

THE MEDIUM BAILEY.

"The only thing I live for now, is to be of service to my fellow-men, and can best do this by spreading knowledge about Spiritualism. We are looked at askance by the world because of the prevailing ignorance on the subject, but the time is not far away that will see this new science universal. There are many people who are Spiritualists, but will not let the outside world know it because of the unbelief on the subject."

Mr. Thomas Welton Stanford, Melbourne, is in many respects a most remarkable personality, and this fact was abundantly demonstrated to the Melbourne representative of the "Sunday Times" in the course of a short conversation recently with that gentleman on the subject of Spiritualism and kindred matters. Mr. Stanford is a brother of the late Senator Leland Stanford, founder of the Stanford University, California, and he has been a leading figure in Spiritualistic circles for the past forty years in Melbourne. His brother was during his life a prominent Spiritualist in America, as also was that gentleman's wife during her earthly existence.

"Once upon a time," says Mr. Stanford, "I said 'I believe' in connection with Spiritualistic matters; now I say 'know.' I have gone beyond the mere belief stage, because I have had so many undoubted demonstrations of the facts of spirit existence that I can no longer have any doubt whatever."

As he says this, Mr. Stanford's eye lights up, and his face takes on an expression which conveys to his auditor a vivid idea of the earnestness that is within him. A Sydney newspaper has remarked that this gentleman's appearance suggests Svengali, of the play "Tribe." This simile is not only offensive, but it is palpably incorrect. Svengali of the play has black whiskers, and so has Mr. Stanford, but there the parallel ends. Svengali's whiskers are black and coarse and tangled; the subject of this sketch has a long beard, with fine quality of hair, thoroughly well groomed. His complexion is bright and well colored, his eye evidently that of a shrewd man of business, and he evidently is more liberally endowed in an intellectual sense than are the majority of even the leading business men of the city of Melbourne.

Mr. Stanford is a philanthropist first, and a plain, hard-headed business man afterwards. His personality, in short, is calculated to deeply impress even the unbeliever in Spiritualism, and such being the case one cannot help paying a full measure of heed to what he says in regard to the manifestations he had. He is not a charlatan with a business axe to grind; he is a man of considerable wealth, as may be judged from the fact that he has set apart in his will a sum of £50,000 to provide an Australian scholarship for the Stanford University, and has also set aside a large sum of money for a "Chair" of Psychology in connection with the same institution.

The foregoing facts should be borne in mind while reading that which is to follow, as there must necessarily be a vast difference between the mere mountebank who is working Spiritualism for a living, and the gentleman of means who is devoting a large share of his time to what he describes as the new religion, having no hope of profit in a worldly sense, and wishing only for the satisfaction of knowing that he is doing some good in this world by spreading knowledge upon what he regards as a subject of paramount importance. Although the office he occupies is well guarded by a secretary, who does not invite intrusion, but rather repels it, and although he lets it be known that he does not seek publicity or encourage visits, he very readily grants the "Sunday Times" interviewer a portion of his time, and discusses the whole question with considerable amplitude of detail.

Referring to the press statement that certain articles said to have come from the "tombs" of Egypt through a Spiritualistic medium, were rejected by the management of the Stanford University, the gentleman under notice says that the statement, so far as it goes, is correct; that is to say, they were not rejected when sent by him two years ago to the late Mrs. Stanford, his brother's wife, and if they have since been removed from the museum, he has so far received no word about it, although he expects some communication on the subject by an "early mail" from America.

"Dr. Jordan," he says, "President of the University, is a rank materialist, and refuses to investigate anything connected with Spiritualistic matters. Since Mrs. Stanford died he has been dictator of the affairs of the University, and in view of his antagonism to Spiritualism, I would not be surprised at his taking any step in the direction indicated; but I mention on this point that I am a trustee of the University, and if I learn that the president has acted in the manner alleged I shall see about it in due course."

Referring to the seances that have taken place in his large office in Melbourne, and at which such wonderful manifestations have been experienced by the sitters, Mr. Stanford speaks with intense earnestness and in a way to impress the bitterest scoffer.

"The fact," he says, "that at these meetings we have had placed upon the table numerous ancient tablets, writings on papyrus, parchment, and other sheets, also live birds, snakes, etc., is regarded by the uninitiated as marvelous, but to me it is not so. As I said before, I do not 'believe,' I 'know.' Manifestations of this description are only useful for the purpose of impressing unbelievers. They are of no value to me, because I cannot be more impressed than I am at present. These things are not miracles at all, but they are brought about by the agency of a perfectly natural law. It matters not that we do not know what that law is, for there are many laws we know nothing about."

"Does any man know what electricity is? Yet we accept it as an ordinary circumstance of life, and make no comment indicating our unbelief in it. The whole universe is one vast mind, and all that is in it is beyond human apprehension. As a result of my studies and my knowledge, I am satisfied that there is no such thing as death. Life is continuous, beginning 'over there' in the spirit world when it ends here. This is a beautiful region to possess, and if it were universally accepted we would have no need for policemen or soldiers, for what we do here influences our life on the other side, and what our tastes are here are continued on the other side. When a man gets on to the other side he gravitates to where he belongs. The same law exists there as here."

After giving a number of similar views on religious and spiritual matters, Mr. Stanford came more directly to the subject of immediate interest, namely, the manifestations that have taken place, and promised that before the interview closed he would show his visitor the wonders the office contains, these having been deposited during seances. The live birds and growing plants which are still alive at his home were not seen, but sufficient was examined to impart a considerable weight to what the Spiritualist had to say.

"I am not a clairvoyant," says Mr. Stanford, "nor do I intend to become one. I am a business man, and I do not care to be hypnotized, which process is necessary before a person can become a Spiritualistic medium. My motto is let those who have the clairvoyant faculty become mediums if they wish; for my part I am satisfied to engage a medium and pay him for his services when I find one who can satisfy me as to his bona-fides, although I may remark there are more charlatans than genuine mediums about."

"The medium Bailey, through whose instrumentality the most wonderful manifestations have been secured, was engaged by me about two years ago. At the first seance in which he took part at my house a heap of road metal came upon the table, fortunately without striking any of the sitters. By some means about this time the electric light was turned on full glare, and this so affected Bailey that he fell forward

from his chair, and lay apparently lifeless for a quarter of an hour. Since this I have been careful not to have the light turned on so suddenly during the time a person is in a clairvoyant trance. Some time after this Bailey was engaged by the Psychological Society in Italy, and he gave in Milan a course of fourteen sittings, during which some remarkable psychic phenomena were witnessed. These have been described in pamphlet form, and are duly attested to by men of undoubted integrity."

"Bailey afterwards went to Rome, where his clairvoyant powers seemed to forsake him, and he was pronounced to be a fraud. On his return to Melbourne, where he now is, he was found to be still in an unfit condition to carry out the work of an earlier day, the brain having apparently become worn, as an ordinary piece of machinery would be worn, by the severe work to which it was subjected. I have hopes that I will be able to magnetize him again and make him probably as useful in a Spiritualistic direction as he was before. I have the power to magnetize, and I exercise it sometimes, but I do not hypnotize."

"On one occasion I magnetized Mrs. (I do not wish to mention her name), and during her trance she has written for hours, setting forth statements made to her by the spirit of Dr. Motherwell, a one-time famous medical man of Melbourne."

In respect to the disembodied Dr. Motherwell, who, by the way, has done duty at many seances, it is said by Mr. Stanford that modern methods of medical treatment are adopted by the spirit, as it keeps itself up-to-date by study, just the same as it would have done had it remained in the flesh on earth.

On the subject of the mysterious conveyance of tablets, parchments, and various strange and ancient articles to the seance room, it is pointed out that the work is accomplished by the spirits of Indian jugglers, who, when in life, practiced the tricks of magic. "These people's spirits," says Mr. Stanford, "can do acts of mystery that could not be performed by the spirits of ordinary persons. This does not mean that trickery is adopted at the seances, because that has not been possible. I have always searched Bailey from head to foot before he started, and I have asked the guests to do the same. I have always paid the medium and borne the incidental expenses of the sittings, and thus became the controller of the whole affair. My object has all along been research and inquiry, and I have watched closely to make trickery by the medium or anybody else quite impossible. The manifestations must necessarily have been genuine in such circumstances, and having proceeded thus far let me show you some of the articles sent here by the spirits."

Drawers in the office contain a number of clay tablets of the early Egyptian times, also weird hieroglyphics and writings on parchments, papyrus, and other sheets possessing an ancient and uncanny appearance. The translations of the cuneiform writings were supplied, per the medium Bailey, by the spirit of a Dr. Robinson, a noted archaeologist of his time. The translations were taken down in shorthand by a stenographer employed for the purpose to attend the seances, and one of the tablets, which bears the date 2,000 B. C., reads as follows: "A Nada of silver Nurdurri Uh a Ninevite gave in the city of Kaleb he will take the life of Nebo Utsa which shall pay when demanded of him." A note by Dr. Robinson's spirit says that he had reason to believe that that this was a contract between two men, a Ninevite and another to take the life of a Babylonian. The tablet has been given to the man who was to commit the murder, and it was presumed that money was paid to him if he ever did commit the deed, and that the tablet was handed back again. "It is a strange thing," the note continues, "that a record should be kept of such a deed."

"The man Bailey," says Mr. Stanford, "spoke these words in my hearing, and it must be noted that he did not utter them from his own knowledge, as he is unlearned in the history of the time. Besides tablets, parchments, etc., in the drawers, there is on the floor a leopard skin, said to have come from India, through the instrumentality of a spirit; also in a glass case the skull of a man said to have been killed in the Philippine war; a piece of spermaceti from a shipwreck, which was wet and covered with seaweed when it arrived, objects of fetish worship from India and Africa, human leg bones, a divining-rod, a piece

of bread that had arrived in the dough state, and since been baked, the spirit intimating that it had been taken from a woman in India; a human shoulder blade, such as the Africans worship so that they might be blessed with strong arms; also other articles which are, to quote the auctioneer's phrase, "too numerous to particularize."

"Not only did spirits bring these things to my room," said Mr. Stanford, "but on certain occasions they have asked me per the medium to be allowed to remove certain articles from the room during a sitting. On permission being given, and the desired article being covered with a cloth for an instant, it disappeared to do duty, I presume, at a similar seance then progressing in some other part of the world."

"Spiritualism," remarked Mr. Stanford, "is only about sixty years old. It was started in America by the Fox family, who began to get manifestations at that period. I was in California in the year 1852, and I commenced to give attention to the matter. Table rapping and planchette writing are the A B C of Spiritualism, and I passed through the various stages and tested everything that came before me until now it is not a question of belief with me, but absolute knowledge. My experience, as well as my reading, have covered a wide field, and as a business man I have never allowed myself to be carried away by frauds of any sort. Bailey, who until recently was the best medium I had ever met, has not only produced the manifestations I have mentioned, but he has also, while influenced by the spirit of the late Mr. Creswick, a noted actor of his time, recited complete plays, giving the parts Creswick had assumed and those of other actors, changing his voice and actions to suit the several characters. In his normal state the medium knew nothing about either Creswick or the plays he had helped to produce."

Asked why he had made such liberal provision in his will for Australian students, as mentioned earlier in the present article, Mr. Stanford said that he had been in this country for forty years, and as he had made his money here he wished to benefit the country that had made him rich. The details of his bequest will not be made known while he lives, but he remarks incidentally that a condition will be that those who from time to time secure scholarships yielded by the interest on the money will have to study for a time at the Stanford University, and ultimately come back to Australia to give this country the benefit of their knowledge.

"There is not much hope," he continued, "of having the chair of psychic science and research endowed ident, but my will is so worded that the money I ident, but my will is so worded that the money I have set aside can not be used except in the specific direction I intend."

"The only thing I live for now," he remarked in conclusion, "is to be of service to my fellow-men, and I can best do this by spreading knowledge about Spiritualism. We are looked at askance by the world because of the prevailing ignorance on the subject, but the time is not far away that will see this new science universal. There are many people who are Spiritualists, but will not let the outside world know it because of the unbelief existing on the subject. Mr. (a leading Australian politician) is as much a Spiritualist as ever he was, but he keeps his own counsel because of his politics; many others are in the same position, but those in the circle know of their belief, and know also how true a thing Spiritualism is, and how satisfying to those who realize that much of the teachings of denominationalism falls short of giving that solace which is enjoyed in such full measure by Spiritualists."

The foregoing is a plain and unhyphenated statement of what was seen, and a true, unvarnished report of what was said. It is written by one having no bias as a Spiritualist and no prejudice as a materialist. The facts as to the articles seen are plainly given and may be accepted for what they are worth. Of course, the presence of the articles in the room does not prove Spiritualistic agency, but the statement of a sane and earnest man (Mr. Stanford) as to how he came into possession of them must necessarily carry some weight, for he undoubtedly speaks the truth, to the best of his knowledge and belief.—Melbourne Representative of the Sunday Times, Sydney, New South Wales.

Restores Eyesight

Spectacles Can Be Abandoned

"Actina," a Wonderful Discovery That Cures Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need of cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating affections of the eye has been discovered.

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WHENCE CAME CHRIST?

BY JOHN E. REMSBURG.

In each of these divinities we find some element or lineament of Christ. And all of them existed, either as myths or mortals, long anterior to his time. Plato, the latest of them to appear, was born in the fifth century B. C. These pagan divinities and deified sages, together with the religious system and doctrines previously noticed, were the sources from which Christ and Christianity were, for the most part, derived.

The following religious elements and ideas, nearly all of which Christians believe to have been divinely revealed, and to belong exclusively to their religion, are of pagan origin:

Son of God, Messiah, Mediator, The World, The Ideal Man, Annunciation, Immaculate Conception, Divine Incarnation, Genealogies showing royal descent, Virgin mother, Angelic visitants, Celestial music, Visit of shepherds, Birth of Christ, Star of Magi, Slaughter of innocents, Temptation, Transfiguration, Crucified redeemer, Supernatural darkness, Resurrection, Ascension, Descent into hell, Second advent, Unity of God, Trinity in Unity, Holy Ghost (Spirit), Devil, Angels, Immortality of the soul, Last Judgment, Future rewards and punishments, Heaven, hell and purgatory, Fatherhood of God, Brotherhood of man, Freedom of the will, Fall of man, Vicarious atonement, Kingdom of God, Binding of Satan, Miracles, Prophecies, Obsession, Exorcism, The priesthood, Pope and bishops, Monks and nuns, Worship of Virgin and Child, Adoration of saints, Worship of relics, Image worship, Inspired Scriptures, The cross as a religious symbol, Crucifix.

Rosary, Holy water, Lord's Day (Sunday), Christmas, Easter, Baptism, Eucharist, Washing of feet, Anointing, Confirmation, Masses for the dead, Fasting, Prayer, Auricular Confession, Penance, Absolution, Celibacy, Poverty, Asceticism, Tithes, Community of goods, Golden Rule and other precepts. The Old Testament consists largely of borrowed myths. Nearly everything in Genesis, and much of the so-called history which follows, are but a recital of Assyrian, Babylonian, Chaldean and other legends. Dr. Draper says: "From such Assyrian sources, the legends of the creation of the earth and heaven, the garden of Eden, the making of man from clay, and of woman from one of his ribs, the temptation by the serpent, the naming of animals, the cherubim and flaming sword, the deluge and the ark, the drying up of the waters by the wind, the building of the Tower of Babel, and the confusion of tongues, were obtained by Ezra" (Conflict, p. 223).

The ten antediluvian patriarchs, Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch, Methuselah, Lamech, and Noah, whom Luke presents as the first ten progenitors of Christ, are now known to have been a dynasty of Babylonian kings. Abram, Isaac, Jacob, and Judah, whom both Matthew and Luke declare to have been ancestors of Christ, and whom Matthew places at the head of his genealogy, were not persons at all, but merely tribes of people. In regard to this Rev. Dr. Coor, professor of Oriental languages at Amsterdam, says:

"They do not signify men, so much as groups of nations or single tribes. Abram, for instance, represents a great part of the Terachites; Lot, the Moabites and Ammonites, whose ancestor he is called; Ishmael, certain tribes of Arabia; Isaac, Israel and Edom together; Jacob, Israel alone; while his twelve sons stand for the twelve tribes of Israel. * * * Here and there the writers of the old legend themselves point out, as it were, that the patriarchs whom they bring upon the scene as men are personifications of tribes" (Bible for Learners, Vol. 1, pp. 100-102). Moses, the reputed founder of Judaism and archetype of Christ,

doubtless existed; but nearly all the Bible stories concerning him are myths. David and Solomon, from whose house Christ is said to have been descended, are historical characters, but the accounts respecting the greatness of their kingdom and the splendor of their reigns are fabulous.

Christ and Christianity are partly creations and partly evolutions. While the elements composing them were mostly derived from pre-existing and existing beliefs, they were not formed as a novel creation, as a hero and a convention frames a constitution. Their growth was gradual. Jesus, if he existed, was a Jew, and his religion, with a few innovations, was Judaism. With his death, probably, his apotheosis began. During the first century the transformation was slow; but during the succeeding centuries rapidity. The Judaic elements of his religion were, in time, nearly all eliminated, and the pagan elements, one by one, were incorporated into the new faith.

Regarding the establishment of this religion Lecky says: "Christianity had become the central intellectual power of the world, but it triumphed not so much by superior rival faiths as by absorbing and transforming them. Old systems, old rites, old images were grafted into the new belief, retaining much of their ancient character but assuming new names and a new complexion" (Rationalism, vol. 1, p. 223).

Its origin is thus traced by Mrs. Beeton: "From the later Jews comes the Unity of God; from India and Egypt the Trinity in Unity; from India and Egypt the crucified Redeemer; from India, Egypt, Greece, and Rome, the virgin mother and the divine son; from Egypt its priests and its ritual; from the Essenes and the Therapeutics its asceticism; from Persia, India, and Egypt, its sacraments; from Persia and Babylon its angels and devils; from Alexandria the binding into one of many lines of thought." (Freethinkers' Text Book, p. 322).

Concerning this, Judge Strange, another English writer, says: "The Jewish Scriptures and the traditional teaching of their doctors, the Essenes and Therapeutics, the Greek philosophers, the Neoplatonism of Alexandria, and the Buddhism of the East, gave ample supplies for the composition of the doctrinal portion of the new faith; the divinely procreated personages of the Grecian and Roman pantheons, the tales of the Egyptian Osiris, and of the Indian Rama, Krishna, and Buddha, furnished the materials for the image of the new Savior of mankind." (Portraiture and Mission of Jesus, p. 27.)

While affirming the divine origin of Christianity, the church historian Mosheim admits its early paganism. He says: "The rites and institutions, by which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God. * * * Hence it happened that in these times the religion of the Greeks and Romans differed very little in its external appearance from that of the Christians. They had both a most pompous and splendid ritual. Gorgon robes, mitres, tharases, wax-tapers, croziers, processions, lustrations, images, gold and silver vessels, and many such circumstances of pageantry, were equally to be seen in the heathen temples and the Christian churches. (Ecclesiastical History, p. 105.)

The creeds of old are dead or dying, and the celestial kings, who seemed so real to their worshippers, are mostly crowned phantoms now. Buddha, Krishna, and Confucius, the wise men of the East, command the reverence of nearly half the world, and the Persian prophet has a few followers; but from these faiths the supernatural is vanishing. Millions yet believe that Krishna, the Christ of India, is the son of God, but this faith, too, is waning. The intellectual offspring of Plato's brilliant brain survives, but that remnant of his divine father is a mutilated effigy. The genial sun still warms and lights the earth, but centuries have flown since Mithra, his beloved, received the adoration of mankind. The fire still glows upon the hearth, but the great Titan who brought it down from heaven lives only in a poetic dream.

The great necrotic vine moves men to birth and madness now as when the swan of Teos sang its praise, but Bacchus and the ancient mysteries are dead. Above storm-wrapped Olympus, as of old, is heard the thunder's awful peal, but it is not the voice of Zeus. The voice of this, the mightiest of all the gods, is hushed forever. The "populous and ever-growing empire of the dead still flourishes, but in its solemn court Osiris no longer sits as judge. The mother, as of yore, presses to her loving heart her dimpled babe and fondly gazes into its azure eyes to woo its artless smile; but Egypt's star-crowned virgin and her royal child, who once received the homage of a world, are new but mythic dust.

Mainly beauty thrills our daughters' hearts with love's strange ecstasy, and the feeblest suffering of the dying hero on the mimic stage moistens their eyes with tears, but Adonis, slain by a Phoenician tomb, his limbs buried under a woman's sob, the purple flower, substance of his sweet self, which Venus carried in her bosom, withered long ago. When, at eve, the summer shower bathes with its cooling drops the verdure of the fields, across the sun-kissed cloud which veils the Orient sky, may still be seen the gorgeous bridge of Bifrost; but over its majestic arches the dauntless Odin rides no more.

"The fair humanities of old religions, the beauty, the beauty, and the majesty, that had their haunts in dale, or piny mountain, or forest by slow stream, or pebbly spring, or chasms and watery depths; all these have vanished; They live no longer in the faith of years." (Schiller.)

What has been the fate of the pagan gods will be the fate of the Christian deity. Christianity, which supplanted the ancient faiths, will, in turn, be supplanted by other religions. On two continents already the cross has gone down before the banner of the new faith. In Christ as a divine being is passing away. The creeds, as of old, affirm his divinity, but in the minds of his more enlightened followers the divine elements are disappearing.

What was formerly believed to be supernatural is now known to be natural. What were once living verities are now dead formalisms, and the wise men of the East command the reverence of nearly half the world, and the Persian prophet has a few followers; but from these faiths the supernatural is vanishing. Millions yet believe that Krishna, the Christ of India, is the son of God, but this faith, too, is waning. The intellectual offspring of Plato's brilliant brain survives, but that remnant of his divine father is a mutilated effigy. The genial sun still warms and lights the earth, but centuries have flown since Mithra, his beloved, received the adoration of mankind. The fire still glows upon the hearth, but the great Titan who brought it down from heaven lives only in a poetic dream.

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A Little Pilgrim.

This is a charming narrative illustrating the beauty, grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

CHAPTER I.—Continued.

The little Pilgrim sat very still, wondering at all this. She had thought when a soul left the earth that it went at once to God, and thought of nothing more, except worship and singing of praises. But this was different from her thoughts. She sat and pondered and wondered. She was baffled at many points. She was not changed, as she expected, but so much like herself; still—still perplexed, and feeling herself foolish; not understanding; toiling after a something which she could not grasp. The only difference was that it was no trouble to her now. She smiled at herself and her dullness, feeling sure that by and by she would understand.

"And don't you wonder, too?" she said to her companion, which was a speech such as she used to make upon the earth, when people thought her little remarks disjointed, and did not always see the connection of them. But her friend of heaven knew what she meant.

"I do nothing but wonder," she said, for it is all so natural, not what we thought.

"Is it long since you have been here?" the Pilgrim said.

"I came before you, but how long or how short I cannot tell, for that is not how we count. We count only by what happens to us. And nothing yet has happened to me, except that I have seen our Brother—our mother sees him always. That means she has lived here a long time, and well—"

"Is it possible to live ill—in heaven?" The little Pilgrim's eyes grew large, as if they were going to have tears in them, and a little shadow seemed to come over her. But the other laughed softly, and restored all her confidence.

"I have told you I do not know if it is heaven or not. No one does ill, but some do little, and some do much, just as it used to be. Do you remember in Dante there was a lazy spirit that stayed about the gates and never got further? But perhaps you never read that."

"I was not clever," said the little Pilgrim, wistfully. "No, I never read it. I wish I had known more."

Upon which the beautiful lady kissed her again to give her courage, and said:

"It does not matter at all. It all comes to you, whether you have known it or not."

"Then you mother came here long ago?" said the Pilgrim. Ah, then I shall see my mother too."

"Oh, very soon, as soon as she can come; but there are many things to do. Sometimes we can go and meet those who are coming; but it is not always so. I remember that she had a message. She could not leave her business, you may be sure, or she would have been here."

"Then you know my mother? Oh, and my dearest father too?"

"We all know each other," the lady said with a smile.

"And you? did you come to meet me—only out of kindness, though I do not know you?" the little Pilgrim said.

"I am nothing but an idler," said the beautiful lady, "making acquaintance. I am of little use as yet. I was very hard worked before I came here, and they think it well that we should sit in the sun and take a little rest, and find things out."

Then the little Pilgrim sat still and mused, and felt in her heart that she had found many things out. What she had heard had been wonderful, and it was more wonderful still to be sitting here all alone, save for this lady, yet so happy and at ease. She wanted to sing, she was so happy; but remembered that she was old, and had lost her voice; and then remembered again that she was no longer old, and perhaps had found it again. And then it occurred to her to remember how she had learned to sing, and how beautiful her sister's voice was, and how heavenly to hear her, which made her remember that this dear sister would be weeping, not singing, down where she had come from; and immediately the tears stood in her eyes.

"Oh," she said, "I never thought we should cry when we came here. I thought there were no tears in heaven."

"Did you think, then, that we were all turned into stone?" cried the beautiful lady. "It says God shall wipe away all tears from our faces, which is not like saying there are to be no tears."

Upon which the little Pilgrim, glad that it was permitted to be so sorry, though she was so happy, allowed herself to think upon the place she had so lately left. And she seemed to see her little room again, with all the pictures hanging as she had left them, and the house darkened, and the dear faces she knew all sad and troubled, and to hear them saying over to each other all the little careless words she had said as if they were out of the Scriptures, and crying if any one but mentioned her name, and putting on crape and black dresses, and lamenting as if that which had happened was something very terrible. She cried at this, and yet felt half inclined to laugh, but would not, because it would be disrespectful to those she loved. One thing did not occur to her, and that was—

little Pilgrim looked up too, with her heart beating, but there was no one. Then she gave a little sigh, and turned and listened again.

"I had not been looking for him, or thinking. You know my mind is too light; I am pleased with whatever is before me. And I was so curious, for my mother had told me many things; when suddenly I caught sight of him passing by. He was going on, and when I saw this a panic seized me, lest he should pass and say nothing. I do not know what I did. I flung myself upon his robe, and got hold of it—or at least I think so. I was in such an agony lest he should pass and never notice me. But that was my folly. He passed. As if that could be!"

"And what did he say to you?" cried the little Pilgrim, her heart almost aching, it beat so high with sympathy and expectation.

The lady looked at her for a little without saying anything.

"I cannot tell you," she said, "any more than I can tell if this is heaven. It is a mystery. When you see him you will know. It will be all you have ever hoped for, and more besides, for he understands everything. He knows what is in our hearts about those we have left, and why he sent for us before them. There is no need to tell him anything; he knows. He will come when it is time; and after you have seen him you will know what to do."

Then the beautiful lady turned her eyes toward the gate, and while the little Pilgrim was still gazing, disappeared from her, and went to comfort some other stranger. They were dear friends—always, and met often, but not again in the same way.

When she was thus left alone again, the little Pilgrim sat still upon the grassy mound, quite tranquil and happy, without wishing to move. There was such a sense of well-being in her, that she liked to sit there and look about her, and breathe the delightful air, like the air of a summer morning, without wishing for anything.

"How idle I am!" she said to herself, in the very words she had often used before she died; but then she was idle from weakness, and now from happiness. She wanted for nothing. To be alive was so sweet. There was a great deal to think about—in what she had heard, but she did not even think about that, only resigned herself to the delight of sitting there in the sweet air and being happy. Many people were coming and going, and they all knew her, and smiled upon her, and those who were at a distance would wave their hands. This did not surprise her at all, for though she was a stranger, she too felt that she knew them all; but that they should be so kind was a delight to her which words could not tell. She sat and mused very sweetly about all that had been told her, and wondered whether she too might go sometimes, and with a kiss and a whisper clear up something that was dark in the mind of some one who loved her. "I that never was clever!" she said to herself, with a smile. And chiefly she thought of a friend whom she loved who was often in great perplexity, and did not know how to guide herself amid the difficulties of the world.

The little Pilgrim half laughed with delight, and then half cried with longing to go, as the beautiful lady had done, and make something clear that had been dark before, to this friend. As she was thinking what a pleasure it would be, some one came up to her, crossing over the flowery greenness, leaving the path on purpose. This was a being younger than the lady, who had spoken to her before, with a wing hair all crisped with touches of sunshine, and a dress all white and soft, like the feathers of a white dove. There was something in her face different from that of the other, by which the little Pilgrim knew somehow, without knowing how, that she had come here as a child, and grown up in this celestial place. She was tall and fair, and as if with some musical motion, as if her foot scarcely touched the ground, that she might have had wings; and the little Pilgrim indeed was not sure as she watched her, whether it might not perhaps be an angel; for she knew that there were angels among the blessed people who were coming and going about, but had not been able yet to find one out.

She knew that this new-comer was coming to her, and turned toward her with a smile and a throb at her heart of expectation. But when the heavenly maiden drew nearer, her face, though it was so fair, looked to the Pilgrim like another face, which she had known very well, indeed, like the homely and troubled face of the friend, of whom she had been thinking.

And so she smiled all the more, and held out her hands and said, "I am sure I know you," upon which the other kissed her and said, "We all know each other; but I have seen you often before you came here, and knelt down by her, among the flowers that were growing, just in front of some tall lilies that grew over her, and made a lovely canopy over her head."

There was something in her face that was like a child; her mouth so soft, as if it had never spoken anything but heavenly words, her eyes brown and golden, as if they were filled with light. She took the little Pilgrim's hands in hers, and held them and smoothed them between her own. These hands had been very thin and worn before, but now, when the Pilgrim looked at them, she saw that they became softer and whiter every moment with the touch of this immortal youth.

(To be continued.)

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SPECIAL THOUGHT CHANNEL. SYMPOSIUM.

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth?

Letter from a Washington Spiritualist.

To the Editor:—A fine demonstration of spirit power took place at Mrs. M. A. Keeler's some time ago. A short time before Christmas Clara Collingwood, Mrs. Keeler's cabinet messenger, expressed a wish for a full outfit of earthly clothing. ONE LADY GOT HER A NICE WHITE HAT; ANOTHER MADE HER A WHITE DRESS; ANOTHER PROVIDED HER WITH A PAIR OF WHITE STOCKINGS; ANOTHER WITH A PAIR OF WHITE SHOES; ANOTHER WITH A SCARF, FAN AND DOLL. These articles were presented to her for a Christmas present, and were taken away somewhere by the spirit messenger, not one of them being left in the séance room. When inquiry was made, Clara said she took them to her spirit home.

A few weeks after Christmas, Mrs. Keeler, who is a materializing medium, requested her husband, Dr. Wm.

Keeler, who is a spirit photographer, to take her photograph while entranced in the cabinet in the dark. She seated herself in the cabinet, the curtain pulled a little to one side, the camera placed in position, the room made dark, and the photograph was taken. To one side, and in front of Mrs. Keeler, stands Clara Collingwood, the spirit messenger, clothed in her Christmas presents of earthly clothing. I send you the photograph; also a photograph of myself and spirit wife and son, and also one of myself and spirit Dr. Holland, who controls the materializations, and the face and head of Clara and others supposed to be relatives, and whom I do not recognize.

This demonstration proves to me that spirits can be photographed and that they can take solids to their spirit homes. RUFUS SUMERLIN, Washington, D. C.

THE ABOVE LETTER SPEAKS FOR ITSELF. WHETHER THE MATERIAL GARMENTS OF EARTH CAN BE TRANSPORTED TO SPIRIT LIFE, AND THEN BE RE-MATERIALIZED, AND WORN BY A MORTAL, IS A QUESTION THAT THOSE ONLY WHO CONTRIBUTE TO THIS SYMPOSIUM, MUST DECIDE. HOWEVER, WE DESIRE TO SPEAK OF THE GROSS DECEPTION PRACTICED IN THIS CITY, CARRIED ON BY MATERIALIZING MEDIUMS. THE DECEPTION HAS BEEN MOUNTAIN HIGH. THE FRAUD PRACTICED HAS BEEN OF THE MOST CRUEL, HEARTLESS KIND. THE ACTORS MUST BE CLASSED WITH THE THIEF, WITH THE BOLD-UP MAN, WITH THE VILLAIN CABINET.

AN AWAKENING.

A Conscientious Spiritualist of Marked Intelligence, Honesty and Integrity, Relates Some Interesting Details in Connection With Materialization and Dematerialization.—Like Thousands of Others, He Believed in the Spirit's Assertion Until the Deception Was Revealed.

In expressing my views regarding the deception which has been termed "A Fine Demonstration of Spirit Power," the account of which includes, according to the writer of the circular letter, the dematerialization of a nice white hat, white dress, white shoes, white stockings, and presumably an entire outfit of feminine white attire, and later the materializing of the whole outfit for that very remarkable occasion when a photograph was taken of the medium and of materialized spirits, one of whom was attired in the above-named white apparel, and all photographed in a DARK ROOM, I will remark that experience is an expensive teacher, but a certain class of mortals can not be taught by any other method; or I might say that people upon a certain plane in their development of knowledge and common horse sense, can not be made to believe other than that "the moon is made of green cheese."

Some writers maintain that it is better not to molest the fools in their folly, but let them pay the price and learn the lesson well while they are about it. Another class of thinkers and writers who perhaps think not so much about the gullible ones as of the detestable fakers whose necks are so tightly adapted to the hangman's rope, maintain that such practices as above referred to should be prohibited under a heavy penalty of fine and imprisonment.

Not pausing at this point to choose any method of dealing with such fraudulent practices, as above referred to, I wish to call attention to the teachings which have come to mortals from the spirit realms through the hand of a Petersburg and from a Petersburg, and from other reliable spirit sources, teaching that all living things upon the material plane are permeated with spirit essence, and that it is spirit only which can by any possible means find its way into the spirit realms.

Gross material of earth can never be absorbed into the sphere of spirit, is not only the declaration from the dwellers of spirit spheres but is a statement which will stand the test of reflection by all intelligent thinkers of this

twentieth century. The statement that material things of earth can be dematerialized and absorbed into the realm of spirit with no residue to the grosser part left behind upon the earth plane, and is never asserted by any class of spirit intelligences outside of the fakers' field of operation.

It is the spirit only, whether it be of man, or of animal, or of tree, or of blade of grass or of any other living thing, that can be absorbed into the realm of spirit. The grosser part, the material part, must remain upon the plane of the material. It is of the earth, earthly.

That remarkable story of Elijah being taken bodily with his clothes all on, boots and all, right into the spirit realm, in a chariot of fire, as recorded in that old book so long held in reverence, has prepared the minds of investigators—honest investigators, if you please—to believe the statements of the fake materializing mediums, rendering them easy victims of the frauds perpetrated upon them, until the time of their awakening comes, when they are made to understand that the faking medium is a fake, and that the story of Elijah being taken bodily into the spirit realm, is a fake story.

In conclusion let me cite a case which came to my knowledge which has a bearing upon this case in hand. An honest investigator who, at the time referred to, was enjoying his gullible stage or period of development, and was in the habit of patronizing fake mediums of different kinds, one of whom was a materializing, and I should add, a dematerializing medium. This person was in the habit of taking beautiful bouquets of flowers to his spirit friends who were in the habit of appearing to him in materialized form when they accepted their materialized forms, taking them into their materialized hands and then disappearing; i. e., dematerializing, flowers and all; that is to say the spirit forms disappeared into the cabinet, and as no trace of the flower could be found in the cabinet at the close of the séance, it was easy to believe the statement that the flowers had been dematerialized, and taken to the spirit home in spirit spheres, and this was repeated so many times that it was accepted as a fact in nature that material flowers could be dematerialized.

And then another step was taken by a materialized spirit, making the statement to the gullible earth friend, that

they (the spirits) could dematerialize any material article, and so the mortal was encouraged to "try the spirits" with articles of jewelry, all of which were dematerialized (?) in the same manner as the flowers had disappeared, and finally the proposition was made to our gullible friend, by the spirits (?) to become his spirit bankers, stating that if he would deliver to them some gold coins, the more the better, they would dematerialize them and use them as a nucleus for gathering more of that same precious element from the great storehouse of nature, and then materialize gold coins for his use at any time, thus giving him an inexhaustible bank account to draw from for all time to come, and so the compact was formed, the gold coins were delivered to the "dear spirits," and then the awakening came so suddenly that it was a great shock to the mortal. He soon realized that his gold coins were dematerialized. Indeed, he passed on to a higher plane of development. He had learned his lesson and had paid the price. The price was high. It was the price of experience.

I recognize that work of dematerializing the white hat, etc., as work from which the gullible patrons of such shows will sooner or later experience an awakening. H. A. CROSS.

HOW IT WAS DONE.

The Materialization of Garments for Angels, Considered From the Standpoint of a Critical Spiritualist of Anderson, Ind.

That objects may be materialized and dematerialized at the will of the medium seems to be a popular fallacy with many Spiritualists. Replying to the marvelous story contained in the present number of this paper, wherein a lady's suit of clothing was dematerialized and waited to the spirit spheres—yes, to the spirit home of the "spirit messenger," I would call the attention of the reader to some statements contained in the said article.

Now if it can be shown that any particular part of the performance was fraudulent, then it must necessarily follow that it was all fraudulent—in short if it can be clearly demonstrated that the photographer's work was fraudulent, then the conclusion must follow that he was working in collusion with the materializing medium in the deception.

The medium requested the spirit photographer to take her picture "in the dark," and lo, and behold, the "spirit messenger, clad in her Christmas presents of earthly clothing," appeared upon the photographic plate. It was the identical suit made by human hands—made of earthly materials for the use of one whose home was in the spirit world, and which had disappeared from the séance room in such a marvelous manner. But that photograph—that photograph taken in the dark—that is the important thing to be considered at this juncture.

NO PHOTOGRAPH WAS EVER TAKEN IN THE DARK. It is a physical impossibility. To produce a photograph, there must be light. First, there must be an opaque substance to produce the image upon the lens of the camera. The sensitized plate retains the image, and from which the image, or picture is printed.

The very fact that the "room was made dark" at the time is sufficient evidence that no picture was taken. But no doubt some credulous friend will maintain that "nothing is possible in the séance room," out when we fully realize that nothing contrary to natural law ever occurs—that miracles are not wrought in the séance room or anywhere else—that there never were any miracles, for—matter, then we must be compelled to this conclusion, that the picture showing the spirit clad in earthly garments had been taken at some time prior to the séance named; that the subject was the medium or some one else in the flesh who had dressed herself in the garments just mentioned, and therefore the deception was perpetrated jointly by the mediums named.

This must be the conclusion of all who view the case from a rational standpoint. When all must know that WITHOUT LIGHT it would be utterly impossible to photograph a spirit, or anyone else, or anything, in fact, then it would seem strange, indeed, that anyone competent to reason from cause to effect could arrive at any other conclusion than the one indicated in this article. I don't think they will.

A word concerning those garments: THEY WERE SPIRITED AWAY, and then returned through the process of re-materialization. What! Materialize shoes and stockings and dresses? Is this a fact to be accepted as a part of our Spiritualism? Let us see: If dry goods could be materialized, why wouldn't it be an easier process to materialize the greenbacks with which to purchase the dry goods?

I am personally acquainted with some good Spiritualists who prize very highly various and sundry scraps of lace materialized for them in séances, similar to the one under discussion. I sometimes wish that the thing could be done. Imagine how easy it might be to provide suffering humanity with the comforts of life. . . . But I should certainly be in favor of the paper money idea in preference to lace and clothing, for obvious reasons. Such stories, bearing upon their faces the evidences of deception in such a manner as to leave no doubt in the mind of any thinking, rational being as to their mythical character, have done much to retard the growth of genuine Spiritualism. Those who report these marvelous performances are undoubtedly sincere—actually believe that a spirit form could be photographed in a dark room, and would emphatically disclaim any faith whatever in so-called modern miracles; and yet that is just what a photograph taken in the dark would be—a miracle pure and simple. It can not be done.

But when it comes to materializing ready-to-wear garments, Col. Mulberry Sellers, that over-sanguine character in Mark Twain's "American Claimant," has them double discounted. Sellers, it will be recalled, had been converted to

the claims of materializing mediums and forthwith became exceedingly enthusiastic over the possibilities of materialization. He would save millions of dollars to the people. He would materialize the "dead armies of the past" to take the place of our present army. Nothing to pay for food or clothing! The soldiers in the flesh could go home and go to work and the white world would thereby become so prosperous that no man would need to work more than three hours a day! Growing more enthusiastic, the Colonel exclaimed: "Imagine, gentlemen, what could be saved to every municipality—a policeman on every corner and not a cent to pay. When more are needed just materialize them and put them in the harness!"

Now, it is needless to add that Mark Twain got his inspiration for this burlesque on Spiritualism from the reports of materializing seances given by fake mediums.

The fake medium lives upon the credulity of his fellow being; this same credulity that made preterit possible in all the ages of the world. The world has been humbugged from time immemorial. The bunco man is ever with us to separate us from our money. His scheme may be along financial lines, where we are to reap large dividends from small investments, or it may be a ghost show—but the principle is the same.

It was a beautiful sentiment that prompted the gift of that wearing apparel to that spirit messenger, and pleasurable indeed must have been the thoughts of the donors when they contemplated the joy that was felt in the spirit household upon receipt of those earth-made garments fresh from the hands of their loved ones of earth! Yes, it was a beautiful sentiment, but the angels didn't get the clothes—that's the sad part of it! And for aught you may know those earthly garments may still be doing materializing stunts for some fake medium. Still worse.

But now that you are able to see how those mediums managed to secure some very desirable togs for cabinet work, for nothing—yes, were even paid for accepting these garments, we feel quite sure that you will not be so ready in the future to regard the statement of a medium as an absolute truth, who may claim to be able to export dry goods to the spirit world in the twinkling of an eye. J. A. WERTZ, Anderson, Ind.

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SATURDAY, FEBRUARY 3, 1906.

WORDS OF CAUTION.
 You should not send money in a letter. You may do so a dozen times safely, and then the next time may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself any annoyance and trouble.

SOMETHING YOU SHOULD HAVE.
 It Will Only Cost You Four Cents.

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

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

The Bishop Sustained by the Bible.

No idea in regard to man's future was more earnestly taught by Jesus, according to the New Testament as authority, than that compensation for good works is not contingent on the time spent in service, or of the good accomplished. The servant commencing labor in the vineyard, which the Teacher declared was likened to the kingdom of heaven, at the third hour, 9 o'clock, received the same wage as he who commenced at the eleventh hour, 5 o'clock. See Matthew 20:1 to 18. The teller who had spent a long day in service complained; but he was told, verse 14, "I will give unto this last even as unto thee," though he had served but one hour to the twelfth, or, as we reckon time to 6 o'clock. Then it almost seems as if insult was added to injury, verse 18, "So the last shall be first and the first last." The colored bishop who is reported in a Southern paper, cited by C. W. Clark, in his communication appearing on the second page, sixth column, of our issue of January 6, seems to be sustained by good Bible authority:

"But through His death and resurrection we may commit sins of lying, stealing, Sabbath-breaking, getting drunk, gambling, murder, and every species of villainy, and then come to God through our resurrected Christ and enter heaven in the end."
 This seems very pernicious teaching; but, certainly, it is not only in harmony with holy writ, but it is illustrated in Catholic practice. The culprit, after a long life spent in crime, is convicted of murder, and is about to pay the penalty for his crime. The priest comes to his relief; he is shrived, given absolution, and swings from the gallows to glory, imitating the thief on the cross, who, for only believing Jesus was the Christ, was told: "To-day shalt thou be with me in paradise."
 Fraud mediums, here is your opportunity; but, please remember, it is not Spiritualism; on the contrary every offender must pay the last farthing, and there is no escape by forgiveness, nor by vicarious suffering. We have no Jesus to answer for your wrongs.

What Was He Thinking?

It would be a pleasure to know what that old German scholar, Mosheim, the author of that very reliable work, "Ecclesiastical History, Ancient and Modern," had in mind when he wrote:

"One thing, indeed, appears at first sight very remarkable—that the variety of religions and gods in the heathen world, neither produced wars nor dissensions among the different nations."
 Had Jesus' words, "I came not to bring peace, but a sword," just revolved in Mosheim's mind? And did he think of all the wars waged "for Christ's sake" since the time Jesus' words were uttered, down to the period he wrote, some one hundred and fifty years ago? And did the unnumbered millions slain in consequence of those prophetic words pass in review before him?

Rough on "The Guiding Star."

George Clark, aged 60, of Detroit, who committed suicide not long ago, wrote a letter, found in his own hand written on his body, in words following: "My life has been a complete failure, and I lay it all to the Bible. I have read it through a great many times, and have tried to live up to its teachings. If I had never seen the Bible I would be a healthy, prosperous man to-day. The Bible is the biggest bug-bear book ever written. If you don't stop reading the Bible you will fall in your plans."

The poor fellow followed bad teaching too long, hence a suicide's fate. Said an exchange, in publishing the quotation:

"The Bible opens two roads to the student. He may follow its economic teachings and go to the poor-house, or its moral precepts and land in the penitentiary."

Yes, and if he becomes a disciple of Jesus, he must HATE his own life—Luke 14:26—which is the stepping-stone to a suicide's grave.

Mediocrity is all-powerful because it almost always has the majority in its support.—B. G. Richards.

BUDDHISM.

Was It the Parent of Christianity?—A Very Striking Parallel.

Only expressions of gratification and delight come from readers of our issue of January 20. The address of the lamented Col. Ingersoll was highly appreciated, as was that of Mrs. Richmond and Mrs. Longley. Even the editorials were complimented; but the greatest satisfaction was expressed at Baron Hickey's splendid presentation of the parallels between Christianity and Buddhism.

That such a person as Gautama Buddha lived and taught in India no one of common intelligence denies. He was born some 550 years before our era. His teaching, other than the doctrine of HATE, was substantially that of Christianity. There are ancient records, recovered from the tops, otherwise shrines, or temples, dedicated to his memory, which were closed and sealed near two and a half thousand years ago, which tell of his doings. At the period ascribed to Jesus, Buddhism was the prevailing religion in Hindustan. Inscriptions on rocks and temples, still well preserved, tell how greatly this teacher of peace was everywhere adored. No blood was shed to propagate his faith; no wars were engendered on his account.

When Alexander the Great overran Asia in quest of empire, three hundred and twenty-seven years before our era, he encountered disciples of Buddha, and his biographer relates events connected with that people. A little before the middle of the 3rd century of our common era Asoka, the grandson of Chandragupta, a powerful king of India, adopted the creed of Buddha. Rev. John P. Mahaffy, D. D., in his "Story of Alexander's Empire," p. 140 says: "This was probably as great an event as the adoption of Christianity by Constantine." Then he says:

"This great king's influence gave free scope to the missionary spirit of the Buddhist priests, and we are told in his [Asoka's] inscriptions their apostles traveled into the kingdoms of Greece."
 • • • We may take it as probable Buddhist missionaries preached in Syria two centuries before the teaching of Christ was heard in Northern Palestine.

The good preacher and author was too cautious with his "probables." The Encyclopedia Britannica, Vol. 12, p. 784, says:

"Asoka is said to have supported 64,000 Buddhist priests. He founded many religious houses, and his kingdom is called the Land of Monasteries. He did not add much to Constantine's did for Christianity; he organized it on the basis of a state religion."

So early as 244 B. C. Asoka convened the first Buddhist council of 1,000 elders. The heresies that had crept into the faith were then corrected, and Asoka published by edict the grand principles of the faith. Says Ency. Britannica, p. 784:

"Such edicts are still found graven deep upon pillars, in caves, and from rocks, from the Yusufzai valley beyond Peshawar to the northwestern frontier, through the heart of Hindustan, to Kathawar and the Central Provinces on the south, and Orissa on the east. Tradition says, Asoka set up 64,000 memorial columns or tope; and the thirty inscriptions extant in our own day show how widely these royal sermons were spread over India."

We need not multiply quotations, of which we have enough for a volume. It is a fact, all phenomena, which includes what is now known as Palestine, was overrun by Buddhist missionaries; they passed on into Egypt, and the first monasteries erected there were founded by Buddhist monks. They overran Asia Minor, and left enduring traces of their religion in all the provinces. They crossed the Hellespont, and indoctrinated Greece. Through Rome intercourse with Egypt, Phoenicia and Greece the faith impinged on that empire.

This writer solemnly believes the so-called Council of Nice, pretentiously convened by Constantine, whose records it is claimed were lost, was only a sham. Look on All Sides of "Hindrances." Whatever the subject is, examine it from every point of view. We know that Spirit Return is true, having from a boy up, seen spirits, had visions and prophetic dreams; but our knowledge is of little value to those who have not had a like experience; they must perhaps pursue a different line of investigation. Dr. I. K. Funk in the course of his strenuous exertion to find the exact truth has met what he designates as HINDRANCES.

Through one of the best mediums he ever met he was told that the spirit of Theodore Parker wished him to do a certain thing. This was explicit. Three days after, he was with another equally famous medium whom he believed, and still believes to be honest. Theodore Parker reported himself as present, but DENIED ALL KNOWLEDGE OF THE PREVIOUS INTERVIEW.

saying that he was not there and had said nothing of the kind. Since then Mr. Funk has had "Theodore Parker" at a dozen seances through different mediums, and has not yet been able to get him to recognize any previous interview that he had with him.

Never once in a clearly marked way, has he, in an interview with a second medium, had described with anything approaching exactness, a previous interview.

Then Mr. Funk points out a second class of HINDRANCES:

Very often in vain to bring harmony out of the personal experiences of spirits in the spirit land.

Through one medium of remarkable power and, to his mind, of unqualified honesty, a spirit described to him with great particularity his trip to the planet Mars. He described the inhabitants, their civilization, far in advance of

a reflex of Asoka's Council, held 244 B. C.; that at the General Councils, Laodicea among them, are precisely statements since the crusades; and now, good Christian reader, doff your hat and listen:

It was shown by Baron Hickey, in his address published in these columns two weeks ago, that the Essenes of Palestine, and the Therapeutae of Egypt, who lived such exemplary lives, mentioned by Josephus and Eusebius, were followers of this Indian Savior, the Buddha, or, in English, the Wise, as the word Buddha means.

Now we don't care for our present purpose, whether Josephus was written A. D. 90, and Eusebius A. D. 324, or, as is more probable, after the Renaissance, say the beginning of the 16th century. Both works are found in every well-educated clergyman's library, and are received as authority.

Good reader, have we your attention? We want it all.

We hold in our hand as we write, a copy of "Eusebius' Ecclesiastical History," translated from the original by Rev. C. F. Cruse, A. M., Assistant Professor in the University of Pennsylvania, published in 1939 for the Methodist Episcopal Church at the conference office, 200 Mulberry street. Can we cite better orthodox authority? Take the nicely bound, closely printed, and well-preserved book in your hand, open to pages 67, 68 and 69, and read aloud for our delectation. Eusebius is discoursing on the Therapeutae, who, according to him, in Egypt, in each of its districts, and particularly about Alexandria. He has told of the habits of those Therapeutae, as related by Philo the Jew, and now, near the top of page 68:

"These facts appear to have been stated by a man who, at least, has paid attention to those who have expounded the sacred writings. But it is highly probable, that the ancient commentators which he [Philo] says they have ARE THE VERY GOSPELS AND WRITINGS OF THE APOSTLES, and probably some expositions of the ANCIENT PROPHECIES SUCH AS ARE CONTAINED IN THE EPISTLES TO THE HEBREWS, AND MANY OTHER OF ST. PAUL'S EPISTLES."

We are reluctant to consume space and we would quote a page and a half in continuation, showing the action of those Therapeutae, but we cannot omit this, from page 69:

"Why should we add to these their meetings, and the separate abodes of the monks and the women in the mountains, and the exercises performed by them, which are still in vogue among us at the present day, and which, especially at the present day, are the FESTIVAL OF OUR SAVIOR'S PASSION, we are accustomed to pass in fasting and watching, and in the study of the divine word? All these the above mentioned author has accurately described and stated in his writings, and are the same customs that are observed by us alone at the present day, particularly the vigils of the Great Festivals [Christmas among them], and the hymns that are commonly recited among us."

Stand from under! Something is about to drop! Here is the oldest Christian Ecclesiastical Historian, showing that every feature of Christianity, even the "festival of our Savior's passion," was related by Philo Judaeus, who lived and wrote before the alleged birth of Jesus, and was practiced by the devotees of Buddha.

Baron Hickey's closing words, mere sop, to placate Christian criticism, like similar words by the author of "The First Two Hundred Years of Christianity," in his closing inquiry: "What have we left," betray an effort to gain applause where applause is not due.

Catholicism led in the effort to suppress facts, first, by the destruction of all the great libraries; second, by prohibiting with severe penalties the reading of proscribed books, followed with its Index Expurgatorius, which prohibits the reading of all books therein named, because they militate against the church. Protestants have been at least as bitter in their efforts to prevent the reading of books exposing the errors of their faith.

A new age is on us. The press, free and untrammelled, the truth must come to the front, and falsehood will retire from the field, crushed by its own exaggerated fabrications.

ours; the fauna, the flora, with great particularity—all this from personal observation. Some time afterwards, through another medium equally credible, another spirit told him of his (the spirit's) trip to Mars, telling him that he found it wholly UNINHABITED AND PRACTICALLY DESTITUTE OF ANIMAL AND VEGETABLE LIFE.

Some spirits assure him that there are an abundance of animals and flowers and trees galore on all the spirit plateaus connected with the earth; others tell him there are none. Some tell him they have there hospitals, and schools, and churches; others the reverse. Some tell him no one in the spirit realm believes in what we here call God; others that He is preached in and believed in far more there than here.

He inquired of a spirit concerning Mr. C., a friend whom both the spirit and he knew very well, but from whom he had not heard for years. He assured him that the man had "passed over," and "at this moment is with me and desires me to thank you for remembering him." Shortly afterwards, through another medium, Mr. Funk was placed in communication with another mutual friend, and was told that Mr. S. "is still in the flesh, and only yesterday I was with him and helped him in some of his plans."

Mr. Funk could have gone on almost indefinitely and made out an exhibit of contradictions that would have been startlingly true, and which would have constituted a perplexing problem to anyone who desired a satisfactory solution, and yet the truth of Spirit Return has been established again and again, until the evidence is piled mountain high, one little fragment thereof being the appearance of a spirit one evening



THE TEMPTATION OF BUDDHA AND CHRIST

Orders for our Special edition, containing Col. Ingersoll's remarkable lecture on "The Devil," are coming in one CONSTANT STREAM. But Col. Ingersoll's lecture is not the most important feature. The article by BARON HICKEY, describing the PARALLEL LINES BETWEEN BUDDHIST AND CHRISTIAN STORIES, is especially valuable to every reflective mind;

so are the lectures given by Mrs. Cora L. V. Richmond, Mrs. M. T. Longley, and Judge North. The suggestive poems by Dr. Williams and Joseph Bert Smiley, on St. Peter, are immortal. Everything in this special issue will attract world-wide attention. One cent per copy. No order received for less than ten copies. One and two-cent stamps can accompany the order.

KELLAR SCORED FOR IMPUTING FRAUD.

Magician's Claim That Manifestations and Communications With the Departed Are Tricks He Can Duplicate Is Denounced by Hudson Tuttle in the Chicago Record-Herald.

To the Editor:—In the Sunday Record-Herald for December 17, a page with vivid illustrations was given to an interview with Kellar, the magician. He has deluded the public for so long a time—forty years—that he believes everything bordering on the supernatural to be of the same nature as his tricks, and thus accounts for spiritual phenomena.

There is no doubt that his performances are tricks, as are all those of the falsest kind to which he belongs, but when he asserts that all manifestations of Spiritualism are similar exhibits of deception on the one hand and credulity on the other does he in his lengthy talk give more than assertion? His wife deceived him by rapping, and he deceived Edwin Booth with "the table lifting trick," therefore all those who give these manifestations are tricksters!

If he should pass a counterfeit coin on a trusting friend would he conclude that he had proved there are no genuine coins?

I have more directly the charge made by Kellar against Spiritualism to answer, but in passing I mention his explanation of the performances of the jugglers of India. These may be all deceivers, but does he prove them to be? He says these fakirs always wear long, flowing robes, under which they conceal the boy in the basket, the cobra and plants which they use in their work.

I have learned from several eyewitnesses that many of these fakirs have no more than the slightest clothing, with bare arms and limbs, and absolutely nothing to conceal accessories. This is the testimony of Dr. Peebles, who visited India for the special purpose of studying the occult and to become intimately acquainted with the higher class of wonder-workers.

KELLAR AND HINDU TRICKS.

Kellar says: "Concerning the 'disappearance' trick of the Hindus, I never saw it done. The man who saw it was always somewhere else."

If he wants to see a man who saw it, Dr. Peebles is the man. He not only saw the "disappearance" trick, but also the planting of the seed and growth of the mango tree. Not a little shrub or pineapple, but a large, vigorous tree loaded with fruit. This he does not try to explain, but he demolishes the theory of Kellar by observing that the fakirs stood in the middle of a large court, surrounded by a crowd of spectators, clad in the usual scanty garments. There was no opportunity for concealment of assistants or paraphernalia.

The one question on which the value of Kellar's assertions rests is this: Are his tricks identical with what are called spiritual manifestations? He presents no proof that they are, and complacently seems to think his assertion settles the matter. If his word is to be taken as evidence, it is a lie, and he is above criticism or reproach. Let us see if this is the case.

Last year he was interviewed by a writer for a magazine. He said he attended the meeting of the Assembly of Light at Cassadaga, N. Y., the leading camp meeting of the Spiritualists, which has an average attendance of several thousand. There he "denounced the whole business as a fraud and was publicly challenged to explain the manifestations." He gave a public seance

telling a prominent Catholic priest that his (the spirit's) daughter, lying in a coffin in one of the rooms of the church, was not dead, and urgently requesting him to bring her to his room and resuscitate her. Early the next morning he did as requested, and succeeded in bringing her back to life.

THE LATE DR. HODGSON.

His Exposure of the Tricks of Madame Blavatsky.

Dr. Hodgson was a native of Australia, having been born in Melbourne in 1855. Early in life he gained a reputation as an investigator into Spiritualistic and psychical phenomena, and from 1887 he was connected with the Society for Psychical Research, eventually becoming head of the American branch.

In 1885 he was sent to India to look up Madame Blavatsky and her wonderful doings with the Mahatmas. The very first thing he found upon his arrival in India was a series of letters alleged to have been written by Mme. Blavatsky. If really hers, they proved her guilty of the most bare-faced fraud. These letters were addressed to M. and Mme. Coumb, who held important positions at Theosophical headquarters, but had been deposed because they had quarreled with the high priestess, Mme. Blavatsky. These letters contained directions how to fool the credulous.

Dr. Hodgson declared that the letters had really been written by Mme. Blavatsky. Handwriting experts backed him up. The Theosophists said they were forgeries. Dr. Hodgson went further. He examined every one of the alleged miracles. He proved her Hindu associates to be her accomplices. He showed the ordinary mechanical appli-

"to the wonderment and confusion of the Spiritualists, who were completely stumped."

The reliability to be placed in the assertions of Kellar may be learned from the published reply of A. Gaston, president of the association, a widely known man of business and a representative Cassadaga, had never given a performance or been challenged. The constant attendance at the assembly had never seen the magician on the grounds. If he was not at Cassadaga, as he claims to have been, gave no seance or received no challenge, what value shall be given to his confidence?

When he says, "The work of the Fox Sisters was so ordinary we could not use it; spirit devices are usually cunning," he talks without understanding his subject. The Fox Sisters may have done ordinary work, but it was of such character that all the "magicians" that ever existed could not duplicate it. They would not use it because they could not. They might produce an imitation of the rappings, but not the intelligent back of the rappings, which identifies itself as the departed ones whom it claims to be.

Mediums have no "devices" nor appliances unless it be a "cabinet," used only in one phase, and for that not necessary. In this is the marked difference between them and the fakirs, who prepare for every trick and can do anything if there is the least disarrangement in their appliances.

SCIENTISTS QUOTED AS PROOF.

The reader will remark that Kellar does not make any explanation other than fraud. The believers are deceived just as he deceives his audience. Those unacquainted with the seances conducted by Spiritualists may accept his words, but those who are well taught at their absurdity. Spiritualists are among the first to detect fraud and deception and recognize the true from the false. They will readily admit that the phenomena can be imitated, but the imitation falls so far short of the real that the trained observer cannot be deceived.

Kellar declares that "there is no such thing as physical manifestations of Spiritualism."

A score, at least, of men eminent in the walks of physical science, who are recognized authorities in their respective departments, have investigated these physical manifestations and have become convinced that they are produced by spirits of the departed, and affirm that spirits can thus communicate with mortals. The Society for Psychical Research in England and America, composed of leading men of science, after twenty-two years of investigation, "regard it as scientifically proved that the soul of man lives after death and can be communicated with."

Professor W. T. Barrett of the Royal Society, Edward P. Bennett, assistant secretary; Dr. Hodgson, Professor F. W. H. Myers, Professor James of Harvard, Professor Hyslop of Columbia, Sir Oliver Lodge, Sir William Crookes, Professor Varley, electrician to the Atlantic Telegraph, A. R. Wallace, who with Darwin, divides the task of discovering the theory of evolution—these are a few of the long list of names of those who have given years of research to this subject and come to the mature conclusion that the manifestations are of spiritual origin.

The conclusions of these eminent men, based on the rigid observation of facts, is opposed to the assertion of the great magician.

HUDSON TUTTLE.

ances which she had used to perform her miracles exactly like those used in the arts of the conjurer.

Shrines that delivered letters from the Mahatmas in Theosophical parlance, have concealed trap doors. Dr. Hodgson found the Coumbes and they repeated for his benefit some of the "miracles" which had been worked by Mme. Blavatsky. They showed how letters from the "adepts" might be dropped from the air by the simple use of cotton thread and a convenient beam in the ceiling.

Dr. Hodgson showed how Colonel Ocott, one of Mme. Blavatsky's first American dupes, had been fooled. He had found a pair of fine lacquered vases within a cabinet previously empty. Dr. Hodgson produced the receipt for the vases delivered to Mme. Coumb. As a result of Dr. Hodgson's researches the Society for Psychical Research passed resolutions declaring Mme. Blavatsky an impostor and Theosophy a fraud.

And this is the very same man who declared his belief in Mrs. Piper and made arrangements to communicate with the living after his death.

Will it be to Professor Hyslop first of all? If not, how will the dead psychist make it known, if ever he does—that his spirit still lives?

A time is near at hand when our museums, our art galleries, our cathedrals, churches, and chapels will be open on the Sabbath for intellectual development and elevating music set to healthy words.—Frederick Hovenden.

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 knows that. And if he says that I can, I must ask him the same question.—Huxley.

ANNUAL CONVENTION

and
Midwinter Mass Meeting
 of the
Illinois State Spiritualists Association,
 Will Convene at Handel Hall, 40 Randolph St.,
 Chicago, February 20, 21 and 22.

The annual convention and midwinter mass-meeting of the Illinois State Spiritualists Association will convene at Handel Hall, 40 Randolph street, Chicago, Tuesday evening, February 20, and continue all day Wednesday and Thursday, Feb. 21 and 22, 1906.

The annual business meeting will be held in the Blue Parlor Wednesday morning. The afternoon and evening sessions will be filled by skilled musicians, eloquent speakers and excellent message givers. Watch for the programmes.

Send your society's annual per capita by duly accredited delegates.

Send your society's annual per capita tax of twenty-five cents per member, also a detailed report of what it has done for the fiscal year, and its present outlook for future usefulness.

Favor us with suggestions of what the cause needs in your neighborhood as well as the state.

Give name and address of each officer and trustees.

How many meetings have you held since March 1905?

How many circles have been held in your neighborhood? Of what phases and by whom, and how were they attended?

Is your society free of debt? What mediums have worked in your field and with what success? Can you sustain a lyceum? Instruct your delegates how to act upon the proposed amendment to the Constitution, a copy of which is enclosed with this notice.

H. A. CROSS, Sec'y.

Illinois State Spiritualists Association. Proposed Amendment to the Constitution reads as follows:

Art. IV, Sec. II.—Individuals who are Spiritualists, resident in this state, and not connected with any other society auxiliary to this association, may become members of this association upon making application in due form, accompanied by the sum of one dollar, and pledging compliance with its Constitution and By-laws, provided they are accepted by a majority vote of the active members present at an annual meeting of the association, or by a majority vote of the official board at any of its meetings when the association is not assembled. The payment each year thereafter of one dollar to the secretary of the association shall continue their rights of membership in the association.

A Great Upheaval!

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 Spiritualism and that which is genuine. From the North, South, East and West subscriptions are pouring in, and from all sides comes the cry: "Give us 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 are now doing. So send in your subscriptions at once. The Tidal Wave is on. Keep it in the ascendancy. 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 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.

Discouraging Information. GET IN TOUCH WITH A BABY

The revival season is now raging, and the evangelists are reaping their harvest. It opens each year soon after the holidays, and the operators plunge until the resumption of business in the spring. Our Rev. Billy Sunday, at last advice, was holding forth at Freeport.

We learn from the Rockford Morning Star that Evangelist C. Fenwick Reed, of Terre Haute, Ind., is stirring up the faithful in our suburban Forest City. He starts in rather roughly, but it was probably necessary to infuse new life in the church. The Star reports him as proclaiming:

"Hell is full of church members." He continues with: There are lots of church members that don't want to go to revival meetings on account of having their feelings worked upon, but will go to the theater and pay 75 cents to have the emotional side of their natures stimulated." He said: "If church members would get right they could stir up northern Illinois, and awaken Rock River Conference." He gave no on dress parade, which we suppose means all his hypnotic powers will be exerted to psychologize those who are susceptible to mental impressions. The Plints have just been in that town, and as is their custom, they have laid a good foundation for the religious mountebanks, the subjects of the one teing good victims for the other.

"Hell full and slopping over with church members" is discouraging information to those who hoped to escape the monotony of eternal psalm-singing with the disciples of "hate" in heaven.

The consciousness of the divine presence in an unscientific age is identified with the idea of abnormal and capricious action; in a scientific age with that of regular and unbroken law. The one conception predisposes most to prayer; the other to reverence and admiration.—Lecky.

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

As a matter of fact, a man's first duty is to mind his own business.—Geo. C. Lorimer.

The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

A man is in proportion to the things he can afford to let alone.—Thoreau.

THE PRESIDENT OF THE N. S. A.

He Gives a Lucid Explanation of Important Matters Pertaining to the Cause.

"What is Religion? Matthew Arnold says: 'Religion is morality touched with emotion.' Francis Ellingwood Abbott says: 'Religion is man's effort to perfect himself.' Thomas Carlyle says: 'Religion is labor.' Again he declares, 'Work is worship.' Once more, 'Blessed is he who has found his work.' If Carlyle is right, then every man who honestly toils with hands or brain is a worshiper—a religious being. Even Channing Severance, Brother Hollingsworth, Brother Ambler, Brother Pomeroy, and that indefatigable worker, Mrs. Clara Watson are engaged in daily worship and are full of pure religion, if Carlyle's definition holds good."

Permit me to correct the statement recently made by one of your correspondents with regard to the ordination of R. E. Coon of Oregon. Brother Coon was ordained by the Clackamas County Religious Association, organized and incorporated under the laws of Oregon, with full power to act in such cases. The official board of that association voted to ordain R. E. Coon to the ministry of Spiritualism, and elected Rev. Harry J. Moore to perform the ordination ceremony. Rev. G. C. Love was appointed to give "the right hand of fellowship," while I was directed to deliver the "charge to the candidate." These several offices were filled by the parties named, yet Mr. Coon was ordained by the society, and not by the three persons, either individually or collectively.

The N. S. A. ordains no one to the ministry of Spiritualism. It never has done so, and I hope it never will. In its constitution and by-laws it distinctly declares the above fact, and delegates all ordinations to state associations, where they properly belong. At certain places, I have assisted in ordination services, but always under instructions from the society conferring the rite, and never as an officer of the N. S. A. A record of the vote by which I have been invited to assist in the services is always made, and I have uniformly asked if it has been done before I take the post assigned me.

PRESIDENT BARRETT'S BELIEF.

From certain personal letters, and from quite a number of recently published paragraphs anent myself, I notice that my religious belief has been questioned. Well, my friends, I did not think there could be any serious doubt with regard to the matter, in view of my well-known relation to the movement as a whole, but perhaps a restatement of my position is necessary in view of recent developments in the field of spiritual thought. Aside from my being an officer of the N. S. A., no one can have any interest in my personal opinions upon any question.

TRUTH MOVING ALONG ONE LINE.

Really, what do I believe? Let me see: I once gave an address upon the subject, "The Soul in Action," in a Universalist church, at which the minister and a score of members of his society were present. At the close, he and they told me that I must be a Universalist, because I had given such a good Universalist sermon!

On one occasion, I spoke upon a Spiritualistic subject in a Unitarian church, only to be told at the close that I must be a Unitarian because I had given an address directly in line with the tenets of Unitarianism. At another point, I spoke in an orthodox congregational church upon the subject, "What Is Spiritualism?" The minister and many of his people were present, and I was informed by them that I was a good Congregationalist! Still again, I spoke in a Methodist church, only to be told that I was a good Methodist. On yet other occasions, I have spoken in halls where Theosophists, New Thoughtists, Metaphysicians, Christian Scientists, and Free-Religionists honored me with their presence, to be told by them that I was in full accord with their views and could be counted as one of them. So it has been all over the Union. Does it follow because of all of these claims and declarations that I am a member of any one of these denominations? Does it not rather prove the oneness of truth, and the unity of thought of all rationalists upon the essentials of pure religion? Labels of themselves count for nothing; but the principles of the movements which came rest upon certain fractions of truth, hence are worthy of careful study on the part of all who claim to be thinkers.

THE FINDING OF TRUTH.

I admit that I find much in Buddhism, Mohammedanism, Parseeism and Babism, to interest and instruct me. Am I therefore to be labeled with those terms? So far as these and all other religious movements contain truth, I am one of and with them.

"Eclectic?"
Perhaps!
"Polyglot?"
Possibly!

One thing is certain, I AM A TRUTH SEEKER AT ALL TIMES! I HAVE NEVER FOUND THE ALL OF TRUTH INVOLVED IN ANY ONE SYSTEM OF RELIGION—NOT EVEN SPIRITUALISM. I have always held, and still hold, that Spiritualism should be large enough to take in every expression of truth. To do this, it must become universal in its nature, otherwise it will have to take its place as one of the rush-lights along the pathway of human progress, giving only a feeble ray from the great truth center, whereas it should be the sun from which all truth rays emanate.

If Spiritualism stands for the Universal, if it means the involution of all truth, and its evolution into such finite expressions as meet the needs of the human race, then I am a Spiritualist. Short of this position, I am a Spiritualist with a proviso, i. e., that I be permitted to tell what Spiritualism means to me.

THE TERM SPIRITUALIST GOOD ENOUGH.

Suffice it to say that the term "Spiritualist" has been good enough for me for over a quarter of a century. In all that time, I have never been ashamed of true Spiritualism, nor have I ever denied its glorious truths. I have iterated and reiterated the statement that whatever is true in other expressions of religion is likewise true in Spiritualism. I hold, as I have heretofore said, that it is a great world religion, having much in common with all ethnic religions, yet superior to them because of its demonstrations of truth through spiritual revelation.

Let me say here, however, that I have been humiliated by much that passes under the name of Spiritualism, and been made to blush for its sorry appearance before the world by reason of some of its so-called advocates. I cannot condone counterfeiting in mediumship, nor do I believe that apostasy and venality should be made badges of honor for those who occupy our platforms. But, beyond all these things, I can see with the eye of the soul, and feel assured of the ultimate triumph of Spiritualism—at least, of its great essential truths. I love the name of Spiritualism, and should be loth to see it discarded, yet the victory for truth is always great and glorious even if it be won under other flags.

Fraud, apostasy, falsehood, denunciation and personal abuse cannot turn me away from Spiritualism. I can say in my soul, "These things do not move me," and go on with my work. When questioned by press, pulpit and court, I have the right to define Spiritualism for myself, as Oliver Johnson did when called as a witness in the famous Beecher-Tilton trial. "Are you a Spiritualist, Mr. Johnson?" queried the lawyer. "Yes," was the quickly spoken reply, "but I am not a fool!"

I wish there were more Oliver Johnsons. There would be much more respect accorded to Spiritualism as a movement, and fewer attempts made to "rend the veil" by the exploitation of fraud, chicanery and humbug of any kind. The money squandered in the publication of utterly worthless trash, purporting to emanate from the "spirit world," would be applied to worthy ends, and the innocent victims of unprincipled rogues would be protected both from these knaves and from themselves.

HOLDS TENACIOUSLY TO GENUINE PHENOMENA.

It seems like trespassing to attempt to present any remarks upon this subject. Despite my oft repeated affirmations that I cling tenaciously

to genuine phenomena, I am again accused of having discarded them all and repudiated mediumship. This accusation forces me to again declare that I hold to every genuine phenomenon offered in the name of Spiritualism. I want it understood that I emphasize that word: genuine. I want no simulations, no counterfeiting, no mountebankism in mine. I also accept, as scientifically proven, the declaration of Andrew Jackson Davis that there are forty-five or forty-eight forms of mediumship. I hold to every one of these, and I have no apology to make for viewing with suspicion those forms concerning which Davis is so significantly silent. I WANT PHENOMENA—PLENTY ON THEM—FRESH AS THE SPARKLING WATER FROM LIFE'S PERENNIAL SPRING—BUT I WANT THEM ALSO TO BE AS PURE AND AS WHOLESOME AS THAT WATER!

I honor and cherish mediumship; no man in our ranks has more respect for an honest medium than myself. I have never attacked a medium in my life, but I have had just a few words to say against the counterfeiters, and I expect to keep right on doing so, whenever occasion requires it. My honest critics, my sincere opponents, my fraudulent friends, please remember what I have said above, and quote me correctly hereafter.

RELIGION DEFINED AND ILLUSTRATED.

Prof. J. S. Loveland's recent articles touching this important topic are full of instruction. I do not refer to this question in any controversial spirit, because I do not know as there is any essential difference between the "Sage of Los Angeles" and myself. He seems to accept the definition given by the Apostle James as being perfectly satisfactory to him, summing up his remarks in these significant words: "Service to humanity, and a pure moral character." Can any honest man take exception to that definition of religion? I feel that Prof. Loveland has most ably set forth the fact that Spiritualism is a religion, and demonstrated it by his matchless logic and lucid reasoning. The sneers, sarcasm, and persiflage of Spiritualistic anti-religionists find nothing in the writings of J. S. Loveland to sustain or comfort them. Such things are not argument, hence are only resorted to by uninformed people, and by those who know they have no case, who adopt the lawyer's method of abusing the opposite side with the hope of confusing the jury and thereby securing a verdict.

What is religion? Matthew Arnold says: "Religion is morality touched with emotion." Francis Ellingwood Abbott says: "Religion is man's effort to perfect himself." Thomas Carlyle says: "Religion is labor." Again he declares, "Work is worship." Once more, "Blessed is he who has found his work." If Carlyle is right, then every man who honestly toils with hands or brain is a worshiper—a religious being. Even Channing Severance, Brother Hollingsworth, Brother Ambler, Brother Pomeroy, and that indefatigable worker, Mrs. Clara Watson are ENGAGED IN DAILY WORSHIP AND ARE FULL OF PURE RELIGION, if Carlyle's definition holds good.

Take F. E. Abbott's words: "Is not every thinking being trying to perfect himself? Are not the good friends I have named honestly endeavoring to add to their store of knowledge, to improve morally, spiritually and psychically in every possible way? If they are, are they not trying to perfect themselves in all of the cardinal virtues, by means of which they become daily examples to all their fellow-men? Take Matthew Arnold's definition: Can any Spiritualist object to a pure and holy morality, so touched by the spirit of unselfish love as to enable him to recognize the kinship of the race, and his responsibility to himself and to others because of his own membership therein?"

A SIGNAL LACK OF INFORMATION.

The attempt to make religion mean only the worship of a Being, anthropomorphic, or otherwise, inside or outside of the universe, betrays a signal lack of information. Spiritualism of itself IS A PURE AND HOLY THING, hence is not to be censured nor condemned for that which is heaped upon it by its so-called friends. We can say the same of religion. Prof. Loveland says it is service to humanity and the maintenance of a pure moral character. That is good enough for me, and I can combine with it the definitions quoted from Arnold, Abbott and Carlyle, and accept them all without a regret or misgiving.

But religion is a broader term than people realize. I had occasion once to trace the root meaning of the word in some of the ancient languages. Philologically I did not find an instance where it was defined as "The worship and service of a God," or of gods. Here are some of the definitions given: "To call together; to throw together; to rush together; to bind together; to bring together; union for protection and support; service to one another; combination for mutual aid," etc., etc. I rather like these definitions!

WHAT IS THE PURPOSE OF SPIRITUALISM?

Is it not to prove the brotherhood of the race, and to establish a system of unselfish service for our fellow-men? Is it not to present a clearer understanding of the principles of right and justice? Does it not aim to make men and women better through right living and right doing? Does it not rest upon the inexorable law of consequences? Why, then, should anyone attempt to do away with that which makes man unselfish, leads him to aspire for the good and true, and inspires him to nobler living and going? Please consider this definition for a few moments: "Religion is that which calls and binds men and women together, gives them morality permeated with love, helps them to perfect themselves through honest effort, inspires them to labor for mutual aid and protection, and makes them spend their lives in a round of good and noble deeds." Those who object to religion are invited to give us a substitute for the principles involved in the foregoing definition. I should add these words to it: "And bring them into harmony with the Infinite."

There has been too much objection to doing good, to right living and right doing in the past on the part of some Spiritualists, hence it is not strange that our cause is now in a state of "innocuous desuetude" in many sections of our nation. There has been too much egoism and not enough altruism in our movement. The worship of the "I" and the blind egotism of credulity and ignorance have done their noble (?) work. Man requires the all-compelling Must offered by Spiritualism, to keep his thoughts from wandering after the material and sensuous things in the world. The law of consequences is that Must, for through it man learns of life beyond the tomb and what he must meet when he enters there.

In concluding this paragraph, let me remind all who read my words that there is a wide difference between theology and religion. Theology has used religion for ignoble purposes, and has blinded many good people by declaring that religion is the worship and service of an anthropomorphic deity. It is theology only that does this, while religion tells man "to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

COMMERCIALISM COMPREHENSIVELY ILLUSTRATED.

All who read Prof. Loveland's remarks upon this subject were greatly benefited thereby. I do not know that we differ upon any vital principle involved in this important issue, yet I do not quite grasp his thought in his explanations of spiritual and business-mediumship. Laying aside all other issues involved in his most instructive article, let us confine ourselves to this special topic. Perhaps the speaker is "commercial" when he takes money for his work; perhaps the medium who demonstrates the continuity of life beyond the grave, is indulging in "commercialism" in so doing; perhaps the giving of a dollar to a starving child is "commercial," yet I hold that there is SPIRITUALITY IN THEM ALL, EVEN IF THE COMMERCIAL ELEMENT DOES OBTAIN IN EVEN THE SLIGHTEST DEGREE. I CONTEND THAT SPIRITUALITY DOES NOT ENTER INTO ANY DEMONSTRATION IN MEDIUMSHIP THAT DEALS WITH MATERIAL THINGS ALONE.

A man goes to a medium, seeking for information in regard to a gold mine, a possible invention, the state of the stock-market, tips on horse races and base ball games, probable rise in real estate values, lost cats and dogs, his runaway wife, points as to how he can overcome the virtue of some young girl, and receives that which he seeks; by means of which information he is enabled to gain his end. Will any intelligent Spiritualist presume to assert that there is anything "spiritual," "uplifting," or "religious" in any one or all of those things, or in the revelations concerning them? Are they not sensuously sordid, decidedly base, and unworthy of aspiring souls?

ELEVATING INFLUENCES ILLUSTRATED.

Another man goes to a medium, seeking for whatever manifestation of truth that may be offered him. His mind is fixed upon those things that are eternal, for his heart is softened and his soul thirsts for the waters of life. His loved ones have all passed away, and he wants both to know where they are and to receive some word from them. Suddenly the medium speaks to him in a voice not her own, and tells him things known only to himself and the dear one gone. She gives

him a peculiar but well-remembered hand-clasp; perhaps she is made to stroke his face for a moment just as baby was wont to do while on earth; perhaps she whispers the baby's last words to him, or gives him the token that proves that his wife, his mother and his child have all survived the change called death. He is made to know that they live beyond the grave and love him just as dearly as before. They comfort, cheer and instruct him, and he pays his dollar with a thankful heart for the blessing that he has received.

EXPERIENCES CONTRASTED.

Contrast this experience with the former—the so-called business (?) sitting. Which is the purer, the truer, the more uplifting? Which one is really worthy of the angels? Which one makes the world better? The former is selfishly conceived, and only selfishness results therefrom. True, money is a medium of exchange, and is, therefore, necessary in the business world, yet when it is made the be-all and the end-all of man's existence, its influence is deteriorating and ignoble. The so-called business sittings are sought for the purpose of increasing the individual's wealth, never with a spiritual purpose, nor with a thought of the good that might be done with that wealth.

I have heard men by the score declare that they had no use for Spiritualism, other than the help it gave them in money-making. Such men use mediums, get rich, belong to fashionable churches, and endow sectarian institutions when they take leave of earth, with the very money that they made out of Spiritualism! Many mediums pride themselves on being the special instrument through whom some Hanna, Platt, Morgan, or Rockefeller gets his points on politics or the stock market. Others deal wholly with mines, mining, inventions, and the like, and then braggingly declare that they and they alone are the genuine mediums of the land, and that they are pure exemplars of spirituality and religion! Ye immortal Gods, what effrontery is this!

TIPS ON A LOW ORDER OF EVENTS.

I heard a medium declare last summer that ninety-five per cent of all her readings were for business purposes only. She then added that those mediums who gave names of the departed and spiritual messages from our arisen ones were frauds, pure and simple! She declared further, that business readings were the highest types of spirituality and purely religious, because they were so convincing to the sinner! Yes, it is "spiritual" to ruin an unsuspecting business friend! Very "spiritual" to destroy the virtue of some young girl! Exceedingly "spiritual" and "religious" to give tips on cruel horse races, bull fights, football games, and other brutal sports! Combine these with those who give fake materializations, trumpet sennaces, typewriting and the like, and the reader will have those to whom I refer when using the word "Commercialism." I believe every one of them should pay an occupation tax or a license, or contribute in some way to the support of the government whose privileges they enjoy.

TAX AND LIBERTY.

Frankly, I believe that every citizen should pay a small tax for the blessings of liberty that are his under our flag. I would not exempt any minister of any denomination from that tax. I would even make a man's failure to vote on election day or at his party primaries subject to a heavy fine. But if any one is to be favored, if any exemptions are granted, I should urge that those who prove that death does not end all, that father, mother, wife and child can come to us to comfort and console us, are the ones who, first of all, should be given these favors. But my Spiritualism makes me emphasize those words of the immortal Thomas Jefferson when he said, "Equal rights for all; special privileges to none." Therefore, there should be no exemptions for any class under our government, and all clergymen should be dealt with as are the members of all other professions.

To me, spiritual and religious mediums are those who give psychic instruction, comfort, consolation; messages from our departed loved ones, spiritual advice, soul-culture, words of love and tenderness, etc. Outside of these, I can find no better label than the term "Commercialism" for the pretended business readings and unmentionable bogus physical manifestations. The former are of the heavenly, and are uplifting in their influence. The latter are Diakka, and retard the spiritual progress of all who seek them.

THEISM—DEIST.

Private letters and personal interviews are questioning me with regard to my use of the term "Theism," and what I mean thereby. I believe I can make my meaning clearer by contrasting it with "Deism." A Deist is a person who believes in God, but denies revelation, hence does not believe in an individual immortality for man. A Theist is a person who believes in God, in revelation, and in a future life for man as an entity. Benjamin Franklin, Thomas Jefferson, and John Adams were Deists. Abraham Lincoln, Edward Everett, and Charles Sumner were Theists. Theism is the direct opponent of Atheism. The former affirms the immanence of life in this universe of ours, while the latter rules life out altogether.

To me, Theism means the Universal Principle of Life that fills the entire universe, in which are involved the potencies and possibilities of wisdom, love and volition that are evolved into finite expression in the forms with which all sentient beings are familiar. "A personal Deity?" Nay, not an anthropomorphic God, but an Infinite Principle, eternal, invisible, all-potent, manifest in all of the wondrous works in Nature's splendid laboratory.

Emerson calls this Power the "Over-Soul"; Prof. Lockwood says, "Supreme Principles of Nature"; the Brahmin says "Brahm"; the Mohammedan says "Allah"; the Christian says "God"; the N. S. A. says "Infinite Intelligence," and other persons and cults give different names to this self-same Principle. Theism is an all-inclusive term, involving the idea of Infinite Intelligence, and recognizing revelation as a demonstrated fact respecting man's survival of death and the grave. It personifies nothing, but accepts everything that is true, from whatever source it may come.

Yours for Spiritualism,

HARRISON D. BARRETT.

IMPORTANT GATHERING.

National Woman Suffrage Convention in Baltimore.

The thirty-eighth annual convention of the National American Woman Suffrage Association will be held in Lyric Theatre, Baltimore, February 7 to 13 inclusive.

A fine array of talent has been secured to address the different meetings, consisting of prominent men and women who have become famous for their devotion and labor along various lines of human activity.

Mrs. Maud Ballington Booth, who is known the world over for her magnificent work among the convicts in the "prisons of America," will give the Sunday sermon on February 11, at 3 o'clock in Lyric Theatre.

Governor Walden of Maryland, will deliver the address of welcome on the first evening, also the Mayor of Baltimore and the Collector of the Port.

One evening will be devoted to prominent college women who appreciate to what extent they are indebted to the pioneers of the woman suffrage cause for the positions they now hold. President Remsen of Johns Hopkins University will preside.

Another evening will be devoted to "Municipal Government" when men prominent along the lines of municipal reforms will be heard.

There will be one evening with "Women in History." Florence Kelley will conduct a conference on Industrial Problems. Mrs. Carrie Chapman Catt, president of the International Woman Suffrage Association, will be present and report for her association. Rev. Anna H. Shaw will conduct a question box.

From Baltimore the delegates will go to Washington where a celebration will be held in observance of Susan B. Anthony's 86th birthday, on February 15, in the Church of Our Father. A fine program will be arranged.

A ten days' stop over in Washington has been secured for those whose route takes them through that city. To those who do not pass through Washington a special rate from Baltimore will be given, which will enable them to attend the congressional hearings, which will be held in the morning of the 15th and the celebration in the evening.

I thank whatever gods may be for my unconquerable soul.—W. C. Henley.

Death of George Jacob Holyoake.

Announcement of the death of the veteran thinker and writer, George Jacob Holyoake, appeared in Tuesday's dispatches. Holyoake has been before the public more, or less prominently, during the last sixty years. He was the founder of that system of thought which is known under the name of secularism, formulated as a kind of counterpoise to ecclesiasticism and excessive other-worldliness.

In his earlier life his vigorous opposition to the taxation of the people for ecclesiastical purposes, aroused a bitter opposition, especially among the clergy, and for some of his utterances he was arrested, convicted of blasphemy and sentenced to jail for one year. While he was in prison he wrote "The Last Trial by Jury for Atheism in England," which had the effect to awaken a sentiment far and wide of sympathy and respect for the wronged man.

Later Mr. Holyoake became deeply interested in the subject of co-operative industry and became the founder of the Rochdale co-operative associations. Years ago he wrote a work on the co-operative movement which has since been an authority relating to that subject.

He was the author of a score or more of works on a great variety of subjects, his last work, recently published, being "Bygone Worth Remembering," in which he gave an account of a very large number of persons with whom he had been acquainted and a multitude of interesting events and incidents with which he had been intimately connected. He was acquainted intimately with Mazzini, Disraeli, Garibaldi, John Stuart Mill, the Brights, Gladstone, Herbert Spencer, Harriet Martineau, and a host of other celebrities of his day.

Years ago Holyoake espoused the cause of the working classes, was intimately associated with their leaders, and a writer in defense of measures for their betterment.

He died in his eighty-fifth year. His faculties were preserved to the last. He left to mankind a legacy of which his surviving daughter and his many friends may justly be proud. No man in England, in the last half century has commanded greater respect for his unswerving honesty, and his conscientious devotion to the cause of liberty and reform. The writer of this article knew him well and never knew a truer or worthier man.

B. F. UNDERWOOD.

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Her dedicatory lines are sufficient to show the spirit of the book as well as the author. It reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is a soul-stirring and interesting thought. Price, cloth, \$1.50. For sale at this office.

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By Prof. Ernest Haeckel, Of the University of Jena.
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This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical textbook especially adapted to the comprehension of children, as well as of those persons whom it is wisest and most profitable to instruct in the highest and most appropriate manner. It is a book of great value, and one which should be in every home. The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more valuable than any other of the kind. It is a book for use in children's libraries. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated. Price \$1.50.

General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served 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 inadequate to publish everything that comes to hand, however much we might desire to do so. That must count for the non-appearance of YOUR article.

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

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

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

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

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

Mrs. Annie C. Jones writes from Rochester, N. Y.: "I think *The Progressive Thinker* grows better with every succeeding number, and I know I am growing better intellectually and spiritually from its pages. I attend to the meetings in the Unique Building on William street. I have known her for the last six years and I believe her to be not only a good medium, but honest, and an open foe to fraud and immorality."

We deeply regret to learn that Will C. Hodge is very ill at 532 24th street, a private sanitarium of Oakland, Cal. He will answer all correspondence soon as possible.

Ferd Suhrer writes: "Obsession was taken as the subject by Mrs. Howe, a visiting medium, at the afternoon services of the Rising Sun Mission, 378 So. Western avenue, Sunday, Jan. 21. Dr. O. E. Miller was our lecturer for the evening. As announced in our bulletin, his subject was Obsession. Mr. Miller will speak for us again Sunday evening, Feb. 18. Diet, and I attended to the Character Guiding will be the subject. Bro. Chas. Thompson's guides gave some honest demonstrations of the life after the so-called death. Sunday, Feb. 4, will be Mediums' Night and will be given up to short talks and spirit messages."

Dr. U. Smith writes: "Your paper of January 20 is received. It is a splendid number. You ought to send out millions of copies. Col. Ingersoll's address is priceless."

Mrs. Susie R. Thompson has returned to the city, and will hold her Spiritualistic meeting every Wednesday evening at 8 o'clock at 769 Van Buren street. All cordially invited to attend.

Gustave Williams writes: "The North Star Spiritual Union, Sunday, Jan. 21, had the pleasure of greeting a fairly large audience in its hall, 1546 Milwaukee avenue. Sister Lettzer, being absent on account of illness, will be with us again next Sunday evening. Brother Temple was the lecturer for the evening. The subject, 'What Is Prayer,' was well handled. He is also a well-known test medium and gave a large number of spirit messages which were recognized."

Charles Brock writes: "Thanks to you for such a paper. It has helped me progress. It is full of advance thought and ideas from the very best men and women."

Dr. P. S. George writes from Stronburg, Neb.: "While recently in Denver I had the pleasure of meeting a most excellent medium, Mrs. Alice Gehring Patterson, who is doing a good work as a trumpet medium. Denver has lately passed an ordinance taxing mediums \$100 per annum, which is an outrage. Sister Patterson has refused to pay, and says if arrested she will fight. Let us join with her and help her resist the payment of the license. I know she will win if it comes to a legal battle. Sister Patterson's address is 1434 So. 15th street, Denver, Colo."

Escanaba, Mich.—After having a premonition that he was to be the victim of a serious accident, Arthur Stoy, 22, was caught beneath a rolling log at the I. Stephenson Co.'s plant at 4 o'clock this morning and instantly killed. Stoy was to have married Miss Mildred Johnson next month, and when he left her last night to go to work he said that he felt that something was about to occur that would interfere with their plans. The girl pleaded with him to remain home, but he refused.—*Courier-Herald*.

Mrs. N. G. Smith writes: "Your paper is my bible, and I feel I could not get along without it. I know it has brought comfort to others as well as myself, for I give the papers away to church people and many have told me they were surprised as good as the paper one year and read what they get to their children and they will all be benefited by it."

Geo. A. Kiehl writes from Lancaster, Pa.: "Many thankful souls unite with me in the wish to let your readers know what an influence has been done for the cause of Spiritualism in this orthodox community. Not until four years ago was any information given in a public manner here. The angels reserved this honor to the missionaries of the N. S. A. Mr. and Mrs. E. W. Sprague. They gave several public lectures and tests here, and organized a small so-

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

When writing for this paper use a pen or typewriter.

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

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

city. After a glorious reunion they have just left us. They were greatly pleased with the progress made. Home circles are being formed and mediums developed. Another society has lately been formed here, which is also doing a good work, and which we welcome heartily into the field of Spiritualism. We have a small library of good, selected Spiritualistic books. Three long years ago a committee was appointed by the N. S. A. to draw up a course of readings and general instructions for just such small, weak societies as ours. I trust that this committee is not dead yet. Our fifth annual election of officers for the First Spiritual Society of Lancaster was held recently. We elected as president, George A. Kiehl; vice-president, John K. Hartman; secretary and treasurer, J. L. Brunner; trustees, J. B. [Reardon], D. B. Lefever, Herman Hoch and Allice Rife; librarian, Allice M. Rife.

J. A. and Wm. H. Cunningham write: "We have just completed one of the best four-room cottages on the ground of the Chesterfield camp, and expect to make it our future home. Last evening under the auspices of Mrs. Anna Thronsen as medium, we held our first seance in the cottage and dedicated one of the rooms to our ardent spirit friends, and it will be used for no other purpose. The seance room is named the Home of the Angels. Too much praise cannot be accorded Mrs. Thronsen and her efficient controls."

Mrs. Martha Woolsey writes from Indianapolis, Ind.: "I have often thought I would write you of our work here in Indianapolis; of our many earnest and faithful workers for our beautiful religion; of our little lady in the Ladies Aid, and of our struggle; how many have been added and assisted us in many ways, both socially and financially, that we might be able to spread the good tidings of joy that we live after the so-called death, and can return. Last night our dear good pastor, Mrs. Anna Thronsen, has been called to spread the good tidings to a Muncie audience, and we were favored by having with us Mrs. Josephine Ropp Amos, who in her own inimitable way gave comfort and cheer to many seekers after the truth. It was through her that my husband was convinced that our loved ones return."

A weird tale comes from the vicinity of Swede Mill, near Carbon. There is a "rest" house for weary travelers to live in the house for any length of time. The ghost disappeared, only to reappear lately during the holidays, when he made himself especially busy. The mysterious actions of the past few days have aroused certain people to an unusual degree of excitement and there is a movement on foot to organize a posse, consisting of men and women, to go to the house and investigate the ghostly phenomena.—*Greensburg (Pa.) Tribune*.

Lawrenceburg, Ind.—The body of Mrs. Nettie Martin Holmes, aged thirty-nine, was brought here from her late home in Witt, Ill., and interred in the family burying ground in Manchester Township. Mrs. Holmes was accidentally shot by her son while he was attempting to hold a loaded shell that had become lodged from his gun. It is authentically stated by relatives that she foretold her death, having been warned in dreams on three successive nights, which she related to them. On the first two nights dead relatives appeared to her while she slept, and on the last night a black-robed figure of death stood by her bedside holding a taper. While it beckoned the taper suddenly went out. She interpreted the visions as meaning that death was near.—*Chicago American*.

Ruth Eastman, Secretary, writes from Manelona, Mich.: "Forest Home Camp Association is now seeking talent for 1906 camp, which will open July 29, with Georgia Gladys Cooley as speaker and message bearer for the day, who will continue over the following week, giving two lectures followed by messages, and again occupying the platform, Aug. 5. The committee congratulates itself in being able to secure the services of this talented speaker and message bearer, who has rendered like service to our friends in the length and breadth of our land. Ample arrangements will be made to entertain those wishing to avail themselves of this opportunity. Full particulars will be published later on. The main object in writing this note is to secure speakers and message bearers for August 12, with Georgia Gladys Cooley as speaker and message bearer for the day, and on August 19, with some preceding week days. The secretary would like to correspond with a view to engagement with speakers and message bearers who wish to render their services at time mentioned."

Mrs. India Hill, the lecturer, writes: "Perhaps a voice out of this wilderness may state some of our friends in the field of spiritual progress. We desire to send greetings to the many friends and co-workers in the grand cause of Spiritualism. I feel greatly encouraged with the progress our cause is making. We feel to hope for greater results from the abundant seed that has been sown and is still being sown by our guardian angels, and we truly hope we may all become so closely in touch with their loving presence that we can do no wrong, while they desire our purest and best. I have been answering calls for lectures and funerals quite frequently, and holding some meetings at home. I will answer calls for lectures and funerals in this state and Indiana. I am as ever, for pure mediumship and spiritual Spiritualism. Address me at Decatur, Ill."

Mrs. A. Birdsell writes from Jackson, Mich.: "Dr. P. T. Johnson, the veteran Spiritualist of Battle Creek, has been with the First Progressive Spiritual Society for the past three Sundays. I am not a disbeliever, he is past 80 years, and has been in the Spiritualistic field for more than fifty years. His lectures are a mixture of white wash or embellishment, and I want to say that the good sound philosophy and logic as expounded by his controls holds his listeners spellbound. The very countenance of the old gentleman when under control seems to shed an inspirational light that penetrates and shines in one's being to the very depths."

Mrs. Laura Jones writes from Elgin, Ill.: "I wish to inform the many readers of your grand paper of the excellent and happy meeting we had at the home of Mrs. D. Wheedon, Elgin. The occasion was a reception and surprise given by the Spiritualist society to our old-time mediums and friends. The occasion, it being the 50th anniversary and golden wedding, also their 50th year of mediumship. Beginning with a spiritual seance, Sisters West and Rasmussen gave beautiful spirit talks, after which our dear sister, Miss Tillie May, the gifted medium, under control, gave loving messages. The occasion was a most successful one. After the ceremony the guests repaired to the large dining-room to partake of all the good things only Spiritualists can give. Then came the presentation of gifts with American flags and gold coin, and other presents too numerous to mention."

Miss Melvinia Bush writes from Detroit, Mich.: "I would like Art Magic, by Emma Hardinge Britten. I read it about twenty-five years ago, and have often wished I could read it again. You have given me the opportunity to possess the book, which pleases me very much."

Beaumont, Texas, Jan. 16.—Mrs. Carrie N. Hinsdale of Fort Worth, president of the Texas Association of Spiritualists, has arrived in the city and will be here for some time endeavoring to reorganize the local lodge of Spiritualists and to inspire interest in a project for holding a grand rally in the city of Beaumont, Texas, next summer. Mrs. Hinsdale will deliver a lecture in the interest of Spiritualism to-morrow evening at the Temperance Hall, to which the public is cordially invited to attend.—*Galveston Post*.

Mrs. Fox writes from Missoula, Mont.: "I think Montana has suffered more through fake mediums than any other state on earth. We have many who are new in the line, and the mediums think they are the ones to graft, and they do get the worst of it. A reading costs from \$2 to \$25. I know one poor woman who thinks everyone is honest, and who pays \$15 for a reading and not one thing true given. Then the next fake came along reading in the same old story. Here is a field for some missionary work. The people are hungry for the truth. The mediums that pass through here advertise largely. We had one here who was lately released from jail. She knew that Montana was the place where people could be worked. So you see we need some good ones to come to this field who will do good work."

Mrs. George Williams writes from Cleveland, Ohio: "The Rev. Dell Herick for the past two weeks has been engaged at the Fullerton street Spiritualist Temple, Cleveland, Ohio, under the auspices of the Ladies' Temple Fund Society. His work is always productive of good, and the ladies are always glad to have him with them. When the Temple was first dedicated, he threw himself into the work, with an ardor and enthusiasm that had a noticeable effect in placing the affairs of the Temple upon a firm foundation. He will be followed by Mr. W. J. Colville, who will be in the city for the winter. The supper given at the Temple this week was a very enjoyable affair, was largely attended. Brother C. Solinger as chef converted the excellent bivalves into many toothsome and delectable courses."

T. W. Wisner writes: "I was born in Livingston county, N. Y., Nov. 7, 1826. I was a natural born mechanic, and was that I was desirous to learn the 'whyness' of things. Mechanics as a class are practical men. They know that if rotten timber is put into a building, repentance and prayer never will give it strength; it will only show the weakness in their head and rottenness in their heart. There is much more to be said, but I will not write more than is waiting for me in the machine shop where I work, more or less every day. Friends often say to me, 'Well, Wisner, you hold up wonderfully.' I tell them there is a cause for all things. I never use whisky or tobacco, and never had the small pox or relapsing."

The Rev. Pleasant, Iowa, were delighted with the grand work done in their city last week by Georgia Gladys Cooley. The week previous she visited Leroy, Ill., and this week has again called from this state, and will be in Geneva, Tuesday evening, Jan. 30; Rockford, Wednesday evening, Jan. 31, and will be in the city of Geneva, Friday, February 1 and 2. Her outside calls do not interfere with her Sunday meetings which are held regularly at Grand Boulevard Hall, corner Grand Boulevard and 47th street, this city.

Jas. C. Underhill writes: "That was a brilliant inspiration that suggested the idea of republishing in *The Progressive Thinker*. A Little Pilgrim in the Universe. It is a beautiful poem, full of genuine spirituality, showing in its composition the emanation of a beautiful mind in blended cooperation with pure and sweet spirit dwellers in the world unseen. It cannot fail to leave a good impression on the minds of its readers. Subscribers to *The Progressive Thinker* are to be congratulated that they have an opportunity to read it."

There will be a social at Mrs. Hill's, 705 West Madison street, on the evening of Feb. 3, for the benefit of the Golden Rule Society.

Mrs. Nettie Sweet McManamon of Shafter, Mich., wishes engagements for February and March to lecture in Michigan.

Dr. Beverly writes: "The meetings at Arlington Hall, 31st street and Indiana avenue, continue to draw. Our kind medium supply every visitor with a message. Dr. Beverly is delivering a course of lectures on the New Age which this spiritual movement is ushering in, and is showing the people how to realize the many benefits of this new kingdom. The demonstrations are really wonderful. We have new attractions at every meeting."

Harry J. Moore is meeting with excellent success in Seattle, Wash.

Maggie Henry writes: "On Sunday, at Spiritual Mission Chapel (Old 77) in the evening our speaker, as usual, took his subject from the audience and at the close of the lecture several mediums gave messages. All are welcome, and intellectual treat at all our meetings."

J. M. White writes: "Having completed my labors in Topeka, I am now en route to Galveston, Texas, and am prepared to stop at inland towns and school houses wherever a lecture or test seance is wanted. On going into a strange place to work I wish to hold no conversation with investigators until I am in the seance room. It can be done to make the work absolute-

ly test in all ways is my rule. Engage agents wanted in Indian Territory and Missouri. After Feb. 4, letters will reach me at Walker, Mo. Jasper, Carthage, Webb City and Joplin. Families desiring help in some developing circles are requested to write me at these points."

Miss Mary E. Aron is now located at Arapahoe, Neb., and is holding Spiritual meetings with success. With her many Chicago friends will be glad to hear the good news.

Mrs. Carrie M. Hinsdale, president of the Texas State Spiritualist Association, writes from Beaumont, Texas: "I found 'Confusion' worse confounded among Spiritualists in Beaumont, but there are many here who are earnest, and who are doing a good work. I will unite and work together for the good they can do. Their fellowman by scattering abroad the truths of Spiritualism. There are also many, who having learned something of this truth, will join hands with those who know, and all work together for the brotherhood of man."

Thos. K. Sizer writes from Decatur, Ill.: "In the article I wrote that was in last issue, 27th ult., I am made to say 'Mrs. Bell,' where it should be 'Mrs. Bell,' and 'Mrs. Bell's' adopted daughter. The word 'adopted' was not in the copy. If she was to be adopted I should like the privilege and pleasure of adopting her myself."

Secretary writes: "The next public meeting of the Chicago Spiritualist League will be held in the Blue Room, Handel Hall, 40 Randolph street, Wednesday, Feb. 7, at 8 p. m. sharp. Rev. John H. Green, an able representative of modern thought, will lecture on 'Spiritual Dynamics.' Well known message bearers will contribute to the exercises. Prof. Tolman's quartette, he has assured us, will render some of its best selections for this occasion. Pivotal remarks from anyone at the close of the lecture, for a limited time will be in order. A cordial invitation is extended to the public to attend our regular monthly meetings. Dr. Burgess, president; Dr. J. H. Randall, secretary."

BECOMING MORE CRITICAL.

Spiritualists Everywhere Are Beginning to Examine Spiritual Phenomena With the Same Critical Mind That They Bring to Bear When They Examine Any Manifestation of Nature.

To the Editor:—I have watched with much interest your war on frauds, as related from time to time in *The Progressive Thinker*. If Spiritualists will not aid and sustain you in laboring to extinguish the fake and vile imposture of the so-called Spiritualists, the Christian frauds we all condemn? A system of religion built on falsehood may flourish for a time, but it has no enduring base. All truth is safe, and nothing else is safe. Sald the learned Judge J. W. Edwards, one of the first and ablest defenders of Spiritualism: "I know full well that Truth is ever born with many a bitter pang, and most to those who give it birth."

You, Sir, in defending the truth, at the same time exposing fraud and imposture must expect to suffer from the fangs of the vipers you would destroy. During the summer of 1868-9 I sojourned in Philadelphia, and it was my pleasure to attend the Sunday services of Spiritualists. It was announced at one of these assemblies that a distinguished materializing medium, whose name escapes me as I write, would give a seance that evening, admission \$1; that those who desired to see their dear ones who had gone to the great beyond should be more numerous than the angels. I was not to be deceived. The seance was a failure. The lights were turned down, but I judged there were full 300 in attendance.

Due time the "operator" put in his appearance. The lights, at his direction, were turned still lower, followed by singing. Then the dear self-styled medium conjured with the spirits, and seemed very anxious to have them put in an appearance; but they disregarded his importunities. Cheese-cloth and other similar auxiliaries had not yet come into vogue.

The patience of the audience seemed exhausted when the operator announced, "The conditions are not favorable for the spirits to appear to-night. There are too many doubters present to make a seance a success. On another occasion there shall be more success." After paying his hall rent he had raked in a handsome amount to compensate him for his antics. It was amusing to hear him expressing the hope the brothers and sisters would not be discouraged, but come again when he was sure the spirits would appear. I dare not write there is no genuine materializations, but I do not hesitate to say, if there was no other proof of spirit return I should at times feel like questioning whether the whole system is not a fraud; whereas now I am sure, with the evidence in my possession, that he is no more earnest believer than myself. In fact, it amounts to knowledge.

G. W. BROWN, M. D.
Rockford, Ill.

ANNUAL CONVENTION
Of the State Progressive Spiritualists' Association of Missouri.

Wednesday and Thursday, February 21 and 22, 1906, the annual convention of the State Progressive Spiritualists' Association of Missouri will be held in St. Louis, at the Temple, 3015 Pine street.

Business matters pertaining to changes in the constitution and by-laws, ways and means to keep the cause of Spiritualism free from matters not Spiritualistic and other matters of the coming year will take up the time of the mornings and first afternoon. It is expected that the afternoon of Feb. 22 and evenings of 21 and 22 will be devoted to lectures, speeches and messages. Every means possible are being used to give the co-operation of the many Spiritualists located in various parts of the state to send along their quota of delegates, but speakers and message bearers, for it is the desire to make this coming convention the banner one in the old "Show Me" state.

OLIN D. WHITTIER, Sec'y.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. Price, by mail, \$1.

OPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, February 4, 1906: "The Lyceum—A Privilege."

Item of Thought:
Every task in life a privilege.
When Truth has blessed the mind;
Duties vanish and we gladly
Go cheer and help mankind.

The Lyceum with love and knowledge,
Leads all to this grand field;
Where each moves with sacred privilege,
For good that it may yield.

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

PASSED TO SPIRIT LIFE.

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

Mrs. Hannah Wilcox Cheney passed to the higher life, from the residence of her son, at Courtland, Ill., Jan. 9, 1906. Mrs. Cheney was born in Scipio, Cayuga county, N. Y., in 1807, having almost reached the century mark. She was a devout Spiritualist for a great many years. Her end was peaceful, and in the full realization of all her faculties she welcomed the messenger as it came to her, for she knew it would bring her peace and comfort.

GEORGIA GLADYS COOLEY.

Thos. Morgan passed to spirit life, from his home at Gilberton, Oct. 12, aged 80 years. He was true in his devotion to the cause of Spiritualism, and a faithful reader of *The Progressive Thinker*. His companion still survives him, aged 71 years.

MRS. MARTHA TREGDA.

Passed to the higher life, Jan. 14, 1906, at his residence, 2007 Douglas avenue, Ogden, Utah, Wm. W. Foster, aged 71 years. He was an avowed Spiritualist and a good medium. Many and beautiful were the floral offerings from his many friends.

MRS. E. FOSTER.

Ogden Utah.

Florence A. Simpkins, adopted daughter of Mr. and Mrs. William Simpkins, was born at Columbus, Ohio, July 20, 1891, and passed to spirit life, from her late home in Bloomington, Ill., Jan. 3, 1906. The mother of Florence was a sister to Mr. Simpkins, and at her death he adopted her little four-year-old daughter as his own child. Her beautiful and loving nature intertwined itself into their lives until they knew no different love than that of father and mother for their own. The interment took place at their old home in Ohio. The writer officiated at the funeral in Bloomington.

MRS. INDIA HILL.

WAS IT OBSESSING SPIRITS?

Or Principles of Molecular Induction as Expressive of Mental Processes?

Being seriously in doubt as to the possibility of a claim made by Prof. Wm. M. Lockwood regarding obsession, I desire to state a case and ask for enlightenment.

When in Boston I interviewed a patient of the obsession specialist, G. Lester Lane, D. M. D., of 872 Huntington avenue, Boston, Mass., and here is the testimony, as stated to me, the name of patient only not to be used.

The vocal organs of this patient had been used for ten years to speak independently through, by four different persons, one being a voice and language, while perfectly conscious, and when least expected, and antagonistic to the thoughts.

The voices were as audible as any well developed voice, entirely different from that of the patient's. The thoughts expressed by them had the organs of hearing, and all other faculties, as well as the patient's, as in listening, and pages would be read through the organs of sight when permitted by the patient. These creatures seemed to be EVER PRESENT and ready to express themselves, often dictatorially.

This patient was ever conscious of these personalities as distinct from herself, could carry on a conversation with them as with any other persons, but could not force them to depart or cease their annoying.

Brother Lockwood in *The Progressive Thinker*, January 13, states in a way: "That obsession is due to the irregular physiological structures with their consequent unhythmic functioning and mental expressions." The patient interviewed was not an Indian, and could not speak that dialect. How came that language to be spoken? What is there in irregular physiological structures with their consequent unhythmic functioning and mental expressions that go to PRODUCE A KNOWN LANGUAGE INDEPENDENTLY?

Is it not logical, my brother, to conclude that if irregular functioning of our organs can produce all the mental and physical phenomena produced by obsessing spirits, then those irregularities can produce all mental and physical phenomena accredited to good and truthful spirits, as both operate by the same spirit laws, and can produce much of the same results except in the quality of good or evil, blessing or injury; both produce the trance state, rapping, moving of material objects, writing and so on, and if all these phenomena are but the irregularities of our being, then all spirit communication is a mistake, and Brother Lockwood has relegated Spiritualism out of existence and introduced some thing more wonderful than spirit obsession.

To establish Brother Lockwood's theory he must prove that our ideas, will and reason take on human spirit form, move, speak and exercise other faculties and all independent of the physical and mental organism of living persons. The testimony of the intelligent thousands, both spirits and mortals, has been that as the evil or good pass from the material body they are not improved by the change, and as good or evil spirits, can and do manifest on the earth plane.

We patiently await this molecular modern miracle that is threatening our beloved spiritual truths, but not with fear and trembling.

J. BARTON STEWART.

"The Light of Egypt" Volumes 1 and 2.—An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. 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 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 512, Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in the hall of the German Ashland avenue and W. 15th street.

The Light of Truth Church will hold services in Hopkins Hall 628 W. 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace H. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East 3rd street, corner Burlington, 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 43rd street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-283 East 43rd street. Conducted by Mrs. Ida Cleveland.

The 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 afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. 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 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Roby street and Milwaukee avenue, every Sunday evening at 8 o'clock. The hall can be reached by Milwaukee avenue, North avenue and Roby street cars, and the Logan Square and Humboldt Park Metropolitan elevated cars. Mrs. M. Schumacher, pastor, assisted by Dr. L. C. Koehler and others.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock, in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everyone welcome.

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabasha avenue, near Roby street and North avenue. Sunday-school 10:30 a. m.; lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor. Every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 56th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The hall rent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 56th street. Entrance to hall, 319 E. 56th street.

The Spiritual Association of Sixty-ninth street and Wentworth avenue, meets every Sunday at 3 and 8 p. m., 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 afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome.

Spiritual Mission Chapel (Old 77) East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and spiritual messages given by psychic and message bearers in attendance.

Prof. F. M. Stoller, conductor. Church of the Soul Communion meets every Sunday at 3 and 8 p. m., in Lincoln Park Lodge Hall, 869 N. Clark street, opposite main entrance to Lincoln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers cordially invited. Residence 6116 N. Wells street.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Esser, 82 Willow street; president, W. Haasman

Etchings From Pioneer Peebles

The World's Missionary-at-Large.

San Diego—The Holidays—The Seventh-day Adventists—Rev. Bane's Demons—Obsessed Christians—The Call of Dr. H. A. Cross—Hudson Tuttle as an Exorcist—Spiritualism Passing from a Movement Militant to a Movement Triumphant.

What a magnificent country is South America! What a contrast does it make! Think of it! Blinding snows and blizzards in America's northlands, and rippling oranges and strawberries and summer roses here in San Diego. The week of the holidays was warm, bright and sunny; people sitting in the parks under the palms; men in their shirt sleeves at work; bare-footed boys parading the streets; the lemon groves, fields and uplands back of the city, green and gleaming like a floor of gold to the east of us, yet in sight, are mountains crowned in snows.

It is no exaggeration to say that the festivities of Christmas time in this city of churches, schools, and theaters, and some truly religious and sublimely organizations, were at their best. The Spiritualists and the children of Spiritualists had a most delightful time, all enjoying the Christmas tree and the music, the declamations, etc. Col. Dryden, one of the ablest workers in Spiritualism, wisely said in his address "all days should be Christmas days."

Not in the lecture field because of my lengthened years; nevertheless, the good people of this city insisting, I have spoken in the Temple each Sunday evening, and have also attended the Lyceum in the morning, and taken part in the management of President Bunn are exceedingly interesting and instructive. In all such meetings, some, unconscious of the passing time, are apt to exercise their "gift of continuance." And when spirits entrance, or come into earth atmosphere to be seen by the eyes of the conference. If they talk beyond the allotted time, they should be "called down" just as promptly as any mortal.

The Seventh-Day Adventists. Evangelist Simpson, the Adventist Evangelist, who has been misrepresenting Spiritualism, and sounding the Rev. Bane's trumpet in San Diego, warning men of the speedy coming of the Lord Jesus and the end of the world, has folded his tent and departed. The leaders of his revival, seventy-five have commenced keeping Saturday as the Sabbath day, and a number are to be baptized next Saturday. Water baptism by immersion is all right, and its frequent applications in a dry, dusty country is decidedly commendable.

By the way, the associated press found out that there has been another division among these self-voteds. This time it is largely between their aged visionary, Eldress E. G. White, and Dr. Kellogg. The present internal feud is considered very serious. For years, Eldress White has been telling these Seventh-day Adventists of Battle Creek, their headquarters, that "there has been sharp dealings among them, which displeased God." "The Lord has shown me," she writes, "that for every dollar accumulated by unjust means, there was ten times as much lost." She continued, "Unjustified commercial business has been carried on. Many are making no pretensions to religion have thought the same. And because these people did not follow the directions of the Lord, he came near," she states, "and swept away all their printing plant (by fire). This is one of Jehovah's old tricks, corresponding to those of those recorded in the Old Testament."

Dr. H. A. Cross's Inquiry. It is wise and well for the readers of The Progressive Thinker to call on its writers for explanations of the various things that have been said. Dr. Cross, for an explanation of my statement that "some of the leading exponents of Spiritualism advocated the doctrine that all human beings do not, or will not consciously exist hereafter." I reaffirm my statement, and promise to prove it, when getting down to the doing of writing frequently for the Spiritualist press, for he has the happy gift of having thoughts—well digested thoughts—and when he has written them out in a clear, concise style, he has the wisdom to stop. Such writers are rare.

The Rev. Bane and His Demons. Similar occurrences to those narrated by the Rev. Bane and mentioned by Hudson Tuttle in The Progressive Thinker of December 23, have occurred in all ages, though under different names. As several occurrences have been so clearly and concisely authenticated that none but the ill-informed and those unacquainted with history even pretend to deny them. In this Thinker of December 23, Hudson Tuttle very gracefully gave us this paragraph: "Rev. Bane has not read some of the published books, supposed to be endorsed by Spiritualists, or he would have found himself discomfited. What a refreshing book 'Demonism of the Ages' (by Dr. Peebles) would be to him. Exactly! What a refreshing and thoroughly instructive book the 'Demonism of the Ages' would have been to Hudson Tuttle, if it had been published and carefully read by him before his own personal and even terrible obsessions, that almost discomfited any recorded in my book obscure to me. To wit: on page 203, 'Arcana of Spiritualism.' Mr. Tuttle, under the bold heading of 'Suicidal Obsession,' gives us his own personal experience. Though abbreviating, I give the points with extreme exactness. 'Hudson Tuttle was sitting in a circle at the residence of Dr. Underhill, in an 'almost unconscious state, recognizing the presence of several Indian spirits.' 'Suddenly I was seized with a desire,' he says, 'to rush away and throw myself into the river, the Cayahoga, but "some one caught hold of me and aroused me out of the impressionable state I was in, and so I gained control of myself." (Mark the phrase—control myself.) "Had the state been more profound the end might have been different." "The desire (to commit suicide) remained with me all the evening."

as continuous as it is immutable, and truth is absolutely imperishable. All the good of the old time remains; principles may change their garments, but they never die, and so of human beings—there are no dead.

Spiritualism Triumphant. None of us are absolutely perfect. Few have reached the sublime attitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose palm is love, and whose holiest prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches far into the golden distance. That there are extravagances, frauds, wild theories, and moral excrecences sheltering themselves under the widespread wing of Spiritualism, is freely admitted. This is common in all movements involving the activities of the emotional nature. Let the sinless stone the erring, "Jesus," says the record, "came into the world not to condemn, but to save the world." Because the millennium has not dawned during this phenomenal cycle of the fifty years of modern Spiritualism; because the temple of its inner glories is as yet only seen in vision; because our fondest hopes are not realized nor our lofty ideas attained, shall we go back to the beggarly elements of the world, and seek spiritual nourishment from chewing old sectarian husks?

Only in weakness and blindness does human nature seek to return to the flesh-pots of the past. If Spiritualists are not free, generous, tolerant, and prosperous; if they are not above the level of the average, and are not in a reform effort and general culture; if they are not the ready recipients of the freshest fruits of science and philosophy; if they are not full-grown men and women, the fault is not in Spiritualism, but in themselves.

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Extraordinary Statement.

"We want to get as far away from Spiritualism and Spiritualists as possible." "Spiritualism is no longer respectable." "We want nothing more to do with it."—Statement made by C. W. Stewart under oath.

W. A. Willing is a prominent Spiritualist and lawyer residing at North-West, Iowa. In a calm, dispassionate, logical manner he describes the manifestations purporting to be of spirit origin, coming through Mrs. Folsom at Des Moines, Iowa. As is well known, The Progressive Thinker has been particularly kind and forbearing to this medium (for she is such to a certain extent), publishing repeatedly and prominently the most fulsome notices of her work, extolling her to the skies, and not even mentioning as a matter of news (which it should have done) that a committee of the N. S. A. composed of three members, Dr. G. M. Warner, T. Grimshaw and E. A. Schram, all men of undoubted honesty, had, after examining many witnesses, DECIDED THAT CERTAIN MANIFESTATIONS GIVEN BY HER WERE OF EARTHLY ORIGIN, AND IN NO SENSE SPIRITUAL.

The present state association of Missouri is in hearty accord with the decision of the N. S. A. officials, and so is W. F. Peck, a resident of St. Louis and president of Clinton camp, and a man of sterling honesty and integrity. And we might have let the Stewart-Folsom matter drift along indefinitely, unmentioned, had not the former, the husband of Mrs. Folsom, made an open statement of his position, included in the following:

St. Louis, Mo., Dec. 9, 1905. We, the undersigned, testify that C. W. Stewart, on the 5th day of December, 1905, in our presence, AND UNDER OATH, did make the following declarations:

"WE WANT TO GET AS FAR AWAY FROM SPIRITUALISM AND SPIRITUALISTS AS POSSIBLE." "SPIRITUALISM IS NO LONGER RESPECTABLE."

"WE WANT NOTHING MORE TO DO WITH IT."

Such statements were made as stated above under oath, before Referee Lombarger Davis, appointed by Judge Taylor of the Circuit Bench, the said referee to act as a referee, and decree for a new state association to be known as Society of Scientific and Religious Truthseekers; the applicants for the decree were Mrs. Josie K. Folsom-Stewart, her husband, Chas. W. Stewart, and about thirty others.

W. F. PECK, OLIN D. WHITTYER, T. GRIMSHAW, OSCAR F. EVERTZ, MRS. KILARA T. HARY.

The above named prominent Spiritualists are willing to testify under oath that Mr. Stewart made the above assertion.

LETTER FROM W. A. WILLING.

To All Spiritualists:—I often think that a wonderful movement Spiritualism would have been for the state and its people, had it not been for the assaults made upon it by its friends. It must surely contain a great many golden grains of truth or it never could stand under the load heaped upon it by its friends. It is with sorrow and some misgiving that I request the editor of The Progressive Thinker to publish this article, but justice to the National Association, Spiritualists in general and the people of Des Moines, Iowa, in particular, demand that something be said regarding the Iowa State Convention recently held at the former city.

John D. Vall, president of the Iowa State Association, for some reason or other saw fit to employ Mrs. Josie K. Folsom-Stewart and her husband to do the principal work of the convention, and that without consulting any of the chartered societies. At first thought I was up my mind that I should refrain from attending the convention, but upon second thought, I could not allow a matter of that kind that meant so much for the cause of Spiritualism to go by default, so I attended the convention, representing the First Spiritualist Church, and in the course of which I have the honor to be present.

Upon reaching Des Moines, I discovered that the chartered societies represented, were opposed to Mr. Vall's action, and some were demanding that their engagement be cancelled, while others only going so far as to criticize the action of Mr. Vall. The convention was called to order as announced and the Folsoms would not have been allowed to fulfill their contract with Mr. Vall, were it possible to have received a report from the credential committee during its first business session, but that was not the case, and for some reason or other failed to get its report in proper shape until the next day, and after Mrs. Folsom had been twice upon the platform, and some of the delegates thought that no more harm could be accomplished by allowing her to finish her engagement.

Regarding her work, I can only say, that Keller, the magician, would not insult an intelligent audience with the very crude methods used by Mrs. Folsom, in the giving of her ballot readings, and so-called independent spirit writings, and mediumship. So upon ballot readings conducted by her were anything but satisfactory, owing to the fact that Mrs. Folsom herself placed the cotton, while a third party tied the bandage. Mrs. Folsom has a very prominent, high, narrow nose, and a very small mouth, and the face, and by a little squeezing of the cotton while the bandage was being tied, would keep it away from her nose sufficient to allow her to see with her material eyes and read the ballots handed to her. She would seat herself at a table, drawing herself closely to it, giving as ready a response to her inquiries as to whether she was in or out of the room, so that she would not dare stand. In that manner she could easily see every ballot that she read.

A great amount of criticism arose regarding the manner in which she was blindfolded, and she was required to allow two gentlemen from the audience to blindfold her, one to place the cotton and one to tie the bandage, with the following result: For the first ten or fifteen minutes she was unable to read one of the ballots correctly, and spent her time scolding the audience for some imaginary discourtesies which were not apparent to anyone but herself, and all the time that she was scolding as aforesaid, she was tampering with the bandage until she had the bandage raised fully three-quarters of an inch, and then, presto, change! the ballots could be read without mistake.

Saturday night she gave her so-called wonderful independent writings and spirit picture seances in the following manner: A committee of the wives was chosen to procure cards, and in reality only one acted, and that one a very ardent friend and believer in Mrs. Folsom. The time arrived for her seance. A committee of ladies was chosen from the audience to make an examination of the cards, and the committee was done and finally reported to the audience, after which the platform was searched for anything that might be of assistance to her in her work. Then the seals were broken from the cards and handed to her, and after ten or fifteen minutes of singing on the part of the audience, during which Mrs. Folsom had either one hand or both under the table, one card appeared with "Yes" written thereon.

Then Mrs. Folsom requested that a lady from the audience come to the platform, at the same time requesting that a Mrs. Jennie Shaffer be the lady. Mrs. Shaffer complied with her request, and being a woman of large physique, furnished a fine screen for the slight-of-hand performance. After passing all the cards over the top of Mrs. Shaffer's head, one card appeared with the name "Jennie" on it. Mrs. Shaffer immediately said, "That is my name."

Mrs. Folsom replied, "Is not so?" (just as though she did not know her name, and that, in view of the fact that she was a member of the board and her name appeared upon the program). Then she made the third attempt and after going through several contortions, made an attempt to be dramatic, throwing the cards loosely upon the floor. Upon examination a card was found addressed to a Mr. Paul, signed by his father, the exact words of which I do not remember. This card was the only one that I was fortunate enough to see. It is self-evident that it is in Mrs. Folsom's handwriting and written with crayon pencil. This is all she did with the cards furnished by the committee, but stated that she could do more if she were allowed to use her own cards. She was therefore allowed to use her cards and in the space of three or four minutes she had produced a very large number of writings and pictures thereon. AFTER VIEWING THE SEANCE IN ITS ENTIRETY, I CAME TO THE UNQUESTIONABLE CONCLUSION THAT THESE WRITINGS WERE PROCURED BY MATERIAL AGENCIES, AND IN THE COURSE OF WHICH I SAID CONCLUSION I SUBMIT THE FOLLOWING REASONS:

First. The examination made by the committee of ladies amounted to nothing, for the reason that short crayon pencils could easily be concealed in nose or mouth or in many other places in the body, and could be used under no circumstances discover.

Second. No one was allowed upon the stage behind her except another medium, and when a small boy about ten years old happened to slide along the balcony where he could see from the rear, Mrs. Folsom immediately requested to move.

Third. Mrs. Folsom would spread the cards on the table and would go over them with one hand while the other one was under the table in her lap and could not be seen by the audience. It would not be very difficult to write in that manner all she received upon the committee's cards.

Fourth. She received no pictures upon the committee's cards nor did she receive any cards written in ink.

Fifth. The principal message received upon the committee's cards was in her own handwriting, and to make sure that she had given a message to a previous meeting.

Sixth. She received three or four dummies (cards for people not present) upon her own cards. I am informed that Mrs. Folsom's cards were not given to her by the committee, but were given to her by a friend of hers, a believer in Spiritualism, upon the heads of these three gentlemen she passed the cards to procure the writings. These dummies would have had some weight had they been addressed to these gentlemen, but the fact that she received no pictures or messages, except those that she had read for in her ballot readings, IS CERTAINLY A VERY SUSPICIOUS MOVEMENT.

Seventh. In view of the fact that Mrs. Folsom claims that the similarity of Mrs. Ella Preston's writing with some of her spirit messages was caused by her being coached by her friends, would it not have been a convincing fact, had she received one, similar to cards claimed to have been written by Miss Preston? If I understand the spirit world correctly, I take it that the spirit ones are not so easily caused by the genuineness of the phenomena proving a future life than we are to receive it. That being the case and if we are allowed to use our reason, would not this test have been a conclusive one?

Eighth. The fact that Mrs. Folsom tampered with the bandage the night previous, certainly casts a very grave suspicion upon any and all of her work. When will Spiritualists learn to produce only such phenomena in public which shall have dignified and elevated effects upon the cause which they represent? These public physical seances can have but one effect upon an enlightened public, and THAT IS TO DRAG THE CAUSE WE LOVE TO A LEVEL WITH A "PUNCH AND JUDY" EXHIBITION.

I am becoming more and more convinced that our methods of investigating the phenomena of Spiritualism and more especially the physical phenomena are unscientific. My experience tells me that the physical phases of the phenomena of Spiritualism can only be produced in a private circle UNDER THE MOST FAVORABLE CONDITIONS, and then, two out of three seances will be considered a failure. Did you ever observe what an uncommon thing it is for a physical medium to fail? In fact they always have an entertainment so that they will not be regarded as failures. It is absolutely necessary that they resort to practices that are questionable, and I wish to say here, that I believe every one of the mediums who have been accused of fraud have mediumship to some degree; in fact it is necessary that they should, or they could not gain the confidence of intelligent people.

What Spiritualists ought to do, as a cause is not mediumship, but THE FRAUDULENT PRACTICES RESORTED TO BY MEDIUMS. One can readily see why we are now in the midst of A CRISIS in Spiritualism; one medium is so high from our counts as to be of little value, and the next one in order to compete or excel, adds a little more, and so on until it can stand no more and then must crush of its own weight, and I have simply this to say, that when a medium is found guilty of questionable practices by the conclusive evidence and proof submitted to the committee at St. Louis in the Folsom case, my opinion is, that they OUGHT NOT TO BE INVITED to participate in the program of a sister state convention. When a sister state association refuses to receive the decree of its parent body and recognizes that those whose "spirit" manifestations have been exposed to be of earthly origin, it does more to injure the cause of Spiritualism than all the genuine mediums can do to elevate it. It is any wonder that the National Association is so handicapped in its efforts to get recognition from our counts as to the sanity of a man who leaves his property or a portion thereof to the cause of Spiritualism?

Fraternally yours, W. A. WILLING. Northwood, Iowa.

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Fraternally yours, W. A. WILLING. Northwood, Iowa.

TRENCHANT THOUGHTS

On Various Subjects of Interest.

Colonel Ingersoll was a great man, and did much for progressive thought. He taught people to think; but now the battle is not so much between orthodox religion and science, as between Spiritualism and materialism. If we are able to convince materialistic thought of the grand truths of Spiritualism, the battle is won. Orthodox religion, whether Christian, Pagan or Jew, progressive thought which rules the world to-day.

The Progressive Thinker, in my estimation, is one of the great Krupp siege guns made use of to batter down and storm the citadel of materialistic thought.

Orthodox religion has no citadel; it is entrenched behind a mud wall, and its defenders are soldiers of straw, and it takes no guns of the caliber of The Progressive Thinker to storm its ramparts, staked as they are, with the innocent blood of fifteen centuries of Christian persecution. I wish that the Progressive Thinker great success in its efforts. Whenever the time comes when every human being is free, and able to think for himself, and can grasp the truths of nature and live in harmony with them, and not till then, will the millennium be reached, and the nations of the earth be blessed and happy.

It is my firm conviction that The Progressive Thinker is one of the instruments made use of in the hands of Infinite Intelligence to bring about speedily that joyous and glorious time.

Very truly yours, WILLIAM LAMNECK. Portland, Oregon.

A GRAND RECEPTION

To Moses and Mattie E. Hull, at San Diego, Cal.

On Monday evening, Jan. 8, the many friends of Rev. Moses and Mrs. Mattie Hull, of Whitewater, Wis., assembled in Lyceum Hall, First Spiritual Temple, San Diego, Cal., and gave them a right royal welcome to our spiritual home and to sunny San Diego. Hand-shaking was first in the order of business, and as Mr. Hull, in his remarks, said he always retained a portion of each one who called, and gave them a hearty handshake, and a great deal of larger man after all that shaking.

The Ladies' Auxiliary (The Busy Bees) had arranged a nice little programme consisting of music, declamations, and short addresses by our local talent.

Brother and Sister Hull were then given an opportunity to defend themselves, which they did in a very creditable manner, and to the enjoyment and satisfaction of all. The president of the Busy Bees then announced that the next evening would be refreshments. Then near the midnight hour the parting came with the many expressions of joy and gratitude for having been allowed to be present on such an enjoyable occasion.

Mr. and Mrs. Hull began their work here on Sunday, Jan. 7, with two services, afternoon and evening, to large and interested audiences. They will continue their work with us during the remainder of this month, two services each Sunday and Tuesday and Friday of each week.

T. J. McFERON.

He is Not the Author.

To the Editor:—In The Progressive Thinker of January 13, is a poem called "Speak Out," sent to you by Mrs. M. Klein, with the statement that it was written by me, and my name is appended to the verses. Mrs. Klein is mistaken. I did not write the verses, and I have no recollection of ever having seen them before. I agree in general with the sentiments expressed, but I certainly am not the author.

WM. EMMETT COLEMAN. San Francisco, Cal.

[Advertisement.]

SPIRITUALISTS, ATTENTION!

Something About the Tricks of Illusion and Legerdemain, That Are Worthy of Careful Consideration.

Tricks of Illusion and Legerdemain are all right in their place as diversions, but are entirely out of place in the spiritual seance. Spiritualism is a grand and beautiful science, a celestial truth, and its followers should use every effort to prevent the cause which they represent from being disgraced by the practice of fraud. A bogus test or fraudulent manifestation of any sort is of NO VALUE WHATSOEVER to the Spiritualist or investigator, but an insult to them and to THEIR ARISEN FRIENDS. The book, "MYSTERIES OF THE SCIENCE," written by a life-long Spiritualist and investigator, and endorsed and heartily recommended by the most able of our leading Spiritualists, will post you as to the methods of tricksters in producing every phase of bogus manifestations, and will enable you to detect and expose the fraud. The author has received hundreds of grateful letters from those who have had their eyes opened to the truth and who have thus been able to expose and drive out of the work many who had been doing a dishonouring business among the gullible. The marvellous disclosures made in this book are positively startling and seem incredible, but every statement can be proven. Price 25 cents, or 6 copies for \$1, postpaid. Special low rates for quantities. Address ED. LUNT, Station A, Boston, Mass.