

smiled at Susie and said "Would you like to come with me and play in a lovely land of sunshine and flowers?" Susle's noor little wizened face nuckered up into a smile and she nodded her head, for she did not know just how to

reply to a real Fairy Prince. Then the Prince, who was only a little taller than Susie herself put his arm round Susie and she felt herself rising with him through the roof and past all the black, smoky old chimney-pots. Up

Then the queen of the

box, And trinkets and toys and babies' socks, With mittens for Joe and for John a they went so fast Susie could not tell

street

feet,

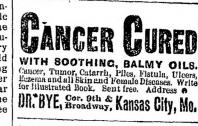
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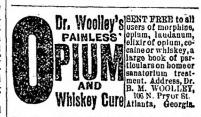
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he excitedly asked.""where willie to a neighboring farm to get going with the lady, and with his night-gown on? Why didn't he get dressed?" "It is stealing," he said, "to take

Hurriedly the mother bore him from "Oh. it ain't stealing to take apples, the room, and questioned him as to what he meant, when he declared that said the boys; "we wouldn't take his two conditions of life had been drawn "Willie got right out of bed, and a melons or anything like that, but he's aside; he knew that the dear ones that beautiful lady with a splendid white sot oceans of apples, and he just as lief had passed from his mortal sight were we had them as not." "Well, then, let's go and ask him for dress on, took him by the hand, and they went straight up, Mamma, they surely did, and Willie waved his hand them:' "Oh, it wouldn't be half' the fun; to me and said "good-bye," and I said "good-bye." Where did he go, Mamma?" come on, it's all right." Robert wavered. It didn't look very

The mother, thinking that he would have to become acquainted with death bad to take apples, especially when Mr. sometime, tried as gently as possible, to explain that Willie had gone to heaven and he would never see him again, but he could not understand it at all.

"Why can't he come back. He'll want to see us and play with me, and he will come back, I know he will."

He was not allowed to see the dead him right around so that he just could of his cousin before it was taken not go. "I didn't see anybody, but I body to his home for burial, but one day, a felt them turn me around just as plain, few weeks later, he came in from play and I think if exclaiming, "Mamma, Mamma, Willie not see her." and I think it was grandma, but I could has come back; he played with me a "You do not see so many as you used

little, but he couldn't stop long for he | to, do you?" asked his mother. had to go to stay with his mamma." In vain his mother tried to make him I suppose they have got acquainted

understand that when one had gone to with more folks in heaven and have heaven they could not come come back; more to do than when they first went, he knew that Willie had come back, for same as I have more to do now I am he saw him and played with him.

"Why can't they come, mamma? When I was little." Does God lock the door and won't let As the years pas As the years passed, and he grew him out? I shouldn't think that would more and more engrossed with his studhe very nice in God. Don't you sup- ies, the memory, even, of his peculiar pose Aunt Nellie wants to see Willie? experience seemed to fade from his What harm would it do for him to come mind, and when he became a man and pose Aunt Nellie wants to see Willie? back and see her? I should think God entered upon the cares and responsibilwould want him to go to see her, so ities of business life, he rarely, if ever, thought of the spirit friends who had the wouldn't be so lonesome."

About two years later, a neighbor lied, and thinking it the best way to nake him realize what death was, his mother told him he might go with her to the funeral. At the close his mother took him up to look at the dead body, always successful in his business, as asking him "if he would like to see Mrs Brown.'

She had told him before they home that Mrs. Brown was dead, and would be buried over in the cemetery, the purpose and use of which had been explained to him before, but never to bis understanding. He looked, appar-tired from business, and prepared to ently unconcerned, at the silent form in the coffin, greatly to the relief of his appious mother, who had dreaded the and his two remaining children, a son shock the first sight of a dead body might be to him.

"Mamma," he asked on the way "who was that in the box?" home. "That was Mrs. Brown, my dear."

"Why, no, mamma; Mrs. Brown was not in the box; she stood right beside

of it.' "Robert," said his mother, "Mrs. Brown is dead and her spirit has gone to heaven; that was her body in the but there is always an ache in my heart box, and they have gone to the ceme when I think of my two beloved daughtory to bury it."

don't know what dead is, mamma. I don't know who was in the box; it best those we have lost, but I do so long looked some like Mrs. Brown, talking she was standing right beside of is well with them." Mr. Brown, and every time he cried Mr. Brown, and every time the cried when them?" asked the friend. the solie wonf m to look in the box, "What do you mean?" the folks went up to look in the box, she stood right up beside it, and when we came up she smiled just as she always does when I go over to her house."

life had dawned for him. Mr. Smith's apples, and I won't do it."

Smith had so many, but he had taken

but a few steps when he turned abrupt-

ly, and saying, "I'm not going; they won't let me," he started for home.

That night he told his mother about it

and said that as he started to go, some-

body took hold of his hand and drew

"No, I don't. I don't know why, but

bigger and go to school, than I had

Thinking over the experiences of the past night, he knew that in response to his ardent wish, the yeil between the around him and loving him as ever; he received the truth with open mind and heart: he knew that before his mind

had become filled with the cares and responsibilities of life, before his eyes had become so accustomed to material things as to be unable to discern spiritual, he had seen them; he remem

bered the childish remark he had made about his mother's eyes being dimmed to spiritual sights because she had been from heaven so long, and he thought, "as I am drawing nearer the close of my earthly life, and nearer the heginning of my heavenly one, my vis-

ion is becoming stronger. I am nearing the other shore, and am beginning to see the glories that await me. It is all right and natural. Passengers at

either end of the voyage of life, ought. to see the beckoning hands of friends clearer than those in mid ocean, far from either shore."

It would be too long a story to relate how he explained to his wondering wife and children the revelation that had come to him: how although at variance with all the ideas that had been incul-

cated into their minds, through re-spect to their father they were led to study and investigate the subject, which investigation speedily revealed to them the truth, that "the gates of heaven swung outward as well as inward." They soon learned that they could communicate with their loved ones who

had passed the portals of immortality accompanied him through the years of his younger life. He carried with him and they gladly availed themselves of the privilege. The whole family, guided and led by the psychically gifted hushis all through his life the same spirit of integrity, right-dealing and justice that characterized him in his youth; he was hand and father, became avowed par tisans of the new thought and threw all their influence toward the spread of the well as strictly just and honorable. He gospel of spirit return. From the married happily, and was blessed with

ventful night upon which he had felt loving and obedient children. In time he was called upon to part with his be the awakening of those powers so long loved parents, and also with two beauti dormant. Mr. Kendall devoted much ful daughters, which was a severe time to the development of the psychic sense that had always been his herit tired from business, and prepared to spend the remaining years of his life age, with the result that he became no only able to see his own friends and in quietness and peace with his wife dear ones face to face, but to become the medium of communication through whom many of his acquaintances re and daughter, both living at home and devoted to their parents. ceived convincing proof of the contin

-One day, about a year after he had ued existence of those friends whom they had long mourned as dead. ceased to take any active part in busi-

ness life, he was talking with an old ac-Ten peaceful, happy years glided by hefore the white-robed angel of death quaintance, who congratulated him upon being able to spend the last years of his life surrounded by such a lovely came with the welcome summons to 'come up higher" During the weeks he lay upon a bed of sickness, awaiting and affectionate family.

'Yes, they are all a father could wish: the call, his room became a veritable gate of heaven to his friends as well as to himself.

Daily and hourly the spirit friends ters who were taken away from me. made themselves known to him, uplift-ing and sustaining him through the You know it is natural to think we love pain and suffering, and comforting but it for my girls; I would give anything if I wasn't her, for while the minister was could see them once more, and know it those who sorrowed that they must part with the visible presence of their loved "Why don't you try to hear from one. He desired to see and talk with

all his friends, and was more anxious "What do you mean?" "I mean that I lost a boy twenty-five truths of his own belief. He seemed

years ago (just a baby) and that I can especially impressed and pleased with communicate with him now, a man the thought that he could take mes grown, and he assures me that he is sages from his acquaintance to their

"Oh, my dear lost Julia! If it be true, tell her how I have missed her; that I love her as of old and will be sagely. faithful to her memory until death; that I am living in hopes of a reunion when this life is over."

"I will tell her; and shall I say more? shall I tell her that every night before retiring to rest, you will give a few moments to silence and to thoughts of her: that in those moments you will walt for a sign of her loving, living presence?' "I promise her and you I will do as

you ask; and if from her heavenly home, she can send to me thought that can sense, I will work and wait with renewed courage."-

This is the day for which we have een waiting." he said, one beautiful, bright morning in May, as his family gathered around his bedside. "To-night I shall be in Paradise." I want no good-byes," he said, "nor tears shed, the parting time will be so short. It may be years of time, but it will be but moment of eternity."

During the day he callud the names of one after another, who were waiting for him, and asked for the last messages to the spirit friends. ogain.

"Tell my girls how their mother longs to see them," said his wife, "and that I shall soon be with themain

"Tell them how we miss them," said the son and daughter, "that we are try-ing to improve our minds, that they may not be ahead of us when we meet. As the day passed on; a stranger might have thought his mind wandering, but they knew that the was greet ing those long gone before.

said: "and the dearigirls-can you not see them, Mary?" At another time, with uplifted hand, he cried, "Don't you hear the music? The door must be open, I can hear it so plain."

As the last rays of the setting sun were shedding their golden radiance through the room, with a last loving look of farewell to those he was leav ing, and on his countenance, a rapturous welcome to his heavenly attend ants, he said "the angels are whisper ing for ms to come," and was borne away to that city whose gates are never MRS. A. A. AVERILL. closed. Lynn, Mass.

The coward sneaks to death; the brave live on .- Anon.

e when she four And for Nellie's doll a little bed. herself in a green field with a lot of lit-There was laugter and song, and joke tle boys and girls all dancing in a great circle round and round a big mound of and rhyme.

For this was the merry old Christmas time,

CHRISTMAS.

Twas Christmas eve, and the busy

Was filled with the throng of hurrying

All homeward bound, with bundle and

ANITA SILVANI.

With its smell of mince, and turkey and was sitting. She had a crown of flowcake, ers on her head and all the children And the pies that mother knew how to were singing songs to her as they

make. It would seem that this jolly old world "Oh, my!" cried Susie, "ain't it just

was glad, scrumptious for her! What are they And not a heart could be heavy or sad. But God from his infinite throne of love. Sent his angels down from the light "Because it is her birthday," said the

Fairy Prince. "and so she is queen of above, For he knew that, although the world the day. When it is your birthday you would be the queen if you were here,

was gay, There were perishing souls along the "Law bless yer! I ain't got no birth-

way. He knew that his angels that Christmas Then the Prince tried to tell her, but night

Would guide some soul to the Land, of People where she lived were too poor to Light; rouble about hirthdays. "Folks thinks it a pity you was ever born; they don't

For the love that notes e'en a sparrow's fall want to make no fuss over it." she said Cannot be bounded by any wall.

The Prince said, "Well if you ever Yes, he knew there wandered to and fro come over here. Susie, we will give you feeble old man with head bowed low a birthday party, so remember.

Then Susie began to dance with the Unsheltered, unloved and with palsied others. No one seemed to mind how feet,

ragged she was, nor that her mother That could scarcely tread the ice-bound street. seldom found time to brush Susie's

hair, but they all taught her to sing in He had once been young, and glad and free, time with them and clap her hands as

With little ones climbing upon his she sang, just as she did in the school Susie went to for a short time down knee: dear old mother, a gentle wife, in that dirty part of the city where she

He had known in that long ago happy The little girl on the throne of flowlife. But all had vanished-wife, children

ers sang too, and bowed her head like a queen as all the children came up to home, And he was left in the world to roam.

her one after another to give her a gift. The only thing Susie could think of to 'Alone, glone," he murmured low. give was a peppermint drop she had left under her pillow on the bed and as 'Alone with the stars and the glittering

snow." As he wandered far from the haunts of she thought of it, why! there it was in

Then they all went to a cave where there were butterflies, lovely butterflies, lis thoughts leaped back to those happy times all sorts of colors, and the children When he listened with joy to the Christ

played with the butterflies, but they did mas chimes, While his mother told of that glorious not crush or hurt them, and as soon as one was caught they let it fly away

day morn clapped her hands and said, "Let us all And the wonderful child in the manger

born; And all the love, and warmth and light go sailing on the lake." So they, all vent down to the lake and got into lit-

Surged back o'er his soul that Christtle boats, and the Fairy Prince put Susie in a boat and they sailed about tomas night. He saw his mother, and wife and boy, gether. Susie looked often at her old

And his little girls in their childish iress and old, old boots and the big stockings (that had been her mother's joy: And his wife a rose in her tresses wore and were odd stockings, one black and

one grey, and all big holes), but the As he'd seen her forty years back, and Fairy Prince only smiled at Susie. "You more. He clasped hen again to his throbbing

will have pretty clothes, too, Susie, breast. when you come over here to live. He And sheltered her head o'er his heart spoke so often about her coming over

to rest, As he murmered some love words o'er

and o'er. Words he had murmured long years be-

fore. 'Am I dead and in heaven, too, my

sweet, Or lying out here on the frozen street?

She whispered low, "Love, be content; We are your angels God has sent." And they bore his spirit that Christman iked all those things, he liked to watch

night To the beautiful hills of the Land of Light. ALICE C. BARRY.

Clinton, Iowa.

tween Moses Hull and W. F. Jamieson. It will fill an importar; niche in your library.

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enterprise! EEAR IN MIND when ordering Premium Books, that you must always accompany the order with a year's subscription for The Progressive Thinker.

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or a Night at the Vatican. Written probably by Sir Sanuel "Perguson. From Blackwood's Edinburg Mag.sine. This is a humorous ab-count of a rolicisome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two im-perial quart bottles of Irish wit, two im-perial quart bottles of Irish "poteon," and an Irish recipe for "conwounding" the same Paper, 25 cents; cloth, 50 cents.

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· ...

there that Susie began to think it must be true, and she rubbed her hand and laughed at the idea. They went to an island in the lake where there were trees and flowers and soft grass and little white rabbits diving into noles in the ground and squir rels running up the trees and all sorts of insects flitting about and birds singing, and the Fairy Prince told her he

them all and see them play. So did Susie, it was so funny to see the little. rabbits peep out and then dive away in second and the squirrels! what fun they were to the children, and how the

"Father and mother are here," he

TOPIC FOR THE PROGRESSIVE

Sunday, January 6, 1906: "Watch Thy Thoughts and All Will Be Well." Gem of Thought:

Sow a thought, you reap a word, Sow a word, you reap an act, Sow an act, you rean a habit.

For information concerning The Pro gressive Lyceum, authorized lesson sheet of the National Spiritualists Asso ciation, address John W. Ring, Spirit ualist Temple, Galveston, Texas,

THE VETERAN SPIRITUALISTS O guests will be served from 5:30 to 7 p. m. 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, Forty-seventh street, chairman of The Spiritualistic Church of the Students of Nature has answered the call of the people to return to the North west Side and will open their church at Flynn's Hall, 461 W. North avenue, corner Robey street and Milwaukee ave nue. They will celebrate their Christ mas on the opening day, January 7, with service, vocal solos, music and rec-itations. Bring your children. If you

view the Christmas tree. The raffle for take place on this evening. All holding tickets try and be present. This church will hold its services at this hall every Sunday evening at The hall can be arrived at by Milwaukee avenue, North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan Elevated road. Mrs. M. Schumacher, pastor, assisted by Dr. L. C. Koehler and Mrs. M McIntyre, medium, and others. W. F. Schumacher, president; A. Merkel, vice-president; R. Mitchell, secretary; Hen-

Maggie Henry writes: "At (Old 77) Spiritual Mission chapel we had special Christmas services. Our speaker, Prof. F. M. Stoller's discourse was on The Birth, Life and Works of Jesus,

given in full and the identification was complete. If all homes were as harmo-

Sow a habit; you reap a character."

Dr. Peebles, who formerly resided in General committee. Australia. The Doctor is connected with several of the learned societies of have none bring your neighbor's. How their merry eyes will dance as they

a log cabin quilt will be postponed, to 7:30

ry Smith, treasurer.

D. C.

Markley, treasurer.

followed by psychometric readings by a visiting medium and your correspondent. Do. not forget our afternoon meetings." J. J. Zimmerman writes: "Having

Hall.'

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 and a lovely girl, six years old, repre-senting 1906, wished all a 'Happy New 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 CHANNELI" It will astonish you as never before! It will be educational. It will give your mind new vibrations. It will teach you something of the mysteries of the Dark Cabinet, and show some of the rank deception carried on there in the name of "Spirit Return," one of the grandest truths that ever came to the world.

On account of New Years's falling on THE N. S. A. MISSIONARIES GOING Monday, and the closing of the press-SOUTH.-E. W. Sprague and wife are serving the Spiritualists of Washington, room on that day, we are compelled to D. C., the Sundays and Mondays of go to press several days earlier than is customary, and many items and other January, 1900. They will answer calls to hold meetings in other places within matter will have to be omitted, reaching this office too late for insertion in this two hundred miles of Wasnington the issue. remaining week day evenings of the

Mrs. S. J. Lemont writes from Los month. They expect to leave Washington the last of January for a trip Angeles, Cal.: "First, greetings to my through the South.' Individuals or somany friends in Seattle, and especially cieties wishing their services will please address them as follows: No. 600 to the honest workers in the cause of Spiritualism there and elsewhere. Hav-Pennsylvania avenue S. E., Washington, ing been an ardent worker in the cause for many years. I am now like a ship at sea without a compass and rudder The First Spiritual Church of Elwood, Indiana, has held its second annual lost as it were, from my inability of hearing, and if it were not for the weekly visit of The Progressive Thinkelection of officers for the ensuing year as follows: Mr. G.E. Runyan, presier I would know nothing of what is go Gent; Mrs. Anna Mantz, vice-president; ing on in the field of Spiritualism. Mr. D. J. John, secretary; L.r. J. M. read with interest the accounts of the priceless work of the host of workers, Emily E. Philp writes: "Last Sunday There never was a time in the history evening we had a theat in a lecture by of the world that the need was greater Mr. Bloom. It was very fine and much han to-day for strong, earnest and

enjoyed. We, were fortunate enough to gain his services for the first two Sunfearless workers. G. H. Brooks writes from Milwaukee, days in January. His wife followed Wis., that he is meeting with good suchis lecture with messages, which were recognized. She will assist in message cess with the meetings he is holding there. He says: "I would like to get giving the first two Sundays in Januout among the Spiritualists of Wiscon ary. Come out and enjoy the meetings with us at Englewood Spiritual Union, sin and hold some mid-week meetings, and thus incite an interest in our cause No. 6236 Princetond'avenue, G. A. R. in your community; so while I am in Milwaukee just send for me, and I will Irvin Parker Doolittle writes from Toronto, Ontario: "I am about to pubsee what can be done. Will respond to calls for funerals. Send all mails and lish a book entitled 'Electricity and the telegrams to 823 Cass street, Milwau-Problem of Life.' In it I shall show kee, Wis.' that Electricity is the life, or spirit ex-

Mrs. H. Hoyne writes from Galvescamp-meeting. panse of the Universe; that it is space on, Texas: "Being a reader of and a or etheric potency, and holds all life within its volume in perfect order as a subscriber to your most valuable paper, The Progressive Thinker, I take the meetings since our arrival here, among them one held by the celebrated John whole; that special action is through Slater, whom we had never seen before, liberty of addressing a few lines to you. movements of its life parts and that I see in this week's paper, No. 840, an article headed 'What the Cause?' Now He was at his best, and did a marvelous its action is reciprocal, general and au work that evening. He spoke of the unrighteous law of California relating tomatic, causing generation upon gener-I happen to know something in regard ation of life expressions in various to that morsel of information, which to mediums, and earnestly called upon growth forms forever; that magnetisms

readings which were all recognized. We have engaged Dr. Tisdale for Janu-Have You Read ary and February to locture for us and his subjects will follow each other so one will not want to miss even one of them. Dances every Thursday evening. All who wish to enjoy a pleasant evening are invited." Dr. Beverly writes: "Our Christmas

exercises at Arlington Hall, Thirty-first and Indiana avenue, were a great success. Santa Claus appeared in the evening, and everyone present was re-membered. Our watch meeting servhendered. Our watch meeting serv-ice was largely attended. Mrs. Dr. Plummer, who has returned from Be-nares, the holy city of India, made some fine remarks; many other speakers followed; special music was rendered by Miss Violette Beverly of Iowa, Madame Mullineaux and many others. The angel choir gave some fine selections, and the hypnotic orchestra was surely a

great attraction. At midnight, the old year, represented by an old gray-headed man, slowly passed off the platform. Year,' and sang two verses of a New Year's greeting. The blowing of whis-tles and the clanging of bells was a rived. Then all shook hands and disrived. Then all shokk hands and dispersed with a happy greeting. Every Sunday night Dr. Beverly gives some demonstrations in Thought vibrations."



(On the passing of his 60th milepost.) Now I don't feel slightly slighted, Just because I wa'n't invited, But b'gosh I am "dee-lighted," That a useful worker in the higher field of thought and soul, One who knows no fail or falter, One who feels no creedai halter, One whose life I would not alter, s permitted by Dame Nature to pass by the 60 goal.

Have a hunk of pumpkin pie, sir, Ere it gets too awful dry, sir, May you live until you die, sir, Is the wish of one who knows, and who in very high esteem Must forever, ever hold you While conditions here unfold you, And the laws of nature mold you, Till your vibrant soul with radiance set

this grand old world agleam. Here's a hand for you, my brother, Take it, shake it, then the other;

Many thanks unto your mother for the child who used to nestle on her bosom full of love;

May your next three-score be freighted With the battle, unabated, Though your spirit be translated To the higher spheres of labor in the fuller life above.

DR. T. WILKINS. ON THE PACIFIC COAST.

A Maine View of the Land of Flowers and Sunshine.

On the 24th of October last my better

half and myself set out from Rockland, Maine, via Boston, Montreal, Chicago the Twelve Premium Books: and Kansas City, for the beautiful land Life in the Spirit World, Vol. 1. of flowers. We landed in Los Angeles in time to attend the great W. C. T. U

convention. It is pleasing that some of Life in the Spirit World, Vol. 2. 3--The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These our intelligent and truly good Spiritualistic women are members of that great body, where they can act as a leaven to J. R. Francis. They contain invaluable We have in company with us, Mr. A.

4-Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by, Mr. Smith is president of Verona Park Mrs. Emma Hardinge Britten.

Camp-meeting Association, and also Grand Master of the Grand Lodge of ism, by Mrs. Emma Hardinge Britten, 6-The Next World interviewed, Odd Fellows of Maine, and your correspondent is secretary of the same Mrs. S. G. Horn, a most remarkable dium, We have attended several spiritual

ander Smythe, a medium of rare gifts. 8-A Wanderer in the Spirit Landa. Translated by A. Farnese, a wonderful

Science, by Hudson Tuttle. 10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 11—The Great Debate Between Moses

amine the history of Spiritualism; look bere and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these twelve remarkable Premium Books. They constitute a wonderfully, valuable Spiritualistic and Occult IIbrary, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are delighted with them. one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable medlum, Carlyle Petersilea, should be in every library. Read the following carefully: We have now TWELVE magnificent Premium Books, and you can select from them as follows: Any one of the Twelve Premium

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2-The Encyclopedia of Death, and

three volumes have been prepared by

data.

5-Ghost Land, Spiritualism, Occult-

7-The Occult Life of Jesus, by Alex-

Soglish medium. 9-The Religion of Man and Ethics of

At the close of the lecture we were favored by a recitation entitled "The Outcast,' by Mrs. Wright, a Chicago medium; then a song by Madame De Loux

heard of Georgia Gladys Cooley's work in Montana, I decided to hunt her up on my arrival in Chicago. I left that country for a trip East. I reached here Sunday morning, Dec. 3, and read the notice of her meetings being held in Grand Boulevard Hall, 47th street and Grand Boulevard. After hearing the lecture and the remarkable spirit mes-sages, I felt that the reports of her work in Montana did not do her justice. Among the tests was one given o myself which was the best I ever had.

We, my wife, daughter and I, attended three of her lectures and have had four teen private seances. I can not ex press in words the satisfaction given by these messages. It almost seemed as though the dead were again living, so real was their talk. The names were

different our lives would be on

Geographic Society, Washington, D. C. -San Diego (Cal.) Union. Clarence S. Tisdale writes: "Our weekly class in occult science has been uspended for the holidays. We will meet at No. 54 North Ashland avenue Thursday evening, Jan. 4, and continue out giving the full name and address of this work. We have, accepted a call

the writer. The items of those who do from the Hyde Park Occult Society. 319 not comply with this request will be E. 55th street, and will serve that society during the months of January and February. Commencing Sunday, Jan. 7, we will open a class in occult science, philosophy and training, under the auspices of this society, at 3 p. m., and continue the same each week. Begin-

WRITER SHOULD ACCOMPANY ALL

MATTER, OF WHATEVER KIND,

When writing for this paper

We go to press early Monday morn-

ing, hence communications intended for that current issue should reach this

office not later than the previous Satur-

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-

TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL, FIND THEIR WAY TO THE

San Diego, is here again for the winter, considering this a better climate than

Florida, Smyrna, Rome or Melbourne,

this country and Europe, and has just

been elected a fellow of the National

day morning. Bear this in mind.

WASTE BASKET.

SENT TO THIS OFFICE.

ise a pen or typewriter.

ing our services for this society on Sunday evening, Jan. 14, we will give a continued series of lectures on 'Man, CHRONICLE THE ENGAGEMENTS His Origin, Mission and Destiny.' We are onen for Sunday morning engagements from Chicago Spiritual societies cesiring lectures on subjects pertaining to occult philosophy in any of its phases. Address me at No. 54 North

NOT SPACE SUFFICIENT FOR THAT Ashland avenue. Chicago." Oscar A. Edgerly writes: "During the nonth of December I have had We desire the work, "MORAL EDUpleasure of serving the First Spiritualby Prof. Joseph Rodes Who has a copy? ist Society of the First Spiritualist Temple of Cleveland, Ohio, and it truly has been a pleasure, for I have never labored with a more zealous and genial

General Survey.

CONTRIBUTORS .- Each contributor

is alone responsible for any assertions or statements he may make. The editor

allows this freedom of expression, be-

leving that the cause of truth can be

best subserved thereby. Many of the sentiments uttered in an article may be

diametrically opposed to his belief, yet

that is no reason why they should be

suppressed; yet we wish 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.

to impress upon the minds of our corre-spondents 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 in

sure insertion in the paper, all other re-

quirements being favorable, should be

one side of the paper. Please bear this

ITEMS .- Bear in mind that items for

the General Survey will in all cases be adjusted to the space we have to occu-py, and in order to do that they will

generally have to be abridged more or

less; otherwise many items would be crowded out. Sometimes a thirty-line

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

KEEP COPIES of your poems sent to

this office, for they will not be returned

THIS GENERAL SURVEY DEPART-

MENT IS ONLY INTENDED TO

AND WORK OF SPEAKERS AND ME-

DIUMS, A REPORT OF WHAT THE

VARIOUS SPEAKERS SAY WILL

NOT BE PUBLISHED, AS WE HAVE

If we have not space to use them.

Correspondent writes so and so, with

cast into the waste basket.

paper, or

quire

PURPOSE.

CATION," Buchanan.

written plainly with ink on white

with a typewriter, and only on

WRITE PLAINLY .-- We would like

HELEN WOODBURY, MEDIUM WRITES: "I CAN NEVER EXPRESS people than those who make up the IN WORDS MY APPRECIATION OF membership of the Temple Society. THE MOST WONDERFUL SPIRITconsider that they have just reason to be proud of what they have accom-UALIST PAPER IN THE WORLD, THE PROGRESSIVE THINKER. I plished for our cause in this city. CONSIDER THE POWER BEHIND IT Their Temple would do credit to any re-AS MARVELOUS. YOURS FOR TRUTH AND JUSTICE AS WELL AS ligious organization. Its main auditorium will seat 500 people, while it has HONEST WORK."

an annex that will seat 200 more. As Harry J. Moore has met with his a building it is indeed in contrast to usual success in his engagement with the miscrable halls that we are called the First Spiritualist Society of Seattle to work in so often. That the general during December. He will continue to public appreciate such a nice place of serve the First Church during this month and February. Address all letmeeting is evidenced by the large-audiences that assemble every Sunday ters and telegrams to him at 1021 East The whole Society seems to be a unit Pine street, Seattle, Wash., until furin their interest in their Temple and in ther notice. he cause. The ladies of the Temple

Fund Society are particularly zealous Mina Page writes from Max Bass, N. D.: "If the Spiritualists wish to build and earnest in their work. They are a a temple on my farm in the Turtle great help to the finances of the insti-Mountains, I will give them land on tution. During my stay in this City, which to build. I will also give them have been entertained at the hospitable homes of Mr. C. A. Sollinger and Mr. county, too, if they wish. I have John Schrauf, two most earnest work-

The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over. AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS THE NAME AND ADDRESS OF THE COMMUNICATIONS.

Chicago will hold a social reunion and camp-fire at Vincennes Hall, 3514 Vin cennes avenue, Corner Cottage Grove avenue, Wednesday, January 10, 1906 The programme of music, personal experlence, reminiscences, messages and fun will open at 2 p. m., and taps sound at midnight. Old-time workers,

as guests of honor, will be entertained by later volunteers in our ranks. No door fee or collection will be- taken. Contributions of substantial eatables are solicited-tea, coffee, sugar, bread and meats are as desirable as cake Refreshments without cost to the

building logs, so it would not cost very ers for our cause. To Mr. and Mrs Schrauf I owe a debt of gratiutde for much."

O. Z. Skinner, Secretary, writes: "The many pleasant hours spent in their genial company. I feel that my work Spiritualists of Walla Walla, Wash., and many others who are by no means has been appreciated here, as the so ciety has re-engaged me for the months Spiritualists, enjoyed a recent visit from Dr. R. E. Coon and wife, Spiritual of November and December, 1906. Sunday, January 7, 1 begin a month's engagement with the First Church of Evangelists of San Francisco, Cal. He like many others of the best known. Spiritualists of Pittsburg, Pa." most able and efficient lecturers of this beautiful religion, came into the work through and out of orthodoxy as a mem-Mrs. G. S. Wagner writes from Mar ble Rock, Iowa: "On Dec. 11, Mrs. G. A ber of the Adventist church, and after-Cowen, of Chicago, held a parlor meet ing at the home of Mrs. H. C. Darland ward of the Bantist and Christian churches. He has spent many years The following Tuesday, Wednesday and Saturday evenings meetings were held exhorting, and in purely reformatory work, under the auspices of these orin Odd Fellows' Hall. Her audiences grew, and the last evening the hall was ganizations. He has done much slum crowded. Her messages were good and generally recognized. Many were glad work of a reformatory and evangelistic nature, having worked in the Crittenof an opportunity to learn and hear of den Mission. Christ's Rescue Home and their loved ones gone before. This is the first Spiritualist speaker that has the Millennial Dawn work. Rev. Coon has been in the Spiritualistic lecture visited our little city, but we hope to field about seven years, having been ordained in California by two different have Mrs. Cowen with us again, as she does good work and is true to the Bible Spiritualist Societies and last but cause not least, he was ordained the third

Gustav Willms, writes: "Christmas time this year at the New Era campevening was an evening of joy and pleasure in the hall, 1545 Milwaukee avmeeting, near Portland, Oregon, by Rev. Harrison D. Barrett, president of the enue, North Star Spiritual Union. The N.S.A. Washington, D.C. Dr. Coon's home is in San Francisco, and most of evergises for the evening were opened by President Hassman, and the many his public life has been spent in Calichildren for this event occupied the fornia, his residence for many years, while associated with orthodoxy, being front seats. Sister Letzger gave a short lecture, stating the reasons for the gathering, followed by short spirit at San Francisco, San Jose, Fresno and Los Angeles. Like the great majority of Spiritualists, Dr. Coon is communications to all present. neither an atheist nor an infidel, but is who came downcast, went hor who came downcast, went home re-joicing. Old Santa Claus then made a faithful adherent of the Bible, and his appearance and children and adults regards it as the greatest work of Spirwere presented with loving gifts. Reci-tations followed. Sunday evening serv-ices will begin at 8 o'clock sharp and itualism ever written. These people are much appreciated wherever they go. God speed the day when we shall have close at 10 o'clock. The Progressive Thinker, the fearless Spiritualist paper many such workers in the field. Any society would do well to engage Mr. and is on sale at all Sunday meetings." Mrs. Coon to revive the cause where re-Mrs. A. A. Averill, secretary, writes: vival work is needed. Can any reader "The Lynn (Mass.) Spiritualists Asso inform me of the present address of Alciation has had a very prosperous season, so far. Since the opening of the len F. Brown, who, several years ago. was quite prominent as a Spiritualist winter course, the attendance has been very good indeed, and good work lecturer?' Mrs. T. O. Atkinson writes from has been accomplished. The new pres

ident, Mr. H. C. Chase, has shown

much interest and has worked faithful

ly for the good of the society. Mrs. M. C. Chase, vice-president, has also ren-

dered much assistance in the work

We have had since my last report. Dr.

G. A. Fuller, J. S. Scarlett, Mrs. Minnie Soule, Mrs. S. C. Cunningham, Mrs. A.

J. Pettengill, Mrs. C. Fannie Allyn,

Mrs. Nettle Holt Harding, Mr. and Mrs. Osgood Stiles, Mrs. Nellie M. Putney,

and Albert P. Blinn, all of whom have

given satisfaction and nearly all of

whom are engaged for later in the sea

son. Sunday, January 7, we shall cele

brate the eleventh anniversary of the

organization of the society. A large number of local and visiting mediums

have promised to assist in the exercises

The Ladies' Union, under the direction

Louisville, Ky.: "Sunday, Dec. 24 closed a successful work for Spiritualism of three months by the society of the Church of the Soul, Louisville, Ky. I wish to state that this society by request will hold its services, beginning December 31, at Odd Fellows' Temple, Sixth and Walnut streets, continuing until Junc. Our society is increasing in strength and continues to attract good audiences. Our expenses are paid from collections taken after services. We never charge at the door, and so far have been able to meet expenses without any trouble.

J. R. CROSS, M. D., WRITES FROM FOSTER, IOWA: "THE PROGRESS-IVE THINKER, THE CHAMPION SPIRITUALIST PAPER, THE FRAUD AND FAKE FIGHTER, THE FRIEND OF TRUTH, THE UPBUILDER OF ALL THAT IS GOOD AND NOBLE. of Mrs. Chase, holds interesting meet-ings every Wednesday afternoon and KEEP UP THE GOOD WORK."

evening. The Psychic Circle is increas Mrs. Wm. Liddicoat writes: "I wish ing in membership, and to judge by the to be understood as one taking no testimonies received, is accomplishing stock in Bible Spiritualism, and I shall much good. Active steps are being ever raise my voice against the dogmas taken towards the erection of the new of churchianity. We seem to have a auditorium at Unity camp, which is ex-set of people who pose as Christians pected to be in readiness for the openand Spiritualists at the same time. 1 ing of the season in May. So, altogether think the orthodox spirits are obsessing we feel that the case in Lynn is promany of the people." gressiug.'

a Christmas present of The Progressive Thinker for another year. I think it will renew the joys of a gift each week herefore, giving me more pleasure during the year than any other present I receive. We are holding a successful series of meetings in Lincoln this winter which have called out people that have never attended before. We can only place the honor upon our medium, Prof. Lingard, from London, Eng." Mrs. Clara L. Stewart writes from Seattle, Wash.: "I shall be here for time and shall try to get work in this lo cality for the winter months. Harry J. Moore is speaking for the First Sc ciety for three months, and is giving excellent satisfaction. The weather is delightful; strawberries in the market. Think of it Frank T. Ripley has been engaged to ccupy the rostrum of the Spiritual Science Society of Rockford, Ill., during

January. He is open for engagements during February, March and April. Dur ing January he will answer calls for week evening lectures within one hundred miles of Rockford. A. Booth writes from Rockford, Ill .: "The Spiritual Science Society has had a successful month. We have had larger attendance this December than

the two previous Decembers. The Ladies' Auxiliary has held a sociable every Wednesday evening during the month. Brother and Sister A. W. Pierce have thrown their home open for each of these gatherings. The ladies had a sale of work on the night of the last sociable, and were very pleased with the result, as they sold every article they placed for sale. We have had enjoyable times and made many new acquaintances, and we hope that the good work will continue during the new year. Brother H. M. French has one more Sunday with us and then goes to Des Moines, Iowa. Brother Frank T. Ripley comes back to us for the month of Jan sary.' One of the most pleasing occasions during the past month was the gathering that occurred at the home of the president of the society. This occurred on the night of Dec. 25th, and was intended to make a double celebration. The president and his wife had extended invitations to the members of the society to meet them at their home and help celebrate the birthday of Albert Booth, Jr., he having reached his majority. There was a goodly turn out and everybody had a royal good time, being entertained in sociable games and Refreshments were served; music. then Brother French's guides came and controlled him and he gave us some spiritual food; also gave an original poem in the shape of a reading to the son, on his birthday, and guidance for the future. Albert Booth, Jr., was the recipient of many beautiful and useful presents from the friends who gathered around him, and all wished him a long and happy life. Albert has been the organist for the society for the past two years and the members highly appreci ate the services that he has rendered to the society in that capacity."

ious and truly spiritual as hers, how e small spirit particles, entities, or he this ings; that electricity is large spirit volume and that it is etherealization or the solid-whole, or all force-spirit and been before the court, I am here to tessphere. She certainly has a wonderful band of powerful guides, being busy from morning until night, but always power of illimitable life. I hope to clarify some of the vexing problems that are very much alive, and are able to cheerful and ready to help in any way.' are disturbing the peace of this age." G. S. Klock writes from Lincoln, Neb.: "I have concluded to make myself J. W. Black, of California, writes: "I have taken The Progressive Thinker since the second issue, and during the

time since I do not think there has a year passed that I did not send one or more subscriptions. My interest in your paper and the spiritual cause never lags." Mrs. E. J. Jaquet, the lecturer and medium, is now visiting relatives test

and friends at Steubenville, Ohio. She writes: "I arrived here last Thursday afternoon. Sister Bryan and I spent a most enjoyable time with Sister and Brother D. G. Hill, in Chicago. We were invited to take part in the exerwhich we did, and appreciated the kindness of our good Sister and Brother Hill. Mrs. Nora Hill is surely one of the most faithful and honorable workers in our field, and is worthy of

all honor and recognition that can and quent visits from this new speaker." should be extended her by state and Ferd C. Suhrer! corresponding secrenational boards. She is always ready tary, writes of the Rising Sun Mission: and willing to aid the poor and minister to the afflicted, without thought of fee "On Sunday, Dec. 24. in the afternoon spiritual philosophy occupied the greator price, putting self wholly out of the er part of the time, with Sister Briggs case. Long may our good sister and as the demonstrator, answering quescase. Long may our good sister and her husband live to help weary-worn tions. Quite a number received mes

travelers into peace and happiness.' E. W. Primm writes: "No reincarna-Brother Chas. A. Thompson, who never tion, no pre-existence. No pre-existfails to gladden the hearts of those who ence, then of course life has a beginare seeking a word or a visit from the ning. This, being the case, how can we hope for immortality? It is an ax- The Historical, the Mystical and the 'The Historical, the Mystical and the iom of science that what begins ends. Mythical Christ,' 'Why Do Christians Now, as to life's beginning, how ex-Now, as to life's beginning, how ex-plain that wonder of wonders? Is it 25th of December,' and the 'Second reasonable to hold that the mere ani-Coming of Christ,' were the questions mal act created a Shakspeare, a Lingiven by the congregation in the evencoln, an Ingersoll? Justice to recognize a as she answered them one by one, gave consciousness is able to recognize a as she answered them one by one, gave great fact, and know it to be true in ample evidence of their appreciation spite of all defials by all the material- and approval of the explanation offered. ists."

E. R. Fielding writes from Washington, D. C.: "Mr. and Mrs. E. W. Sprague, missionaries for the N. S. A., coming more popular than ever, with will be the speakers for the First Spirphy as well as for those who want i itualist Society for the month of January. A benefit seance will be held at good test. Sunday night, Jan. 7, 1906 Mr. F. A. Wood's, 402 A street S. E., Thursday evening. Mrs. Mary T. Long-ley, secretary N. S. A., Mrs. Geo. Kates, voted to short talks and spirit messages Mrs. Price. Mrs. ENR. Williams and others will assist. Mr. and Mrs. P. L. mediumship.

O. A. Keeler have returned to their home in Washington, 918 H street N. W. Seancel ard; held as usual, Wednesdays, Dridays and Saturdays. Mrs. May Priogholds meetings as usual at her home, 612 5th street, N. W."

James I. Mettler writes: "In No. 838 of The Progressive Thinker, J. S. Loveland of San Diego, Cal., calls attention to the fact that we are about to be tion. Spiritualism is a fact discovered in nature, that man lives beyond the with his earthly friends, and I can see no use for calling it a religion, much less a Christian religion. Why not base a religion upon the discovery of call Spiritualism a science but shall ob I Hanson gave messages last Sunday and ject to being called a Christia"

tify that G. E. Smith and John' Daily sneak for themselves "

Dr. Edson Titus holds message serv ices at his home, 114 So. Division street, Grand Rapids, Mich., every Friday.

Thanksgiving morning he published a prayer in one of the great daily papers Our Sandusky, Ohio, correspondent writes: "A new star has burst forth in of this city, thinking of course it was the galaxy of workers for our beloved appropriate for the people. It might be for those who are plodding in the paths cause. The Psychic Research Society of this city was fortunate in securing of their grandparents, but not for an infor the first appearance on our platform telligent and spiritual public. Mrs. Lil last Sunday, Mr. J. C. Craig, of Clyde, lie showed in an eloquent manner its Ohio, a gentleman of culture and refineglaring inconsistencies, and the large ment, who has suddenly developed resudience appreciated her logical demonmarkable psychic powers. He delivstrations and deep reasoning. T are many Spiritualists in this city. ered two powerful addresses at the afternoon and evening meetings, and fol-We have traveled over some lowed each with many convincing mestions of this wonderful country, sages from the spirit friends. It is inland into which thousands are coming deed a pleasure to listen to such words from all parts of the world. of wisdom as fall from his lips, inspired growth of this city and of all the great by spirit guides of experience and in country of Southern California is altelligence, and we hope to have fremost marvelous. It is estimated that thirty thousand people have come here

to locate permanently within the last about the same as in other localities on an average. The climate is charming "December's as pleasant as May." This line of the good old hymn has become a reality to us. We shall return to sages and tests from the guides of our Maine in the spring. An organization

bi.11 .9% . Sister Andrews and Sister Dill were the

message bearers, who always bring words of cheer. The Mission is fast bethose who are hungry for the philosowill be Mediums' Night, and will be deexclusively, by the different mediums who represent that particular phase of

Eva L. Stewart writes: "On last Sun-day evening we were entertained at the lyde Park Occult Society by Mrs. E. J. Hanson and Dr. C. S. Tisdale. The audience was well pleased with both. Mrs. Hanson speaking under control, upon a subject selected from the audience-'The Progress of Spiritualism'--which all enjoyed. Dr. Tisdale spoke on the subject of Occultism and an-Christians, and dumped body and soul nounced that we would have the benefit into that undesirable mass of corrup- of his class instructions in that line everv Sunday afternoon at our hall. He noes not charge for these courses, only grave, and that he can communicate an admission fee at the door of 10 cents to defray expenses. His class will commence on the first Sunday of the new year and promptly at 3 o'clock. Dr. G. B. Warne will speak for us on any other fact, like steam power, or January 7. We have postponed our an-wireless telegraphy. I am satisfied to nual banquet until January 16. Mrs.

Miss May Small gave psychometric

could only originate in a malicious mind. While several have been so unand wicked burden. In the giving of tests I have never seen his superior.

nent clergymen of this city.

Land and rents are high: provisions

PASSED TO SPIRIT LIFE.

only will be inserted free. All in excess

of ten lines will be charged at the rate

of fifteen cents per line. About seven

Milton B. Doolittle, aged 5 years, 8

months and 25 days, passed to spirit

life. Oct. 31, 1905; son of Hugh and

Anna Doolittle; dearly beloved grand

son of Lucky and Caroline Doolittle, all

Passed to spirit life, Dec. 8, Mrs. M.

A. Rood, of Santa Barbara, Cal. She

was' an earnest, true, Spiritualist, and

was at one time vice-president of the

Spiritualist Society of Santa Barbara. It can truly be said she never spoke ill

missed by many a friend. Heaven holds

none better than she was. May her

eweet influence lead us upward and on-

Passed to spirit life at the residence

of her daughter, Mrs. R. N. Ostrander, 86 Poplar avenue, Buffalo, N. Y., on

Sunday, Dec. 24, Mrs. Maria caine, aged

82 years. She leaves her daughter, Mrs. R. N. Ostrander, with whom she

M. EMILIE KRATZ.

of anyone. Her kindly face will

(Oblinaries to the extent of ten lines

FREEMAN W. SMITH.

city meets every two weeks.

words constitute one line.

of Cottage Grove, Oregon.

ward.

Los Angeles, Cal.

two months.

help raise the whole body.

F. Smith and wife of Bangor, Maine.

Hull and W. F. Jamieson. 12-Letters from the Spirit World, written through the mediumship of Last Sunday evening we heard Mrs. R. S. Lillie. We had seen and heard Carlyle Petersilea. Each Spiritualist should at once comher in the East, and knew what to ex-

There

por

this

The

pect. Her subject was "Wagner's Prayer." Wagner is one of the promimencing forming a Spiritualist and Occult library. When ordering a Premium Book, one On

or more, you must send in a yearly sub-scription for The Progressive Thinker.

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lived, and who will miss her earthly presence, but she has been blessed with By Thomas Carlyle. an assurance of a life beyond. Services A remarkable book by a remarkable nan. Marked by terse strength and were conducted by Mrs. A. Atcheson, 274 N. Division street, Buffalo, N. Y.

vigor, deep thought, philosophy and dranatic tensity of earnestness. A notable literary effort. A fine edition in cloth, Price 50 cents.

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Los Angeles, Cal.



7ca. 6, 1906.

This department is under the man agement of

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 brevity. Proofs have to be omit-ted, and the style becomes thereby assertive, 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 soveral weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor. should never be mentioned in her pres-

NOTICE .--- No attention will be given anonymous letters. Full name and adence. dress 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 an-swers, and while I freely give whatever information I am able, the ordi-nary courtesy of correspondents is expected. HUDSON TUTTLE.

James Kavanaugh: Q. Is Dr. Funk a Spiritualist?

He has not identified himself with the organic movement, and retains holds his position as tentative, awaiting further facts.

Those who have read "The Widow's Mite" will ask: If the facts that are recorded by Dr. Funk are not sufficient to convince him, how many more will it require?

A tentative position is desirable, and a time when it is affectation rather than wisdom. A farmer may plant a field with corn, and when asked, "Do you expect to harvest corn?" reply, "I do not know. I hold a tentative position. I do not pretend to know until harvest time." He gathers corn, but when asked if he expects to gather corn from the same seed next year, replies, "I do not know. I hold a tentative po-sition till the harvest time." If he went on from year to year, never acknowledging that he was sure corn planted would bring a harvest of corn, would not there be a doubt of his sanity?

Science is something more than a record of facts. It has keenest intuition and prophecy. It arises from facts to generalizations, and while it may in the did not fear her neighbors, for there beginning hold itself ready to accept the balance of facts, after a time it generalizes a theory, and when newly observed facts continue to support it. considers the demonstration complete.

Dr. Funk has remained neutral, continning with remarkable perseverance his researches. We presume that he pursues this course to keen more in touch with the churches. This appears to be delusive. Even church members admire direct and outspoken opinions.

Sniritualists would take Dr. Funk's low's Mite," as of greater author-I the facts there recorded had absolutely made him a convert.

We should be thankful for what he has done, and admire the moral courage he has shown, in pursuing a course, lifetime associates.

The Light Among the Bills. A Charmingly Interesting Parrative.

Spiritualist should read it.

(Continued from No. 840.)

"Moved by some irresistible impulse,

) self the tortured girl evolved a plan of "I was sadly perplexed and knew not her own. The babe which had cost her what course to pursue. That evening so much Lois loved with all a young while I was making my usual call I mother's devotion. The thought of arms and in a broken voice said: "It is thoughtlessly mentioned having lived in marrying a man she despised was hid. mine-I will carry it." this town. Mrs. Grove started, looked | eous and repellant, but to give up her | please tell me your name,' for I had ing. given strict orders that my given name

gave one wild agonized cry, and fell for- some concealed sleeping powders which but not by the others. ward fainting. Restored from her faint, she was supposed to have taken weeks

sad. After a the she grew calm and on her soul she went to sleep." lay for some time in thoughtful silence, "Mrs. Fox found sleep in "Mrs. Fox found sleep impossible heard an infant wailing, an owl was then she said feebly, 'Christopher, I that night. Restless, tortured, fighting hooting lustily, and away on the hillhave but a few hours longer to live. with her love for her child and her love side a young lamb was bleating, and stated to reporters that he is not, and loved. I cannot die until I have told at last became unendurable, and she light. Under the shadow of a fir balyou all, even though I know you will sought the open air. The wind was sam the two young men hollowed a turn from me with horror and loathing." moaning in the spruces and she fancied little grave and the stranger laid with-"The story she told explains the mys- it bore to her from their darksome in it his burden. The dirt and turf were tery of this room as much as such a his- depths the wailing of a babe. She carefully replaced as we stood silently

> have witnessed to night. Mrs, Fox was and saw a faint light glowing there. A hat and leaning upon his spade offered window. Filled with a nameless terror, | cox" point of view it was a very strange

and execution. One glance at the stand The next day Mr. Hall left us. John beside her daughter's bed revealed to carried him to the station and saw him her the truth and she immedaitely re- aboard the train. His last words to horror. sorted to vigorous measures which soon John were: "I have but a little while restored Lois to consciousness. The longer to remain and when I nave plan which she proceeded to execute infant she made no attempt to revive. passed into the Beyond I will return to willow bushes interspersed with stately Doctor ---- was sent for and the situa. you and in some way make myself

comments.

refused have the dead baby buried upon When I think overvthe history of that the farm. Entreatles, arguments and room given to us by the stranger, think threats were of no avail-the obstinate of the strange experiences we have had man declared he would never have an- in this house, of the stranger's visit and reace and rest. As we gained the sumother minute's peace if the child was the occurrences of that eventful night, mit of the hill the scene that greeted laid in the ground. Mrs. Fox with equal it all seems to me like some weird roobstinacy refused to have the babe mance born of a vivid magination, that although accustomed to mountain buried in the cellar. At last the Doc Just think of it! This logely farm up scenery we all exclaimed with delight. but by many feared and disliked for tor hit upon a plan that seemed a way here on the hillside surrounded by hills. out of the difficulty. He placed the forests and streams, where the winter's this" said Martha, "without feeling im-

"Poor Lois sought in vain for means tiny body of the infant in a small wood winds go shrieking past, hurrying be pressed that those who dwell among to escape or communicate with me. en box which he covered with lead fore them, blinding iclouds, of snawy; the mountains ought to be strong, The doctor was very kind and gentle. He then carefully removed a floor board where the summer rains descend and brave, steadfast, pure and noble." with his patient during the weeks of near where the stove then stood and the white mist trails up 'the' streams her confinement, but she never trusted placed the little casket beneath the and through the woodlands, where the thoughtfully regarding a rulned farm or liked him. The infant was buny and opening. The work was soon concluded flowers bloom and the birds sing joy house near the road, "but man often which calls for heroic sacrifice of his fretful and the Doctor gave her some and with the remark, A few coats of ously, and everything seems to be in dearest, associations, and estranges his syrup to quiet it, warning her to be paint will cover all our sins, he harmony with God-oh, the mysteries and hence his miseries." careful not to give it more than a cer- turned his attention to the distracted by which we are surrounded, and how

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tion explained to him, but he made no known." So far as I know the manifestations

"Then a new difficulty arose. Mr. Fox have ceased in the Shadow, Room.

the method of science, yet there comes a proud and ambitious women and when dark shadow seemed to hover near the an earnest prayer. From an "orthoshe learned that I was the son of a convict she at once decided that her daughter's room. daughter should see me no more. Poor "Mrs. Fox was a woman of ability would now be on trial for heresy. Lois begged and wept and prayed, but

in vain, the proud heart of the mother would not yield. Later Mrs. Fox was

confronted by a difficulty she had not calculated upon, but she was a woman of resources and she soon conceived a with daring and ability. She had this

room finished, probably as we now see it, and here she brought her daughter and kept her for many months. She was but one family near, and she took care to have little to do with them. She gave out word in the village store

that Lois had gone to visit an aunt in a distant city. The only person Mrs. Fox trusted besides her husband was Doctor -, a man of wealth and influence,

being unscrupulous.

als of their faith he did not touch, and

mail of their own interpretation.

the present.

daughter and said, 'Lois, you are now for ten years the poor woman was the able to be about the house as usual, and | legalized victim of his base cruelty; | hoped to be matried this summer, but matters cannot go on in this way any then she fied from him in an hour of when we spoke to mother about it she he's havin' one of his tantrums," she longer. We are in hourly danger of de desperation and found liberty if not said "No" very decidedly. "You are informed us.

down the stairs into the kitchen taking called it she preached a sermon or de-Most Beautifully Suggestive is "The Light Among down the stairs into the kuchen taking called it she preached a sermon or de-with us the lead covered box. While livered a lecture, but at the conclusion the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It the men were gathering the necessary of the meeting such remarks as "If that

cut two pure white roses from my bush must have felt a purifying, strengthen-

In the same order that we ascended from here. It was a happy party of us at me searchingly and said in a voice infant to go she knew not where, to en the stairway to the Shadow Room we that started for home that afternoon.

across the field, down the sheep path his horses that they might rest and we "After all was quiet for the night, through the pasture to the balsam might enjoy the beauty of the scenery Lois proceeded to execute her plan. grove by the little pond where the lilies Mrs. Drury poined to a hill just beyond She poured out the fatal dose of syrup and cat-tails grow. Beside Mr. Hall us at the right hand and said, "When I the doctor had warned her against and floated a dark-robed female figure, passed over this road before, my com-I cried, 'Lois, don't you know me?' She gave it to the infant. Then she got plainly seen by Mrs. Drury and myself, panion told me about a little old cobbler who lives upon that hill some-Never shall I forget that silent jourwhere. This cobbler according to his she fell into violent weeping. All my before and adminstered them to her pey. The air was fragrant with innum neighbors has 'queer spells' when he assurances of love and friendship self, after which she lay down upon the erable green things growing, and the claims to be controlled by the spirit of seemed to increase her agitation, so I bed with the babe clasped across her frogs were piping merrily among . ine a physician once considered very wise, ceased and sat beside her silent and breast, and praying God to have mercy lily pads. Far down among the and I have always felt a very strong de-

"Opportunity knocks at our door but once." quoted John, as he turned the horses into the crossroad leading up the

"Why, John, you don't know where to go!" exclaimed Marah. "I know enough to keep in the road, was the laughing rejoinder.

"This road is 'narrow' enough to 'lead tory can explain the phenomena we looked up at her daughter's window around, and then Mr. Dale removed his to endless glory,' said Marah, glancing

up the hill before us. "All roads lead there if we choose to make them," said Mrs. Drury, "but the self-accused woman flew to her prayer, and I feel sure if any of his some are more circuitous than others, brother clergymen had, heard it he and some cost us more pain and trouble

> than others." "Heresy! heresy!" exclaimed Mr. Dale, holding up his hands in feigned

So laughing and chatting we made our way ever up, up between rows of maples, scraggly apple trees and paper tirchés gleaming white in the sunlight. A stream of crystal water came leaping down its steep and rocky bed, crossing the road at frequent intervals and filling the air with its delightful melody so suggestive of soft mossy beds and us was so wild, grand and beautiful "I can never look upon a scene like

"Ought to be, truly," said Mrs. Drury, gets wofully out of tune with nature

We found the house we sought withvery little we know regarding the real out difficulty. A slovenly, sullen-looking women appeared in answer to

"Indeed I would," he andwered, j creature living in harmony with na John and Mr. Dale started for the ture's laws will be happy. tool room at once, and later we all filed I do not know whether Mrs. Drury

is a narrative founded on facts alone, and every door wraps. Aunt ⁶ Ann ⁶ wrapped ⁷ a more of it?; "I was never so surprised small black shawl securely about the in my life"; "Why, this is just grand," rude casket and I went to my room and etc. I think all who listened to her

and brought them to adorn it. ing and uplifting power touch their When we were ready the stranger souls, and that higher ideals and more took the precious dust in his trembling | exalted aspirations must be the result. Martha persuaded Mrs. Drury to come home with us and take the train

that trembled with excitement, 'Oh, sir, dure she knew not what, was madden now in perfect silence wended our way At the top of a long hill John drew up

sire to investigate the case." spruces where Mrs. Fox fancied she

his position in his church. He has You are the only man on earth I ever of self which she named pride, her bed over all poured the glorious moon- bill designated by Mrs. Drury.

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that honesty of purpose and love of truth which must actuate him, when for the beliefs of a life time, he substitutes a vitally distinct, and apparently oppos ing, system.

J. R. Munson: Q. Why did not Robert Ingersoll leave a greater and more lasting influence?

A. The answer is simply that he gave nothing new, and was in his criticism of theology one hundred years be-hind the times. He repeated the ideas of Voltaire, Volney, Hume and Paine, and went over the ground they had occupied. Eloquent, imaginative, magobev.' netic, and capable of charming his hearers by incomparable word pictures; of

keenest wit and biting sarcasm, oť breathless flights of rhetoric, of saving the most common thoughts in a way that made them new, he captivated his audience, yet there his influence ended. When Paine attacked the theology of

his age, it was, an accepted faith by laity and leaders. The higher criticism was unknown. The Bible was infalli- the sleeping laggards? The fundamentble and the only authority, and hence there was relevancy in pointing out its his keenest arrow fell harmless on the errors, and inconsistencies.

No listeners of his audience could en-Since that day the churches have advanced. The leaders have almost if not joy more his arraignment of the "Misquite reached the position taken by takes of Moses," or his paraparase of Paine. They smile at the simplicity of the ignorant following, the laggards Jonah and one whale. They did not deny that Moses made mistakes, nor beelieve in a literal interpretation of lieve in a flat earth or the arrest of the the Bible, and in the sacredness of sun in the sky by Joshua. Who and dogmatic belief. what was the great lecturer fighting

There are a horde of members who Not the rear guard of the army but the have not kept up in the march, yet at the front are massive columns, who up! If he brought them into line he take the Bible in the light of the "Higher Criticism," which really means as any other book, for the light and truth there is in it as decided by reason. These leaders may be in a minority, but they lead and direct, and the main body foilows. They have withdrawn criticism, attacked the leaders in the

their active forces from their fortresses and defensive trenches attacked by Hume and Paine, which are now occupied by the incompetent and ignorant sult of a thousand fold more conse who remain by force of intellectual quence.

inertia. The great advanced army, he did gins of the great religious systems. He depth of thought or erudition, and ev. ly determine to make the best of them. gives in none of his corruscating leoerything he has said on the subject of tures the least indication of having religion, however beautifully expressed, method by which a correct understandlivered it. ing can be gained. He was a lawyer. who read the works of Paine, Hume and he is not among those whose names betheir class, and gathered up their well- came synonymous with great move-worn weapons, assailed the lingering ments of thought-why he failed in capremnant in the half-forsaken defense turing a single position from the vanguard. lines.

The gfireat advanced army, he did Some time a champion, armed and not assail. Its leaders well might laugh equipped to attack the leaders at the at his performance, which well nigh front, and turn their strongest defenses, equaled in ostentatious display that of may appear, doing for the present in-Don Quixoto on the wind mills. What terpretation, what Paine did for the if he occupied the territory already con- past; but as yet even his forerunner ceded to the Philistines, and woke up has not come.

"Prow Shall | Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle, Price 35 and to Mr. Tuttle, Berlin Heights, O.

tection. Dr. --- loves you and wants peace. What her life was after she both young, and waiting will be a good to make you his wife, which you ought | left her husband, I did not inquire. 'I discipline for you," she said in explana | John, gravely. to feel to be a great honor. Under the have never known a minute's real com- tion. "Mr. Dale has not fully decided circumstances you can do nothing but fort since I found I had murdered my what he wants to do or be, and as for the spirit of a doctor by some hook or accept. He will take your baby to a baby, she said to me. 'My terrible you, Marah, you must have a thorough cistant state and put it where it will be crime has ever been present with me, knowledge of housekeeping and a good answer.

well cared for. He will plan and exe- and from it I have found no escape-in cute everything-you have only to deed, I have ceased to try.' "I gave her my love and sympathy I shall give my consent to your marrifreely, and tried to prove to her that "Mother and daughter had a tempost-

desperation Louis exclaimed, 'Give-me | beloved Lois of the days long past." one day more-only one day and then I The stranger paused, and after a few required of me." will do what you bid me,' and to this minutes' silence, turned to Mrs. Durry entreaty Mrs. Fox yielded. Left to her- and said, "Lady, I infer that you are a medium, and for the help you have given me to-night I am very grateful. 1 can understand how Mrs. Fox and her son-in-law, who have not been out of for as well as your soul. A good hustheir bodies many years, may be com- band is worth waiting for, and if you pelled by some law of nature to haunt this room at tines, but I cannot under- with him will be long enough."

stand how Lois, who has been free from her body for many years, can still be bound here--can you tell me?" "You have heard the saying," replied Mrs. Drury, "'The fuling passion is

watch out. Lovingly yours,

strong in death?' and I am told this is straggling horde who could not keep equally true after death until it has would be a most valuable missionary. been outgrown. When we leave the He combated the religious beliefs of flesh we take our mental condition a past generation, instead of those of with us, and it often is as hard to out-

Had he, equipped with the knowledge grow it there as it is here. The fact of modern research, imagination and the poor woman had ceased to try to free herself from her sorrows probably stronghold of "Higher Criticism," the explains much. Whether in the flesh John Wilder put his matched bays into struggle, would have been over living issues, and not dead beliefs, and the reor out of it, we can never progress un- a two-seated carriage, and in company til we entertain a strong desire to do so, with him and Marah' Weston and Ver-As it is, Ingersoll's criticisms are su- and not only that, we must accept con- non Dale I came to my brother Silas'

nerficial and hackneyed. There is no ditions we cannot change, and resolute home. John's swiff young horses do We must learn to let alone the past brothers always thought so tedlous. It Thus it is not difficult to show why the past by making the present as of each other; they Mmplitahought they bright and beautiful as we wish the had got to stay at flome and Truly our song of victory. past had been. Here and hereafter, in lives are just as broad or parrow as our Our unwilling

this world, or any other we build our ideas. I wish you acould have seen future out of the present." As Mrs. Drury ceased to speak, there The first remark she made was a trimoan.

"Sir," said John, addressing Mr. Hall, "if you have any request to make of us

it, for we are your friends and will be "God bless you for your sympathy found a woman to stay with Silas, poor help humanity upward." and kindness," was the fervent reply. "I man, and Martha's new niece, who, by

would like-there is one thing-? He the way, is just as bright and sweet as paused and looked at Mrs. Drury ap- she can be. We took Charlie with us

I would you not?" she asked gently.

I wrote to you that Mr. Dale and I John's knock at the open door. "Yes, the cobbler still lives here, but

"What sort of a tantrum?" inquired

"One of them spells when he pertends" crook gits inside him," was the sullen

A man with a pipe in his mouth practical knowledge of your own physslouched into sight. "Oh, come now, ical being and the laws of health before Nancy Jane," he said good humoredly, "there's something takes holt of the age. I have not considered myself negcous interview, but at last driven to whatever she had done she was still my ligent regarding this part of your edu- old man an' ye know it. If 'taint the cation, but I now feel that much more is doctor, what does make his little squeaky voice sound like that? That voice ain't his'n; anyway." Aunt Ann said, "Your mother is right,

The voice that come to us through Marah., Permanent health and happithe open window was deep and strong ness you cannot hope for unless you unand possessed a richness rarely heard. derstand the laws which govern your "Can we go in and see this man?" own being. Your body must be cared asked John.

"I don't care he ain't none of my folks," said the woman snappishly, get a bad one the time you have to live "but if I'd known I'd got a hull meetin' house full of folks a comin' I'd 'ave

I am not going to get a bad husband, slicked up." and Aunt Ann knows it, but I am not She conducted us into a fair-sized such a "silly" that I fail to see that room with a low, dingy ceiling. The mother and Aunt Ann are right. I am floor was bare and much worn, the wingoing to send this letter right along. I dows cobwebby and curtainless and the am just as happy as I can be. You are furniture old and battered. On a homegoing to have a surprise, Martha, so

made lounge covered with faded and ragged print lay the misshapen figure of MARAH WESTON. an elderly man who from his boyhood had been confined to crutches and suffered much. Poor, uneducated, lacking Spruce Grove Farm.

almost everything that is commonly My Dear Elsie:-One week ago to day thought necessary to one's happiness, he had managed to support himself after a fashion by mending boots and

shoes. We looked upon the unconscious man before us with a feeling akin to awe. not make much of the yourney my His worn face was deathly white, but studied Comparative Religion, the only is obsolete was obsolete when he de with its griefs, mistakes and sins, and seems strange to think how they never it was pure, gentle and refined, proving press bravely onward, striving with all visited each other. but vence during that the spirit within us is capable of our strength and ability to atone for twenty years, and yet they were fond rising above every condition, circumstances and environment, and sing its

Our unwilling hostess cleared several chairs of their accumulation of cheap literature and ragged garments, and Martha when we drove into her yard. bade us be seated. As soon as we were came again that long-drawn, sobbing umphant, "There, I knew you were settled the man upon the sofa struggled coming!" And sure enough she had an to a sitting posture and exclaimed: "So you have come at last! It is well. God abundant dinner waiting for us. ih no respecter of persons, and Destiny The next day was Sunday, and we may drive a four-in-hand or a donkey. saw in the local paper that Mrs. Drury Here you are-seven of you, and five of was to speak in the next town-a new glad to serve you in any way we can." thing-and we at once decided to go. I you are earnestly seeking for a way to

(To be concluded.)

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8

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To the Editor :--- the stand you take for her heart had all but been broken To the Editor:—The stand you take in fighting all bogus mediums encour-over the little girl's death. "Your child's spirit tells me," said Ages me to send you a capping from a Larned paper, telling of W. E. Harvey —his genuine name, W. E. Hart of Richmond, Ind., at whose seances 1 have been in Larned. I had enough of these for seances 1 have been in Larned. I had enough of ages me to send you a clipping from a

them in one sitting. The clipping shows the character of the medium. 1 have seen notices in your paper of materializing mediums. I have attended their circles and regarded them as gen- and were brought back to Hutchinson. ulne, but afterward found that the manifestations consisted of the medium

ing medium always has a confederate, dropped. ing medium always has a confederate, hopped. who, it is claimed, has a great deal of magnetism. He stands in front of the cabinet, and when a materialized spirit that he needed \$50 immediately to pay comes out and calls on some one to for a fine which had been imposed come and talk with it, he clasps the upon him by enemies to their faith. hands of the one to interview the spirit, nands of the one to interview the spins, in order to give it magnetism and keep it from dissolving. In reality it is done so that no one can grab the fleshy spirit. WM. EIKMEIER.

Great Bend, Kansas.

"MEDIUM" IN TROUBLE.

W. E. Harvey, the Spiritualist, Who Stirred Larned Up a Year Ago, Under Arrest in Indiana.

Tho Topeka State Journal of Monday of this week contained the following account of the trials and tribulations of one W. E. Harvey, or Hart as his real name seems to be, the "spirit medium" who, in company with another man mails in a scheme to defraud, before the federal court. The indictment whom he introduced as his younger brother, and later on alone, held forth drawn against him at Wichita last September made the charge in the spefor several weeks, off and on in Larned cific instance of Mrs. Price. His letters about a year ago, and aroused big into her make the evidence. Mrs. Rexterest in the "trumpet" and "materialford does not come into the case.-The ization" seances which he conducted at Tiller and Toiler, Larned, Kausas, Nov. some of the best homes in Larned. The 17, 1905. seances aroused big interest here at the time, and was the principal topic of discussion for weeks. They were attended by many of the leading business and intellectual people of the town and county, and baffled all effort is Spiritualism a Christian Denominato detect fraud or mechanical manipulation. As the result of Harvey's visit My old-time friend and co-worker, J. S. Loveland, in The Progressive Think-

here many people became firm believ-ers in Spiritualism, and the following er, Dec. 16, asks an important question suggested by a statement by Dr. Coon account of the "medium's" exposure will be a jolt to a large number of people who believed in Harvey and dethat the president of the N. S. A. was a Bible Spiritualist, and that "Spiritualfended him against those who sneered ism is recognized as a Christian denomat him and denounced his seances as frauds. The articles from the Journal is as follows:

A story of almost brutal imposition fectly agreed with their tenets. upon the faith of two women in Spirit-ualism, entailing the desertion of one nomination. for her husband and family, and the Christianity is based upon the docdeceiving of both, comes to light in arrest of W. E. Hart, alias W. E. Hartrine of the fall of man from a state of

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

THE PROGRESSIVE THINKER

Give Us the Truth, the Whole Truth, and Nothing but the Truth

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 time.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service The woman did not hesitate, but 11 a. m. Sundav-school 10 a. m. Paswent with him. The pair got as far as Wichita when they were intercepted by tor's address, 3802 Ridge avenue, Rog-

ers Park. Day at home, Friday. The Band of Harmony, auxiliary to officers at the husband's investigation, the Church of the Soul, meets at room The woman pleaded penitence and her husband took her back into his home. 512 Masonic Temple, every first and third Thursday of the month. After-noon session, 3 o'clock; evening ses-sion, 7:30: Everyone attending is re-cuested to function refuseburging for The officers told Hart that if he would pay the costs that the case would be

quested 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. 18th street. The Light of Truth Church will hold

pirit, He got the money, and in that way was and released by the Hutchinson officials. services in Hopkins' Hall 528 W 63rd But he had not yet relaxed his hold street, near Stewart avenue. Conferover Mrs. Rexroad. Again he induced her to run away with him. This time she managed to get \$400, which she gave him, and together they were supence at 3 p. m. Lecture at 7:45. Mes-sages at each service. Midweek meet-ing Thursday 3 p. m. Mrs. Jeffery Burland, pastor. Chicago Spiritual Alliance Church, in posed to have gone to Nebraska. That

was the last of them both so far as Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, as-Hutchinson was concerned. Mrs. Rexroad did not return and her husband sisted by Hugh S. Fraser. All wel-come. Services at 3 and 8 p. m. The Kenwood Spiritual Church will got a divirce. It is not known where she is now. The federal officers sup-posed that Hart deserted her as soon as

hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. - Good speakers her money was spent. The telegraphic advices from Richmond; Ind., where he was arrested Saturday, do not say whether she was with him. He will have to face a charge of using the and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring

your friends. The Progressive Society holds serv-ices every Sunday at 183 East North avenue, corner Burling, at 3 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 Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec-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, 15 cents. 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 31st street. A Spiritualist Temple has been

opened by Mrs. Schwann, at 523 Belination." As to Mr. Barrett's belief I mont avenue. Services held every Sun-day and Thursday evening at 8 can not answer, but a friend of mine, a Theosophist, told me in private he pero'clock. Tests and music at every ser-Spiritualism is not a Christian device. The Spiritualist Church of Students

of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, ev-

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I Am For Mediums.

Notes from Southern Cassadaga Camp

Jan. 6, 1906.

The medium's pathway is not always Sunday, the 10th was very pleasant, strewn with roses. It is impossible to n fact the only Sunday thus far ennake clear, to one who is without expelence, what it means to be a medium irely without rain

and Worker.

to be obliged to give readings, hold se-President Hilligoss announced ances, or go upon the platform, when not feeling well or not in the proper meeting for the afternoon, which was well attended. Eber W. Bond was mood for the work, or when the need of called upon to speak, after President Hilligoss' kindly address of welcome, which he did in a very feeling manner. money compels her to do it. Oh! how I pity the mediums who are obliged to exercise their God-given Mr. Bond and wife are very gifts under such conditions. missed by the campers, but he thought

It is an "unpardonable sin" for a me-dium to be obliged to give a reading it best to reside elsewhere. The cheering news came to us that or hold a seance for people when her he has bought a home in Lake Helen very soul is in revolt against it. Nearly all public mediums are obliged to give village, where they will be but a short distance from camp, which he will soon readings and circles to people who are occupy.

repulsive to them. Some come with The president of the Ladies' Aid tobacco or whisky-laden breath, some come with ill intent; others come with called a meeting for the afternoon of the 13th, a goodly number attended, and poison in their very atmosphere, decep plans for the winter were discussed. tion in their words and manner, think-

Mrs. Will Whittaker was appointed vice-president in the absence of Mrs. ng to betray the medium. The medium for public work cannot Cooper of Camden, N. J., who may not turn away every objectionable sitter, else she would be looked upon with be able to be with us. We are all very, thankful to Mrs. Cooper for her gen. suspicion and would be called a crank. crosity to us last year. Besides this she would lose custom

Special committees appointed were for suppers, Mrs, Alger of Lily Dale, Mrs. Vogt of Brooklyn, and Mrs. Johnand this is a matter for serious consideration to one who depends upon her son of Lake Helen.

Sometimes when a medium is obliged On reception. Mrs. Spencer, 1st vice president, and son Herbert.

to get down into the low and vile vibra-tion of some poor ard unfortunate sit-Sunday, the 17th, president Hilligoss ter, who lacks development, in order to introduced Dr. Charles Hains as speaklift him up, she suffers the horrors of er of the afternoon, who read a beau-hell. Though she save such a poor suf- tiful poem on "Love," and made it the ferer, she never gets the credit for it, topic of his remarks; all that he said for the public know not of it. was very uplifting and beautiful. Tru-

The medium must always meet every- ly "Love is the fulfilling of the law." one with a sweet and angelic smile, On Sunday evening George P. Colby, though her heart may ache and she be gave a very fine address under control sore distressed, otherwise she loses of his German guide, Prof. Hoffman, patronage. The scoffer, the fraud huntpatronage. The scoffer, the fraud hunter, the man who wants pointers on the announced that Prof. Hoffman will give markets or the Board of Trade, and the a course of five lectures upon the subject, "The Origin of Mind." Mr. and Mrs. Blorser of Erie, .Pa., woman who wants to know when her husband is going to die so she can get

his insurance, and if she will get the have taken the new cottage of George other man she is now in love with; the Bartholomew for the winter. Mr. Blorman who wants to know where to find ser is suffering from asthma and teels evidence of his wife's unfaithfulness, so he has already derived benefit from the as to win his divorce suit and be able climate.

Mr. and Mrs. Thatcher and daughter to marry another. This class of people and many others that are very unpleas. Ethel of Jamestown, N. Y., and well ant, mediums must come in contact known at Lily Dale, are in temporary with to a greater or less degree, and quarters until the completion of thein yet they must keep beautifully served cottage. They have a fine location near and smiling on all occasions and under the lake Mr. Woolcott and daughter are occuall circumstances.

The true medium often gives these pying their old quarters at Hotel Cassa-The true medium often first true of aga. unfortunates good advice and secures daga. meggages from their spirit friends that Mr. Arthur Underhill and nephew,

helps them to overcome their weak-Mr. Fogle of Canton, O., are at the Unnesses and live better lives. derhill cottage, and Arthur Underhill,

Another class of patrons are those Jr., is attending school at Stetson Colwho have been bereft of their loved ones by death. They come with pleadlege, Deland. We welcome Mr. Un-derhill among us and sympathize most ing hearts. Their anguished souls cry deeply with him in the loss of his beout for the bread of heaven, and the loved wife and honored father. Judge Underhill, yet we can hardly call them medium in her sympathy makes the con dition for the dear spirit friends to lost who have only pushed aside the The tears of love and affection thin curtain to "the country that hath flow freely from the medium's eyes and no pain." the spirit message from her lips, and

We had a steady downpour of rain healing balm of the message heals on Sunday, and no services were held, the broken heart of the bereaved sitter. but it was like a June rain, but Christ-This is the beautiful and holy mission mas day was a fine day. The dining room, presided over by Mesdames Most mediums have troubles of their Lloyd and Sherman, laid covers for own, and sometimes shed tears enough in their own behalf, but being mediums over eighty people. Decorations con-sisting of palmettos and holly, were they must shed tears for others, feel very beautiful. Six courses were served the sorrow of others, sympathize with

by efficient waiters. The dinner and the afflicted, etc.; all this in addition to most excellent. New Year's dinner will be serve It is nearly a quarter of a century since I first began as a public medium, Mrs. Spencer of the Spencer House, Mrs. Whittaker, for years one of the and though I have no reason whatever trustees of the First Spiritual Church to complain, my experience leads me to of Buffalo, N. Y., and her son Will, and sympathize with every medium. I have his wife, are very happy in their beau-given no private readings since 1893. tifully appointed cottage on Bond St. At a board meeting held Sunday, the I cannot condone fraud in mediums, 24th, H. S. Kellogg of Cleveland, Ohio, was appointed to fill the vacancy made

vey, at Richmond, Ind., on Saturday, for whom the Topeka federal officers have been hunting ever since his in-dictment at Wichita last September on the technical charge of using the mails the technical charge of using the mails There were two chief victims, Mrs. M. fact?

A. Price of Greenup, III., and Mrs. B. S. Rexroad of Hutchinson, Kans. The Kansas woman suffered by far the worst. Not only did Hart "work" her for a sum over \$400, but on two differ-in the future life is the natural fruit of for a sum over \$400, but on two different occasions did he cause her to leave his life here. That there is no way of her husband. Mrs. Price is the loser of about \$150. Hart borrowed considerable money in Hutchinson and Larned besides, which it is said he has not yet That every soul must stand on its own paid back. His operations in other towns have not been traced. Unfortunately for Hart, Mrs. Price's son is ous.

Spiritualism comes as a result of the a United States postoffice inspector, and it was through his interference growing intelligence of the people, to prove the continuity of life; and its that an end was put to Hart's career. mission is to dethrone Gods and en-

Hart is supposed to hail somewhere from Indiana. He passes as a "spirit-ual medium." He went to Greenup, Ill., about one year ago and started to give "seances" He took quite a hold on the town and one of his clients was Mrs. Price, a widow about 67 years of age. Hart is thirty years old, dresses well, and in general makes a good appearance. He "made up" to Mrs. Price and before long was playing the part of a wooer. In fact he ingratiated himself into her confidence to such an extent that when he got ready to leave Greenup, he succeeded in borrowing \$90 with which he said he wanted to go to Hutchinson, Kans., and hold meetings. He wrote letters to Mrs. Price after leaving and his missives were very tender, beginning usually with words like "Dearest" and "sweetheart."

are all right in their place as diver-At Hutchinson the fates still seenied sions, but are entirely cut of place in the spiritual scance. Spiritualism is a to be with him, for it was not long until he had "the town by the ears." He grand and beautiful science, a celestial gained patronage from some of the very truth, and its followers should use ev-ery effort to prevent its name from bebest citizens there. Among the visitors at his meetings was Mrs. Rexroad. She is about 30 years old and has a ing SMIRCHED AND DISGRACED by the practice of fraud. A bogus test or fraudulent manifestation of any sort is husband and family. That was during last June and July. About three years of NO VALUE WHATEVER to the Spirago a nine-year old daughter of Mrs. Rexroad had died, and the whole fam-ily, especially the mother, was heart-them and to THEIR ARISEN FRIENDS. ily, especially the mother, was heart-

Meantime Hart was writing regularly to MIE. Frice and tening her that her investigator, and endorsed and heartily "guide," which he claimed to be her father, was still appearing regularly to him, and 'telling him that everything him and that the "guide" was nim, and telling nim that everything the methods of tricusters in producing was all right, and that the "guide" was advising that she spend money for land in Oklahoma. Incidentally Hart got pose the fraud. The author has rean Oktanonia, incidentary Hart got small loans, also claimed'to be seconded and endorsed by the "guide," Mrs. Price did not buy Oklahoma land be cause about this time her son, a postoffice inspector, became acquainted the work many who had been doing a with Hart's machinations.

The younger Price's real suspicions aroused, however, when Hart hecame wrote his mother a letter saying that he was sick and needed money to pay his doctor's bill, and that he needed a new suit of clothes, the old ones being shabby and worn out, and unfit to give seances in. The living "guide" in the shape of the son, began to interfere very strenuously at this point with the of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. Price, by dead "guide," alleged to be his grandfather

ather. Hart's business at Hutchingon was mail, \$1. Hart's business at Hutchinson was prospering, however. Mrs. Rexroad gained great faith in him. He secured from her a little silver cup, a keepsake belonging to the dead child. A few the Year 200," etc. A condensed statebelonging to the dead child. A lew the rear 200, etc. A condensed state-days afterwards he informed Mrs. Rex-road that her dead daughter, had ap-church leaders to get control of the gov-church leaders to get control of the gov-criment. An important work. Paper, ught Mrs. Regroad's entire attention, 25 cents.

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ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at

2:30 p. m. The Rising Sun Mission will hold services until further notice, Sunday af-ternoons at 3, evenings at 8 o'clock, at Star Lodge Hall; 378 So. Western avenue. All welcome.

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truth is truth, the meditot always honest are of by the resignation of E. W. Bond. nest as their sitters and We have had some few days when the are more sinned thermometer soared into the 80s, but nning.' the rest of the time it has been delightich is a deadly poison to ful. Today, December 26, it stands at

tions, is quite often cast 67 degrees. um: To be looked upon There is a cloud of sadness that dims fraud is not a beautiful our joy here, when we remember that is condition for anyone, Mr. Amson Carrique and his wife, Eva, r a medium who is about are both very ill at their home in Pawe. She does not need to tucket, R. I. The cottage they have ocsitter doubts her, she cupied for several seasons had been ffers accordingly. s demand too much of made ready for their coming, but for the present it seems ordained other-If a downright fraud wise. Mrs. Carrique has been one of any Spiritualists as well the vice-presidents of the Ladies' Aid eir innocence will patronand most helpful in every way. The earnest prayers of many friends are let the genuine medium for their recovery. CARRIE E. S. TWING. erself the best she can

Lake Helen, Florida.

FROM OAKLAND, CAL,

He Wants Spiritualism Raised to a Higher Plane.

To the Editor :- As one of the readers of your most veluable Progressive Thinker, 1 would beg indulgence and ask space for expression from one who in some measure, has has worked along the lines your paper, ood mediums both for the promulgates. I feel that my untiring investigation since the year of 1869, following the course of events growing out of the philosophy and phenomena from or their daily bread, to year to year, extending from shore to shore, that I can fully understand and itive system is a bad appreciate John W. Ring's article pubumship, as it appears to lished in The Progressive Thinker of ther departments of hu-December 2, 1905. Therein are a great many practical suggestions, among the many the one impressing is not fraud, and fraud nship, and every medium me with as most needing consideration. The question: "is it not time for socie-

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ties to declare who, and what are repreless them and lead them sentative?" All along the line we find mediums way, and may all of their me as pure and good as and representative leaders and especial-ly those who travel to small towns ily perfect way that condicausing odium by sensationalism, ped-dling twaddle to demonstrate to a nade nure and perfect for ing of the angels of heavcredulous people who would know the God-given truth of the continuity of life stands up for pure me-hold high the white banafter the change called death. And this alism. Without you there all in the name of Spiritualism!

Such statements as Mr. Ring has brought forth will stimulate investigareality. Hold your spirittion along those lines and bring about a more assured protection for those MEDIUMS for they are who are really in earnest in their work for a cause worthy of the name of Spiritualism. The public is thinking of these matters, workers and organizers are discussing them, as the years roll A. SMITH.

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