SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM CHICAGO, ILL., FEB. 3, 1906.

rte Is Simply Ignorant.

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

SPIRIT RETURN A FACT. Weird Narratives Showing That Spirit

Return is True. Gets a Wierd Warning.

The following is vouched for by a young woman who had it directly from boy's father, who was her sister-inlaw's first cousin, This is the

"I was living in Colorado at the time this happened and was riding across the sandy plain between the B. & M. and U. P. railroads, near the little town of Snyder, when I met a middle-aged man in a lumber wagon driving a span of gray horses. I gave half the road to him, but as he got even with me he reined up his horses and stopped. Phinking he wished to inquire the way, I pulled up my team also. 'Hello, Mr., he s. id, calling me by name. Your boy is in Akron; if you would keep him out of trouble go to him at Just then my horses, not liking to stand, drew my attention for a few moments, and upon turning to ask the man where he got his information, I found nothing of man, wagon or

"Now, to my knowledge, my boy was not at Akron, but at a small town farther down on the B. & M. I told my wife that night about meeting the stranger and asked her if I had better go. She laughed at me and said I had fallen asleep and been dreaming, but I would swear I was as wide awake as I am today while telling this to you.

"Well, you can judge my wife's sur-prise the next morning when I received telegram from Akron to 'Come at once, your son is there and in trouble." "That trouble landed my boy in the reformatory. Had I heeded the message the day before I could have saved

him from such disgrace.".

Dead Dog Back to Earth. Three men who live together in South America, two of whom are clergymen. had a dog called Blanco. During the absence of A. the dog went mad and One night while A. was at dinner he saw Blanco looking in through the door, he got up and called the release who wagged his tall. He then released that the dog was dead, and well strward to look at it again. sure enough it was Blanco, and he fled terrified. On his return home he told his experience to his friend B., who at tace said that Blanco had appeared to him also, and that he had followed the dog, which had disappeared about the apot where they had buried him. The third man, C., received their account of the apparition with derision.

However, some time afterwards when C. was playing the plano in the next room. A. and B. suddenly heard a yell, and C. rushed in to them, sayThen the author woke up, and strongly impressed by the yield as a strongly in the strongly in the yield as a s ing that Blanco was in the room where had been playing. He stated that he had felt something cold touch his hand and on looking around saw the

Doubts Ghost of a Liar.

An Arctic traveler tells how the sins of a mortal may follow his ghost: A herd of deer belonging to a Lapfield and were left to themselves Shortly after midday there came a uncommon and disturbed no one, for the deer were safe at hand.

In the darkness towards morning one of the Lapps was awakened by the ly the same manner that occurs when spirit of a dead comrade, who told him | people are hanged." to get up, awaken the rest of the people, and hurry to the rescue of the reindeer, for a strong frost had come and the buried deer would be sealed up and would die. The Lapp, however, told the spirit to leave him in peace, and years of age slept with her mother, and went to sleep again. When, however,

ened, told of the spirit's warning, and snow, the deer, which had been as the spirit had said, actually sealed up by a and the tribe, from being a prosperous one, was plunged into poverty. The Lapp's only excuse for not obey

ing the warning was: Thor always was a liar when he had a body; how could I tell that he was speaking the truth? No one heeded what he said before! I could not know if it was not one of his old jokes,"

Murdered Man's Revenge. A peasant of Minsk, in West Russia, disappeared, and one night in a dream his sister saw him, and his body ap peared mangled. He told her that he had been murdered by her husband and his brothers. He mentioned the exac date and place of the deed, and added that his body was put into a sack and

thrown into the river. The dream was repeated several times, and at last the sister sought the He advice of her aged father-in-ldw. told her that it would be difficult to find the body, and if the culprits were brought to justice her children would

be left orpnans; so, after consideration, the sister gave the matter up. But her brother's spirit would not rest, and appeared in a dream to a friend. Soon the news spread to the lo cal authorities, who toook the matter The river was searched, and the

hody was found in the exact spot indi-

This discovery had such effect on the murderers that they at once confessed.

Spirit Wife Ends Game. As a gambler's wife lay on her death bed she talked seriously to her husband about this evil, and ultimately obtained from him a promise that he time he resolutely kept his word; but one winter's night, about twelve months | girl who was afflicted with a distressing after her death, having a party of men cough. He did all he could to help at his house, forgetful of his promise to her, and one night, to his surprise, he his dead wife, he proposed to them to woke up to find her standing by his spend the night in the same old way.

silent reproach on her pale face-stood the woman to whom the promise had been given and broken. His hands shook, he dropped the cards and cried out, "It is my wife!" The party broke up in disoruer, and the gambler received such a shock to his nervous system that he had to be sent to a system that he had to be sent to a

sanitarium. Spook at a Billlard Game.

"One night," declares a Parisian, "the three billiard balls disappeared sud-denly off the table, and a few minutes later one was dropped on to the table apparently from the ceiling, and the other two on to the floor, at each end of the room. This was done in the full light, and was witnessed by all who were present.

"An invisible hand took up a piece of chalk and marked various figures and symbolical signs on the green cloth of the table. Cues were also taken from the rack, carried across the room, and handed to some of those looking on. A fur cape was taken off a chair on which it was lying and gently placed around the shoulders of one of the women.

Wraith Saves a Pension. One night a River Thames pilot disappeared from his tug. The supposi-tion, of course, was that he had fallen overboard and was drowned. The river was dragged all down the course,

out without success. It was almost necessary for his wife that his body should be found, because he carried in his pocket, in a lit-tle tin case, his certificate from Trinity louse, a document that was necessary o prove his identity and his decease in order that she might get the pension on which her future Hving to a great deal depended. Weeks elapsed, and no body was found, till the day a friend suggested to the lady that she might do worse than consult a medium.

Her husband came through the mediim and said: "If you will look for my body off Gravesend you will find it enangled among some chains from the barges that are moored at that spot."
The search was made at the place indicated, and as her nephew was rowing about in the river, suddenly, to his sur-prise, the body of the missing pilot ose to the surface. It was almost, if not quite, beyond identification; but in his pocket was the little tin case with the necessary papers quite uninjured, and through that proof of his identity

his widow obtained the money that was due to her. Vision of Friend Hanged.

A novelist dreamed that a well-known stage manager, a close friend, came to him with his neck bandaged and an expression of extreme agony on his face. He pointed to his bandaged impressed by the vividness of his dream, related it in the morning to his brother, saying "It gave me the im-

pression that S. had been hanged." During the morning he went to his friend's house and was told that he had been in bed for two days. It appeared that while at a rehearsal he had strained his neck and been in great pain ever since. This was striking lander family had found a good grazing enough, but there was more to come for afterwards he said to S.'s wife: You know I hurried round because greaat snowstorm, but that was nothing | had a dream that S. had been hanged. "That's most extraordinary," the reply, "because the doctor said he

had nearly dislocated his neck in exact-

Baby Sees Her Dead Papa. About three months after the death f her husband Mrs. S. had the follow-

ing experience: A daughter about four the two boys in little cribs close at the daylight came no trace of the herd hand. She awoke from a sound sleep could be found. Then the man who had been awak- which rested on her little daughter's breast.

She instantly recognized the hand as that of her late husband. Her eyes folowed the hand to the arm, and then crust of ice which had formed over its she saw the whole figure. She was surface. The animals were found dead much terrified, and as the hand was lifted the little girl became restless and murmured in her sleep, "Papa is away; he is in heaven," and smiled and fell into sound sleep again.

Mrs. S. fell asleep, too, but was awakened by the elder boy saying, "Mama, I saw papa." "When," she "Mama, I saw papa." "When," asked. "Just now," he replied. woke up and saw papa come into the room and stand at the foot of the bed, and he said to me, 'Be good to mother, John.'" The bedroom was shut and locked.

Ghost Chum Keeps Tryst.

A man who lived near Cologne, in Germany, became seriously ill from the excessive heat. A doctor held out hopes for his recovery. While watching by his bedside his relatives heard a voice say: "Friend Alfred, we are going now

come. They rushed to the window, but could see only the moonlit open coun-The patient awoke, and with his last

into a better world; our turn has

breath exclaimed: "I hear your voice, Friend Edward and will go with you."

A telegram from Munich the next morning announced the death of Ed-

ward Ritter. By their papers it was found they were university chums and had agreed that the one who died first would, if possible, appear to the other.

Dying Girl Helps Youth.

When a prominent American financier was young he was poor, and lived in a garret in a tenement house in New would never touch cards again. For a York, where his neighbors were an old woman and her daughter, a graceful bedside. On his asking if it was morn-For some time they went on, winning ing, and if she had come in to wake and losing and getting more excited him, she replied that she was going on him, she replied that she was going on a long journey and had come to say the room mysteriously opened and good bye. She further told him thas his troubles GHOST LAND.

One of the Important Premiums of The Progressive Thinker Reviewed by Mrs. Henrietta Straub.

"Ghost Land"-a title covering only portion of the literary work it desgnates, cannot be termed "appropriate." However, the best author has often difficulty to find the right name for his iterary offspring, and, though the happy choice of name be a desirable thing, it cannot add merit to the work itself, while the most promising title will not cover the defects of a poor creation.

"Ghost-Land" promises much less than it gives. Few works of the kind offer such an array of the most interesting occult experiences, and fewer still, present such an amount of valuable nstruction in psychical and magical knowledge. A weird fascination makes the reader hurry from page to page; yet this work cannot be assimilated at once; it must be repeated and studied again and again, while its charm keeps

ncreasing. Sometimes the reader shakes his head in doubt and perplexity; for what he learns not only passes the phenomenal facts of Spiritualism, as known to the average investigator, but it presents marvels that seem to defy any hypothetical law of supernormal nature. Yet, the author's veracity is vouched for by highly intellectual people of unimpeachable character.

There is a taint of orthodoxy in the book. The God idea is not altogether dispensed with, like in many spiritual stic works. Of course we do not find here the God of orthodoxy, but an immensely more exalted principle of the creation and ruling of the universe.

Indeed, who can presnme to affirm or denv the existence of such a principle? Where is the atom that can contemplate the entire organism of which t forms a part? and can prove or disrove its unfathomable first cause? The wisest and most honest attitude with regard to certain questions will

always be that of the agnostic: besides would it influence our progress or our happiness here or hereafter, should the supposed creator of the universe chose to remain anonymous in all eternity? Certainly not! and so we have all a

The life story of the author, stranger than any fiction could ever make it s interwoven with the phenomenal occurrences, and presents an exception ally gifted, kind and lovable individualty. It is hard to comprehend how such person can stoop down to the bloody trade of war; but it shows what strange contradictions are inherent in human nature, and how strong is the power of inherited views about honor and duty One reproach has often been made to the author of "Ghost Land," and other occult books of equally high merit: the

-I call it childish (meaning the re Why should we not have a right to withhold the name for some good reasn, or for no reason at all?

the gift or the name of the giver that carries value? I sign this modest essay Henrietta Straub. I might as well sign it "Fizly Puzzly," if sign I must, and nobody

Whatever we give to the world-is it

would be the wiser for it. What does it matter whether name of an artist, writer, etc., Smith, or Miller; White, Green be Black? It does not change the individnal, neither does it add to or deduct

from the merit of the work. We boast of living in acountry where individual freedom stands supreme. If so, each person must be allowed to do or refrain from doing, anything that does not interfere with another person's welfare; and he who opposes this freerom attempts to practice tyranny. Just stop and think, dear friends.

how many tyrannical notions are still affeat in our glorious free country. But this reviewing sketch cannot well enlarge on general topics; only my sense of justice revolts against the cdium that now and then is thrown upon ano vmous writers; as if the publication, of a work would make its

author himself a piece of public prop-"Ghost Land" claims perfect truthfulness in every instance: yet many may draw the line on certain unprecedented facts. But if we admit phenom enal occurrences at all, how can we afford to draw the line? Who can deter

mine the extent of phenomenal possi bilities, or set a limit to the demonstra tions of the world of spirits? The fact that certain psychics hear or see certain things does not disprove the fact that others hear or see different things. There seems no limit to variations of psychic or occult phenom-

ena, and even our arisen friends do not "know it all." Surely, Mrs. Hardinge Britten, the gifted editor of "Ghost Land," has ren-dered an inestimable service to the un-

biased seeker after spiritual truth, but not less great is the merit of Mr. Francis, to make such a work accessible to the grateful subscribers of The Progressive Thinker. MRS. HENRIETTA STRAUD

were nearly over, and that a splendid future awaited him, after which she disappeared. The young man then remembered that he had locked his hed-

room door, and on going to see he found it still secure. Some hours afterwards he was again aroused by the lamentations of the old woman in the adjoining room, and on nquiry he found that the girl had died luring the night, and it was, therefore antom, or spirit, that he had seen. Her prediction was fully verifed.-Chicago Daily Tribune.

SOME PROPHECIES

From Which Something Startling 18 Expected.

I had a vision last Wednesday. I say over Chicago a comet which casting of fire-sparks from its tall, set the ofty on fire, and I heard a voice of woe which I cannot describe. It was awful, and thinking, what does it mean, Treceived this answer: Chicago will be af-

flicted with small-pox.

Of course this is not very encouragng, but I saw it. The next prediction make is that the packing trust will defeat Uncle Sam in the trial.

We are going to start a spiritual society here the coming week. This will open the gate in Ann Arbor. There are many here, but no one wants to make a start, but as Prof. Goergen of Jackson here for a few weeks we are going to e organized.

JOHN J. SCHANZ. Ann Achor, Mich.

PSYCHIC RESEARCH!

Dr. Funk's Opinion Thereon and His Defense Against Messra. Rinn and Davis.

To the Editor of the Sun: -It-can be of very little advantage to your readers to learn what Mr. Rinn and Mr. Davis think of me as an investigator, or I of them; but it is in my judgment of pro-found importance that psychologists and other scientists trained to accurate observation and thinking be persuaded to persistent and serious colve the real psychic problem. There is no problem before the pub-

lic that has in it so great potentialities for good as has this one. When a man of clear, hard, scientific sense, like Sir Oliver Lodge, after much investigation is led to say as he did in the Pall Mall Magazine, January, 1904: "Some of us have proofs that the individuality persists after death, which are as certain as proof can be * * The

aborious documents of the Society for Psychical Research are there for all the world to see, and while we have exnosed much fraud and discredited much piritualism, we have collected evidence of the possibility of communica tion between this and other worlds which deserves consideration." And when eminent scientific men of

tried skill, like Alfred Russel Wallace, and other exceedingly keen investiga-tors who have made much study of the tricks of conjurers, and have deeply studied psychology; like Richard Hodgson and James H. Hyslop, tell us that when they began their psychic investi-gations they were materialistic in their belief, but came out of their investigations convinced of the continuity of human existence—then flippant assertion and mere pooh-poohing are out of place.

Mr. Rinn insists that I am no scientific investigator. On that he and I can shake hands; that is what I have been saying all along, and have been simply urging those who are qualified for this kind of work to take it up in earnest and push it to results. In "The Widow's Mite" two years ago I said:

"I am not attempting to discover anything, but am attempting to state clearly a problem and to urge others, better qualified, to the discovery of its solution * * * that I claim only these simple virtues, if virtues they be: (1) The humility of a man who knows he does not know, and (2) the willingness to state clearly the exact problem to be solved, content to leave its solution to the trained psychologists of the world, inside and outside of universities."

I presume it is scarcely necessary for me to deny the following from Mr Rinn's letter in the Sun of January 15: "Dr. Funk frequently misstates facts, as shown by his denial in the Sun of February 25 that he had been in Chicago last winter and had purchased spirit pictures from the Bangs sisters which we later proved to be true by documentary and by personal evidence of the Bangs sisters."

This was the mistake of a reporter. never denied, directly or indirectly, any of the facts in the case, not one. the contrary, before a word was said in the papers about this matter 1 showed the pictures to Mr. Davis, and told him just how, where and why I secured them, and asked him to help me to get at the correct explanation, believing him an expert in jugglery work. Then when the reporters got the affair mixed I corrected it, over my own

name, in a card to the press; It is not necessary to: redeny Mr. Rinn's extended assertion about the experiments made at a private house find that not one of the others present so misunderstood me,

Notwithstanding, Mr. Rinn grows merry over becoming as "a little child" in investigations, let me once more quote Thomas Huxley, with special emphasis upon the words "every preconceived no-

"Sit down before a fact as a little child, be prepared to give up every pre-conceived notion, follow humbly wher ever and to whatever abysees nature leads, or you shall learn nothing." (The Life and Letters of Huxley, by his Son, Volume I., uage 235.)

And Goethe tells us that when he set about to learn any new truth he first mptied himself of all knowledge, until he could feel as he felt when he be gan to learn his A B C. Humility is ever the entrance way to the temple truth. But it is well to remember the profound distinction between childlike and childish, and I think I or one effectively so remember. New York. I. K. FUNK.

SPIRITUALISM, CHRISTIANITY.

Briefly Considered From Various Stand

points. In this discussion over the relation of

Spiritualism to Christianity, I "stand pat" on the platform laid down by Bro. A H. Nicholas of Summerland, There is no similarity whatever bet tween the two, either in foundation principles or teachings. Spiritualism nd Christianity are no more alike than the brightest noon-day and dark est midnight. .

Spiritualism teaches that the process of death does not change? the character f a person in the least, no more than the laying aside of a worm out garment or the change of residence from one lo-cality to another. As you hake your bed so must you lie in it multi-my your own efforts you correct the errors and smooth the rough places. There is no intervening or interceding power to prevent any one receiving full measure for the evil as well as good deeds of

Christianity teaches just the opposite: "There is a fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath the flood

Lose all their guilty stains." A premium on rescality and a "soft snap.

And while I have my pen in hand let me say right here in reply to the pre diction by Herbert A. Harrell, that Ten years hence nine-tenths of the present day students of world process of growth will accept transmigration." My opinion is there will not be as many thoughtful people accepting the idea of transmigration and reincarnation a de cade later as at the present time. They are disintegrating, like the ibliowers of Dowfe. It is a shallow theory, having no foundation and contrary to the laws

of Nature. L. P. WHEDLOCK.
Moline, Ill. An hour's industry will do more to produce cheerfulness; suppress evil humonth's moaning.-Aron;

WONDERFUL PROPHECIES.

illustrating the Sublime Fact That Wise Spirits Can Predict Future Events.

When I was a girl twenty years of age, living then at home in Ireland there came to our home a deaf and dumb women begging alms. It was a general belief,, especially amongst Roman Catholics, that deaf and dumb people could foretell future events, as they thought, through divine power. But as we were Protestants we never believed it, thinking it only a superstition. However, my eldest sister beckoned to this woman to tell our fortunes, merely for The woman seemed to understand her; in an instant she took a ring off her finger and placed it upon my sister's finger, and then shook her head This certainly meant she would never be married, and neither was he. then made signs that she would cross the ocean three times back and forth to America. She then pointed towards her head, and then pointed towards England, then back again, and then the woman made a motion of throwing herself to one side. Now, notice how all this came true. My sister crossed the ocean three times back and forth. The

sion to live too much alone, and became demented. The Church of England minister of tthat place conveyed her to a private asylum in England. After two years she got much better and came home. She was only one year at home when she dropped dead with apoplexy. The woman then pointed to another sister and made signs she would be married and have eight children and then die. She did this by elevating her hand higher and higher eight times, and layher head upon her hand and shutting

last time she went home she had occa-

her eyes. This certainly meant death. This, too, came true. My sister died after her eighth child. The woman then pointed towards another sister, and then counted upon her fingers twenty, and then laid her head upon her hand and shut her eyes. My sister died exactly twenty years from that date. She also said she would cross the ocean twice, back and forth. This she also did. She said I would come to America and would be comparatively wealthy. She did this by trying to look lofty.

This, too, came true, She then pointed towards a brother and made signs he would come to America. She also made lamentations over his left side. He died here of rupture of his left side after having an operation.

Who can deny that there is such a thing as fate? It is a strange fact that l never recalled to mind what the deaf and dumb woman said until all was fulfilled; nor do I think any of the rest of the family remembered it either. I was one day here reading about hypnotism in the papers, when all at once the whole incident flashed through my mind. I wrote home and told the minlster, who replied that I had a most extraordinary experience, and he and the doctors there were intensely interest-

Not long since a man who was peddling books through the country, happened to stay here over night. He was from Belfast. We talked on several subjects. Finally, I asked him if he ever knew a person to foretell future events, never telling him my own expelence. He said he knew a deaf and dumb woman who foretold the death of a child before it was born. She said the child would die at three years of age, and so it did . MRS. M. J. M.

THE UNLIMITED.

In mute, strange wonderment I stand All wrapped about, in silence of the While through the windows of my soul

strive To pierce the gloom, which hides the broader light. That somewhere lies beyond, far out in

And e'en though it be, but one single star, Through whose fire-beam, of trackless length I trace, I'll follow it, along its course afar. I'm not content to stand and meekly

gaze, And wonder where some day I'll take my flight. I'm not content to stand in speechless awe.

And wait in silence for the coming light. Yet, in ovable is my anxious soul, When I would scale the heights at one fell bound.

Or ride the ocean's giant waves that Toll

Amid its sullen roar of mighty sound But when my ear attunes to harmony, And I list to the tireless, beating waves. catch a note of music clear and sweet

Like bugle voices, from the seanymph caves. And listening still, I hear the clambring tones. Mingling harshly, within the sea's

deep waste, The dual forces of the ocean gnomes-Two elements in chorus, strangely. placed.

Only I gain, as step by step I go.
I am too frail of heart, of soul, of mindloo puny is my strength, and weak my To measure God; but everywhere I

The imprint of His hand and matchless grace. Outlined upon the wall of mystery ls written: "Restless spirit, seek God's Through gentleness, through love, and

Throughout the coming ages, vast-unknown, Are the limitless lessons I must learn. The width, the length, the depth and

Is hidden everywhere mid gory rocks stern; s hidden in the heart of all the earth, In Nature's voice, in every plant and in light, in life of less or greater worth

Forward, O sublime army of progress, forward until law is justice, forward un-til ignorance is unknown, forward there is a spiritual or temporal brone, forward until superstition is forgotten dream, forward until the world is free, forward until the human nors, and retrieve your affairs, than a reason, clothed in the purple of authority, is king of kings.-ingersoll.

All, all is measured by Eternity.

Los Argeles, Cal.

A NEW YEARS' GREETING.

And an Appeal to the Spiritualists of New York State-A Communication That Insists on a Higher Spirituality and More Efficient Work in Behalf of Our Cause.

It is my privilege as well as my good leasure as President of the New York State Association to extend a New Year's Greeting, and to express words of encouragement to the workers up and down the state. It is unquestionably true that Spiritualism is receiving larger consideration now than at any previous time since the birth of the

moven 21t.
The dergy and lay members of orthodox churches are inquiring; scien tists and thinking people of all classes are investigating; hence the time seems opportunte for a larger and more extended presentation of oui

Our local societies, generally, appre ciate this fact and are improving the auspicious moment in dispensing this gospel and in presenting the proofs of continuity of life through the manifestations of mediumship. If there is a society which, for any

reason, is apathetic or direlict in any way, we urge upon its members the importance of improving this golden opportunity. Sweep away all obstacles, overcome all difficulties, and push the work with a firm determination to make this year, 1906, the banner year for our local societies. Pull together in harmony and in love for our cause and

you will surely succeeed. But ouside of all local societies there are many Spiritualists to whom I appeal and urge your loving co-operation with the officers of the New York State Association.

our state association, I would extend a cordial invitation to you to unite with us. To such as are already members, I sincerely hope you will continue with us and help us Spiritualism has done and is yet do ing a great work for humanity. It has furnished and continues to fur

nish the only tangible proof of continuity of life. It is fast liberalizing the civilized world from the thraldom of superstition and creedal theology. It has lead and continues to lead men and women out into higher lines of thought, giving them larger concep-

ing to them higher ideals, and has

awakened in them a keener sense of justice and a desire to uplift their fel-And yet, in the face of all that has been done, we unhesitatingly assert that the mission of Spiritualism is yet

long way short of having been tul The real mission of Spiritualism is to uplift and spiritualize the human race: to lead men and women out into a higher intellectual and spiritual unfoldment, and establish a closer co-operation between mankind on this earth and the angels in the spiritual world to the end that wars shall cease; that inharmony, inhumanity and injustice shall disappear from the earth, and that we may learn to deal with material things in a way that will not do

violence to spiritual laws. One important field of work for us who desire to assist in establishing our own powers, mental and spiritual. That thought vibrations will forth play an important part in the affairs of men can no longer be doubted. The potency of thought forces is un-

questionably great, and when we better understand the laws governing this force and learn to strengthen and guide our own thoughts and bring our mental powers into harmonious co-operation with the thought vibrations of higher intelligences, our power for reforming and uplifting the race will be greatly enhanced.

That thoughts are things is now a recognized fact; and when we learn to send them forth in love and righteousness, we are creating a thought atmosphere that will eventually uplift and and this spirit wished to be recognized spiritualize all mankind. than the Spiritualist (the foundation of whose religion is based on spiritual manifestations, so largely dependent upon thought vibrations projected by the spirit operator) should teach, cul-

tivate and utilize these forces? That a great reformation on this earth is sorely needed is apparent to all thinking, high-minded people That Spiritualism is the greatest reformatory force in the world

equally apparent to those who under-What spiritually-minded man or woman would not gladly assist in redeeming the world from the extremes of commercialism, selfishness, greed and injustice, which now seem to be

running riot over this fair land? I assume that all our people are reformers at heart, hence I earnestly urge that all Spiritualists unite in one grand effort and make the year of 1906. upon which we are now entering, a year of great spiritual growth. We must each do our part and do it

faithfully if the largest results are to be attained. Let us do all we can with voice and pen; do all we can through the spiritial press by patronizing and supporting our periodicals; do all we can through co-operation with other men and women, through the organized movement of our local societies, state

and National associations.

Do all we can with the subtle, silent thought forces, which we can send out in loving co-operation with the angel world and with our fellow-workers. A little sacrifice on the part of each Spiritualist will accomplish much. If you are a member of a Spiritualist so ciety, support it well and faithfully, not only with purse, but with your presence at its meetings. Form classes for the study of thought forces. Demonstrate these powers from time to time

and discuss the results. Spiritualists out of reach of local societies can make their influence felt in their own immediate neighborhood by living in harmony with our teachings, by the judicious use of literature, by joining the state association as individual members. Your dollar a year dues will help us to carry this gospel to hungry hearts who need it; please bear in mind the fact that individual membership entitles you to a seat on the floor of the annual convention where we need your advice and co-operation in formulating plans and molding the work of the state associa-

We want to carry the message of Spiritualism into every town and hamlet in this great Empire State and carry it in love and kindness, and to this end we are now maintaining one state mission for this purpose and for the purpose of assisting the weaker local

RETURNS FOR FRIENDLY VISIT. Dr. Funk Declares Dr. Hodgson Kept Promise Made While Dying to Tell Him How Things Are in the Other World-Boston Man Says He, Too,

Got Spirit Messages. New York, Jan. 21 .- "Dr. Richard Hodgson has kept his promise to the Psychical Society. I have had a most remarkable interview with him, as agreed upon before his death. I stood face to face with his spirit and he told me all was well with him. No one can any longer reasonable doubt that the spirits of the dead communicate with

the living." Dr. Isaac K. Funk, the well known psychologist and Spiritualist, made this stonishing declaration at his home, 195 Washington Park, to-night. He is upheld in his statement by Mrs. May Pepper, head of the First Spiritualist Church of Brooklyn, who commenced the formal seance at which the long sought for communication with the dead psychologist is alleged to have been established.

"It is true," cried the Rev. Mrs. Pepper, exultingly, to-night. "The spirit relation with Dr. Hodgson has been established. From the dead he has come back, not in the material sense, of course, but he has actually communicated with us from the beyond, as he promised. After weeks of trying we have succeeded. The world could ask for no greater proof."

The seance was held shortly after midnight this morning at the home of Mrs. Pepper, at 258 Monroe street,

Only the head of the Spiritualistic church and Dr. Funk were present. For weeks the two had striven to enter into conversation with the dead man, but atmospheric disturbance always caused failure. Suddenly, Dr. Funk and Mrs. Pepper declare, the longed for communication was established. was while the minds of both were intensely concentrated upon the subject. The room in which they were was absolutely quiet, when suddenly, they de-clare, Dr. Hodgson's spirit responded to

Just as this critical juncture, Mrs. Pepper says, she was called from the room on a mission which she could not

"My soul was filled with rapture," Dr. Funk declared. "I realized that I and I alone, had been the fortunate one to receive Dr. Hodgson's long prommessage. It was unfortunate that Mrs. Pepper had to leave tho oom, else she, too, would have talked to him.

"But it is not impossible for her to talk to him again. The communition established will make it easy." The communica-Dr. Funk could not be induced to tell all Dr. Hodgson is alleged to have said to him, and he, as well as Mrs. Pepper, declared that the full result would not be ready for the public until some ime later this week.

· He Hears Spirits' Too. Boston, Mass., Jan. 21.-The Rev. Fred A. Wiggin, pastor of the First Spiritual Temple of this city, declared to-day that he has received two messages through his "control" from the late Richard Hodgson, the eminent student of psychological mysteries, iled in this city five weeks ago.

Following are the messages: Received January 7 .- "I am glad in the course of the troubles of life for every opportunity that is afforded one to step in and tell the waiting ones of earth life that I am here. I have met one who has recently come here. I refer to the late Dr. Hodgson, and this dear spirit who comes here is Kate

Received January 16 .- "There is a spirit who has been standing by me and he says: 'I have been trying to impress myself upon you and wish to say I have found conditions in the spirit life favorable to the fullest extent. Later on I shall give something more definite, but I am trying to feel my way slowly, bere by the name of Richard Hodgson." In explanation of the brevity of his messages from Dr. Hodgson, Mr. Wig-

gin says that it requires some time for

spirits to become accustomed to their

new environments, and Dr. Hodgson

has been only five weeks away from

Field.'

earth.-Chicago Examiner. Help us to create a demand for missionary work, and the Spiritualistis of the state will answer that demand by placing more missionaries in the field. But bear in mind the fact that our state missionaries will answer calls and visit localities wherever there are a few Spiritualists who desire a meeting and who will assist in making arrangements therefor. In cases where public hall is not available at moderate cost, we sometimes hold parlor meetings in order to arouse an inter-

est and get the work under way. Our state missionaries work under the auspices of the state association, and invitations may be sent direct to Mrs. Tillie U. Reynolds, at her home, 137 Congress street, Troy, N. Y., or to H. W. Richardson, East Aurora, N. Y., to the state secretary or to any member of the board of trustees.

We invite all Spiritualists to assist

us in reaching the outlying localities

writing and informing us of the conditions near your home. Most sincerely yours, H. W. RICHARDSON. President New York State Association. East Aurora, N. Y.

The Clergy Fad.

It is a singular infatuation that leads men to become clergymen in regular or even in irregular standing. I pray to be introduced to new men at whom I may stop short and taste their peculiar sweetness. But in the clergymen of the most liberal sort I see no perfectly independent human nucleus, but I seem to see some indistinct scheme hoverng about to which he has lent himself, to which he belongs. It is a very fine obweb in the lower stratum of the air, which stronger wings do not even discover. Whatever he may say, he does not know that one day is as good as another. Whatever he may say, he does not know that a man's creed can never be written, that there are no particular expressions of worship that deserve to e prominent. He dreams of a certain sphere to be filled by him, something ess in diameter than a great circle, maybe not greater than a hogshead. All the staves are got out and his sphere is already hooped. What's the use of talking to him? When you spoke of sphere music, he thought-only

of a thumping on his cask. If he does

not know something that nobdy else

does, that nobody told him, then he's a

tell-tale.—Thornan

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 A Sydney newspaper has remarked that this gentleman's appearance suggests Svengali, of the play "Trilby." 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 greomed. 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 intru-

"The only thing I live for now, is to Referring to the press statement that certain articles said to have come from the tombs of Egypt be of service to my fellow-men, and I through a Spiritualistic medium, were rejected by can best do this by spreading knowlthe management of the Stanford University, the gentleman under notice says that the statement, so far as
edge about Spiritualism. We are looked
it goes, is correct; that is to say, they were not reit 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 day, they brown having apparently become worn, as an ardingly risked of machinery mounds to the him, and he was pronounced that to be a fraud. On his return to Melbourne, which he now is, he was found to be still in an earlier day, they brown having apparently become worn, as an ardingly risked of machinery mounds to the him, and he was pronounced that the property of the late. at askance by the world because of the Mrs. Stanford, his brother's wife, and if they have

anything connected with Spiritualistic matters him probably as useful in a Spiritualistic direction Since Mrs. Stanford died he has been dictator of the as he was before. I have the power to magnetize, affairs of the University, and in view of his antago- and I exercise it sometimes, but I do not hypnotize. nism to Spiritualism, I would not be surprised at his the manner alleged I shall see about it in due course."

Referring to the seances that have taken place in | In respect to the disembodied Dr. Motherwell, who, his large office in Melbourne, and at which such wonderful manifestations have been experienced by the by Mr. Stanford that modern methods of medical 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 tabuninitiated 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. 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 othe 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.

cured, was engaged by me about two years ago. At through the instrumentality of a spirit; also in a glass carnest man (Mr. Stanford) as to how he came into new your subscription. This number, at the right hand corner of the first sion, but rather repels it, and although he lets it be the first seance in which he took part at my house a case the skull of a man said to have been killed in possession of them must necessarily carry some known that he does not seek publicity or encourage heap of road metal came upon the table, fortunately the Philippine war; a piece of spermaceti from a weight, for he undoubtedly speaks the truth, to the visits, he very readly grants the "Sunday Times" in- without striking any of the sitters. By some means shipwreck, which was wet and covered with seaweed best of his knowledge and belief.—Melbourne Repreterviewer a portion of his time, and discusses the about this time the electric light was turned on full when it arrived, objects of fetish worship from India Sentative of the Sunday Times, Sydney, New South whole question with considerable amplitude of detail. glare, and this so affected Bailey that he fell forward and Africa, human leg bones, a divining-rod, a piece Wales.

from as char, and lay apparently lifeless for a quar- of bread that had arrived in the dough state, and ter of in hor. Since this I have been careful not to since been baked, the spirit intimating that it had have the light turned on so suddenly during the time been taken from a woman in India; a human shoulder this Bulley was engaged by the Psychological Society in Italy, and he gave in Milan a course of fourteen cles which are, to quote the autioneer's phrase, "too sitting during which some remarkable psychic phenumerous to particularize."
nomen were witnessed. These have been described "Not only did spirits brin in pambhled form, and are duly attested to by men of room," said Mr. Stanford, "but on certain occasions

undoutted riegrity. "Balley of grands went to Rome, where his clairordingry piece of machinery would be worn, by the "Dr. Jordan," he says, "President of the Univer, severe work to which it was subjected. I have hopes sity, is a rank materialist, and refuses to investigate that I will be able to magnetize him again and make

"On one/occasion I magnetized Mrs. — (I do not taking any step in the direction indicated; but I may wish to mention her name), and during her trance she mention on this point that I am a trustee of the Uni-versity, and if I learn that the president has acted in to her by the spirit of Dr. Motherwell, a one-time famous medical man of Melbourne."

by the way, has done duty at many seances, it is said 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 lets, writings on papyrus, parchment, and other sheets, also live birds, snakes, etc., is regarded by the articles to the scance 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 time at the Stanford University, and ultimately come by the medium or anybody else quite impossible. The manifestations must necessarily have been genuine in their knowledge. such circumstances, and having proceeded thus far let me show you some of the articles sent here by the

Drawers in the office contain a number of clay tab-

lets 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 cunieform writspirit 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 Kaleh 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 as deed."

"The man Bailey," says Mr. Stanford, "spoke is unlearned in the history of the time. Besides tab-"The medium Bailey, through whose instrumental- lets, parchments, etc., in the drawers, there is on the presence of the articles in the room does not prove ity the most wonderful manifestations have been se- floor a leopard skin, said to have come from India, Spiritualistic agency, but the statement of a sane and

a person is in a clairvoyant trance. Some time after blade, such as the Africans worship so that they might be blessed with strong arms; also other arti-

> "Not only did spirits bring these things to my 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

"Spiritualism," remarked Mr. Stanford, "is only about sixty years old. It was started in America by ths 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 candition will be that those who from time to time secure scholarships yielded by the interest on the money will have to study for a back to Australia to give this country the benefit of

"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 idoent, but my will is so worded that the 'money | have set aside can not be used except in the specific

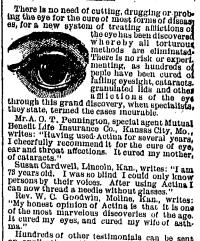
'The only thing I live for now," he remarked in conclusion, "is to be of service to my fellow-men, and ings were supplied, per the medium Bailey, by the I can best do this by spreading knowledge about Spiritualism. We are looked at askance by the world because of the prevailing ignorance on the subject, 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 unhysterical statement of what was seen, and a true, unvarnished report of what was said. It is written by one having no bias as these words in my hearing, and it must be noted that a Spiritualist and no prejudice as a materialist. The he did not utter them from his own knowledge, as he | facts as to the articles seen are plainly given and may be accepted for what they are worth. Of course, the

Restores Eyesight

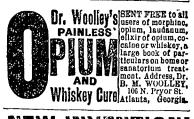
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WHENCE CAME CHRIST?

BY JOHN E. REMSBURG.

Rosary,

Easter,

Baptism,

Fasting,

Penance.

Celibacy,

Poverty,

Tithes.

Absolution,

Asceticism.

(Conflict, p. 223).

Prayer.

Eucharist

Confirmation

Washing of feet.

Masses for the dead.

Auricular confession

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 leg-ends of the creation of the earth and

heaven, the garden of Eden, the mak-

ing 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"

The ten antedeluvian patriarchs,

Adam, Seth, Enos, Cainan, Mahalaleel, Jaren, Enoch, Methuselah, Lamech,

and Noah, whom Luke presents as the

first ten progenitors of Christ, are now

known to have been a dynasty of Baby-

lonian kings. Abram, Isaac, Jacob, and

Holy water, Lord's Day (Sunday),

In each of these divinities we find i 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 porn in the fifth century B. C. These pagan divinities and delfied sages, together with the religious system and doctrines previously noticed, were the sources from which Christ and Christianity were, for the most part, de-The following religious elements and

ideas, nearly all of which Christians believe to have been divinely revealed and to belong exclusively to their relig-')n, are of pagan origin: Son of God,

Mediator,

The Word The Ideal Man, Annunciation. Immaculate Conception, Divine Incarnation. Genealogies showing royal descent, Virgin mother, Angelic visitants. Celestial music, Visit of shepherds, Visit of Magi, 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), 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. Vicarious atonement,

Mircales.

Prophecies,

Obsession.

Exorcism,

declare to have been ancestors of Christ, and whom Matthew places at professor of Oriental languages at Amsterdam, says: "They do not signify men, so much Kingdom of God. as groups of nations or single tribes. Binding of Satan, Abram, for instance, represents a great part of the Terachites; Lot, the Moabites and Ammonites, whose ancestor he is called; Ishmael, certain tribes of The priesthood, Pope and bishops, Monks and nuns. Worship of Virgin, Adoration of Virgin and Child. Worship of saints, archs whom they bring upon the scene Worship of relics, as men are personifications of tribes. * * Hence it happened that in these (Bible for Learners, Vol. 1, pp. 100-times the religion of the Greeks and Ro-102). Moses, the reputed founder of mans differed very little in its exter-Judsism and archetype of Christ, and appearance from that of the Image worship. Inspired Scriptures The cross as a religious symbol,

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 contemporary beliefs, they were not formed as a novelist creates 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 dur-ing the succeeding centuries rapid. 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 superseding rival faiths as by bsorbing and transforming them. Old systems, old rites, old images were grafted into the new belief, retaining nuch of their ancient character but assuming new names and a new com-

plexion" (Rationalism, vol. 1, p. 223). Its origin is thus traced by Mrs. Besant: "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 Therapeuts its asceticism; from Persia, india, and Egypt, its sucraments; from Persia and Babylonia its angels and devils; from Alexandria the binding into one of

many lines of thought." (Freethinkers'

Text Book, p. 392.) Concerning this, Judge Strange, another English writer, says: "The Jewish Scriptures and the traditionary teaching of their doctors, the Essenes and Therapeuts, the Greek philoso-Judah, whom both Matthew and Luke phers, the Neoplatonism of Alexandria, declare to have been ancestors of and the Buddhism of the East, gave ample supplies for the composition of the head of his genealogy, were not the doctrinal portion of the new faith; persons at all, but merely tribes of people. In regard to this Rev. Dr. Oort, 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.".

traiture and Mission of Jesus, p. 27.)

While affirming the divine origin of Christianity, the church historian Mosheim admits its early paganization. Arabia; Isaac, Israel and Edom togeth- He says: "The rites and institutions, by er; Jacob, Israel alone; while his which the Greeks, Romans, and other twelve sons stand for the twelve nations had formerly testified their retribes of Israel. * Here and there the ligious veneration for fictitious delties, writers of the old legend themselves were now adopted, with some slight alpoint out, as it were, that the patriployed in the service of the

pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax-tapers, croziers, processions, lustrations, images, gold and silver vases, 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 dving. and the celestial kings, who seemed so real to their worshipers, are mostly crownless phantoms now. Buddha, Laoutsze, and Confucius, the wise men of the East command the reverence of nearly half the world, and the Perslan 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 in-tellectual offspring of Plato's brilliant brain survive; but all that remains 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 bearth, but the great Titan who brought it down from heaven

lives only in a goet's dream. The crimson nectar of the vine moves men to mirth and madness now as when the swan of Teos sang its praise, but Bacchus and the ancient mysteries ard dead. Above stormwrapped Olympus, as of old, is heard the thunder's awful peal, but it is not the voice of Zeis. The voice of this, the mightiest of all the gods, is bushed forever. The 'populous and' evergrowing empire of the dead still flourishes, buts in its solemn court Osiris no longer sits as judge. The mother, as of yore, presses to her loving heart ritory, with the red sword of war her dimpled babe and fondly gazes into carved out the ruling nations of the its azure eyes to woo its artless smile; but Egypt's starerowned virgin and her royal child, who once received the homage of a world, are new but mythic

Manly beauty thrills our daughters' hearts with love's strange ecstasy, and the feigned suffering of the dyinghero on the minic stage moistens their eyesn with intears; but Adonis sleeps in his Phoenician tomb, his slumbers undisturbed by woman's sobs. The purple flower, substance of his sweet self? which Venus carried in her bosom, withered 4ong ago. When, at eve, the summer shower bathes with its cooling drops the verdure of the fields, across the sun-kissed cloud which vells 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 religious. The power, the beauty, and the maj-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 rea-

-Schiller.

doubtless existed; but nearly all the Christians. They had both a most (delty. Christianity, which supplanted) planted by other religions. On two continents already the cross has gone down before the crescent. The belief 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 ele-

ments are disappearing. What was formerly believed to be supernatural is now known to be natural. What were once living verities are now lead formalities. Slowly and painfully but surely and clearly, men are becoming convinced that there are no divine beings and no supernatural religions that all the gods, including Christ, are myths, and all the religions, including Christianity, human productions. In the words of Jules Soury, "Time, which condenses nebulae, lights up suns, brings life and thought upon planets theretofore steeped in death, and gives back ephemeral worlds to dissolution and the fertile chaos of the everlasting universe-time knows naught of gods. nor of the dim and fallacious hopes of ignorant mortals."

With these sublime pictures—a retrospect and a prophecy—from the gallery of the great master, I close this longdrawn subject.
"When India was supreme, Brahma

sat upon the world's throne. When the scepter passed to Egypt, Isis and Osiris received the homage of mankind. Greece, with her fierce valor, swept to empire, and Zeus put on the purple of authority. The earth trembled with the tread of Rome's intrepid sons, and Jove grasped with mailed hand the thunderbolts of Heaven. Rome fell, and Christians, from her terworld, and now Christ sits upon the old throne. Who will be his succes-

"I look again. The popes and priests the thrones have mingled with the dust The aristocracy of land and cloud have perished from the earth and air. The gods are dead. A new religion sheds its glory on mankind *. * And as I look Life lengthens, Joy deepens, Love intensifies, Fear dies-Liberty at last is God, and Heaven is here.-Truth Seeker.

Information How They May Give Birth to Happy, Healthy Children Absolutely With-

out Pain-Sent Free. No woman need any foncer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charre. Sendyour name and address to Dr. J.H. Dye. 154 Lewis Block, Buffalo, N. Y. and he will send you postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely wincout pain; also, how to cure sterility. Do not delay, but critic to day.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest pofrom China. Such dangerous elements ems. Neatly bound in cloth, and with should not be tolerated in quarters What has been the fate of the pagan portrait of the author. Price, 75 cents. where Protestant missionaries are op-

CHURCH OF ROME IN CHINA.

Catholics Responsible for the Late · Massacre There.

The blame for the enmity of the people of China to missionaries, has been fixed upon the Church of Rome and its The proof is conclusivebacked as it is by both American and British consuls. Referring to the recent terrible mas sacre of the Presbyterian missionaries

at Lienchau, the New York Herald of Dec. 12 printed a dispatch from Hong Kong containing this passage: "The correspondent of the Chinese Mail, after an investigation, makes the statement that Protestant Christians

declared that they recognized Catholics

among the leaders of the mob. "To give further color to the idea that the Catholics had some connection with the affair,' says the corre spondent, 'the French priests, although several times requested to help quiet the crowd, the civil magistrate himself sending a special request to them, refused to do anything. I presume that the officials, if it is possible to suppose that they sincerely desired to protect the foreigners, recognized the ringleaders as Catholics and knew that the priests could influence them and so

French priests were not molested. "'And among the party that came with the civil official to the cave at the time Dr. Machle and Miss Patterson were rescued was a prominent Catholic, who invited them to go to the Catholic mission premises, assuring them that they would be safe there Dr. Machle refused this belated offer of help.'
"In an editorial commenting on the

sent the request. At any rate, the

story told by its correspondent, the China Mail, after discussing the sugand kings are gone. The altars and gestion that an anti-Christian feeling prompted the massacre, says:
"The attitude and co-operation of

Roman Catholic converts in slaughter, however, seem to need considerable explanation, if, as is alleged the French priest failed, when called upon, to use his influence where it would be respected in order to assist the Americans he is culpable to a great degree and some steps should be TO WOMEN WHO DREAD MOTHERHOOD China. It is said that this very priest taken to secure his deportation from was some time ago removed from Tungkun for stirring up anti-Protestant feeling, and if such is the case stringent investigation should be made to ascertain to what extent Roman Catholic followers participated in the massacre and how far the priest went in refusing to render assistance when notified by Chinese that the Americans were being

attacked.
"'Before inquiry on these points is made it is unwise to pass judgment upon the missionary, but should the charges be sustained no stone should be left unturned to secure his removal from China. Euch dangerous elements

\$1.50; Postage 10 cents.

may be found. For sale at this office.

THE SOUL OF THINGS:

A Little Pilgrinn.

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.

and wondered. She was baffled at her a question. many points. She was not changed, as she expected, but so much like herself; still-still perplexed, and feeling herself foolish; not understanding; tolling efter 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 duliness, 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 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 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 sees bim always. That means she has lived here a long time, and well-"

"Is it possible to live ill—in heaven?" softly, and restored all her confidence.

some do little, and some do much, just as it used to be. Do you remember in Dante there was a lazy spirit 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 ego?" said the Pilgrim. Ah, then I great delight. The dear souls, they are shall see my mother too."

"Oh, very soon, as soon as she can come; but there are many things to cries because one is so happy; it is just do. Sometimes we can go and meet a silly old habit," she said. those who are coming; but it is not al- "And you were not grieved-it ways so. I remember that she had a not hart you—that he did not know message. She could not leave her would have been here."

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

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

. Then the little Pilgrim sat still and mused, and felt in her heart that she had found many things out. What she kad heard had been wonderful, and it was more wonderful still to be sitting here all alone, save for this lady, yet so tappy 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 heavonly to hear her,-which made her remember that this dear sister would be weeping, not singing, down where she

tears stood in her eyes. "Oh," she said, "I never thought we should cry when we came here. I is so bright," said our little Pilgrim

all turned into stone?" cried the beau- you were in the world." tiful lady. "It says God shall wipe away all tears from our faces, which is the other, with a laugh? that was as not like saying there are to be no sweet as music; "yet thought I knew. tears."

that it was permitted to be sorry, though she was so happy, allowed herlittle room again, with all the pictures janging 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 this. It gave out such a light of hapas if they were out of the Scriptures, | zled. a d crying if any one but mentioned her name, and putting on crape and black dresses, and lamenting as if that come back between two errands she which had happened was something had, and had come to see me and tell very terrible. She cried at this, and me everything; and I was straying yet felt half inclined to laugh, but about, wondering what I was to do. would not, because it would be disre- when suddenly I saw some one coming spectful to those she loved. One thing along, as it might be now -" did not occur to her, and that was, She paused and looked up, and the

(that they would be carrying her body, The little Pilgrim sat very still, won- which she had left behind her, away to dering at all this. She had thought the grave. She did not think of this, when a soul left the earth that it went | because she was not aware of the loss, at once to God, and thought of nothing and felt too much herself to think that more, except worship and singing of there was another part of her being praises. But this was different from buried in the ground. From this she her thoughts. She sat and pondered was aroused by her companion asking

"Have you left many there?" she said.

"No one," said the little Pilgrim, "to whom I was the first on earth; but they loved me all the same: and if could only, only let them know-"

"But I left one to whom I was the first on earth," said the other, with tears in her beautiful eyes: "and oh, how glad I should be to be less happy if he might be less sad!" "And you cannot go? you cannot go

to him and tell him? Oh, I wish," cried the little Pilgrim; but then she paused little remarks disjointed, and did not for the wish died all away in her hear into a tender love for this poor, sorrowful man whom she did not know. This gave her the sweetest pang she had ever felt, for she knew that all was well, and yet was so sorry, and would have willingly given up her happiness for his. All this the lady read in her eyes or her heart, and loved her for it; and they took hands and were silent together, thinking of those they had left, as we upon earth think of those who have gone from us, but only with far more understanding and far greater love. "And have you never been able to do anything for him?" our Pilgrim said.

Then the beautiful lady's face flushed The little Pilgrim's eyes grew large, as all over with the most heavenly warmth if they were going to have tears in and light. Her smile ran over like the them, and a little shadow seemed to bursting out of the sun. "Oh, I will tell come over her. But the other laughed you," she said. "There was a moment when he was very sad and perplexed. "I have told you I do not know if it | not knowing what to think; there was is heaven or not. No one does ill, but something he could not understand. Nor could I understand, nor did I know what it was, until it was said to me. 'You may go and tell him.' And I went stayed about the gates and never got in the early morning before he was farther? But perhaps you never read awake, and kissed him, and said **In that."

bis ear. He woke up in a moment, and understood, and everything was clear to him. Afterward I heard him say, 'It'is true that the night brings counsel. I had been troubled and distressed all day long, but in the morning it was guite clear to me.' And the other an swered, 'Your brain was refreshed, and that made your judgment clear.' But they never knew it was I! That was a so foolish," she cried, with the sweetest laughter that ran into tears. "One

"Oh, not then, not then! I did not go business, you may be sure, or she to him for that. When you have been here a little longer, you will see the difference. When you go for yourself, out of impatience, because it still seems "We all know each other," the lady to you that you must know best, and they don't know you, then it strikes to your heart; but when you go to help them,-ah," she cried, "when he comes. how much I shall have to tell him! You thought it was sleep, when it was I; when you awoke so fresh and clear, it was I that kissed you: you thought it your duty to me to be sad afterward, and were angry with yourself because you had wronged me of the Erst thoughts of your waking-when it was all me, all through!""

"I begin to understand," said the little Pilgrim. "But why should they not see us, and why should not we tell them? It would seem so natural. If they saw us, it would make them so happy and sure."

Upon this the lady shook her head. "The worst of it is not that they are not sure, it is the parting. If this makes us sorry here, how can they escape the sorrow of it, even if they saw us-for we must be parted. We can not go back to live with them, or why should we have died? And then we must all live our lives, they in their way, we in ours. We must not weigh them down, but only help them when it had come from; and immediately the is seen that there is need for it. All this we shall know better by and by.".

"You make it so clear, and your face thought there were no tears in heaven." gratefully, "you must have known a "Did you think, then, that we were great deal, and understood even when

"I was as foolish as I could be," said and they thought I knew. But all that Upon which the little Pilgrim, glad does not matter now."

"I think it matters, for look - how much you have showed me. But tell self to think upon the place she had so me one thing more: how was it said to lately left. And she seemed to see her you that you must go and tell him? Was it some one who spoke? Was

Her face grew so bright that all the past brightness was as a dull sky to the little careless words she had said piness, that the little Pilgrim was daz-

"I was wandering about," she said, "to see this new place. My mother had

little Pligrim 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 tainking. 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 no. tice me. But that was my folly. He pass!, 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 her self, 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 sur prise 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 sh 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 bow to guide herself amid the difficulties of the world.

The little Pilgrim half laughed with ng to go, as the boutiful done, and make something dear 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 leating the path on purpose. This was a being younger than the lady who had spoken to her before, with fl. wine 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 came along with so musical a 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 ming to her, and turned towards 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.

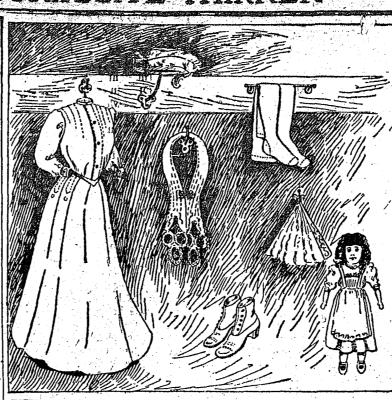
And so she smiled all the more, and held out her hands and said, "I am sure I know you:" upon which the other kissed her and said, "We all know each other; but I have seen you often before you came here," and knelt down by her, among the flowers that were growing, just in front of some tall lilies that 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 hecame softer and whiter every moment with the touch of this immortal

(To be continued.)

youth.

"The Present Age and Finer Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth,



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.

of spirit power took place at Mrs. M. A. take her photograph while entranced in Keeler's some time ago. A short time the cabinet in the dark. She seated ing left in the seance room. When in- I do not recognize. quiry was made, Clara said she took them to her spirit home. A few weeks after Christinas, Mrs.

Keeler, who is a materializing medi-um, requested her husband; Dr. Wm. Wash

before Christmas Clara Collingwood, herself in the cabinet, the curtain Mrs. Keeler's cabinet messenger, expulled a little to one side, the camera pressed a wish for a full outift of placed in position, the room made dark, earthly clothing. ONE LADY GOT HER and the photograph was taken. To one A NICE WHITE HAT; ANOTHER side, and in front of Mrs. Keeler, MADEHERAWHITE DRESS; ANOTH- stands Clara Collingwood, the spirit ER PROVIDED HER, WITH A PAIR messenger, clothed in her Christmas OF WHITE SHOES; ANOTHER WITH presents of earthly clothing. I send A PAIR OF WHITE STOCKINGS; you the photograph; also a photograph AND OTHERS WITH: SCARF, FAN of myself and spirit wife and son, and AND DOLL. These articles were pre- also one of myself and Spirit Dr. Holsented to her for a Christmas present, land, who controls the materializations, and were taken away somewhere by the and the face and head of Clara and othspirit messenger, notione of them be- ers supposed to be relatives, and whom This demonstration proves to me that spirits can be photographed and

that they can take solids to their spirit RUFUS SUMERLIN. Washington, D. C.

THE ABOVE LETTER SPEAKS THAT OUTRAGES DECENCY. AND FOR ITSELF. WHETHER: THE MA- WITH THE PRACTICED HAS BEEN OF THE TION WILL GO ON UNTIL SPIRIT BOLD-UP MAN, WITH THE VILLAIN CABINET.

CONSCIENCELESS CAN BE TRANSPORTED TO SPIRIT TITY OF A PURE HOME AND DE-LIFE, AND THEN BE RE-MATERI- STROYS IT. SPIRITS (THE MEDI-IS A QUESTION THAT THOSE ONLY HAVE RECEIVED FROM THOSE WHO CONTRIBUTE TO THIS SYM- WHOM THEY HAD BADLY DUPED POSIUM, MUST DECIDE. HOW OR DECEIVED, MONEY AND PRES-EVER, WE DESIRE TO SPEAK OF ENTS GALORE-DRESSES, GOLD, THE GROSS DECEPTION PRACE ETC., TO BE TRANSFERRED FOR TICED IN THIS CITY, CARRIED ON SOME SPECIAL PURPOSE TO THE BY MATERIALIZING MEDIUMS SPIRIT SIDE OF LIFE, NO! USED THE DECEPTION HAS BEEN BY THESE VAMPIRE MATERIALIZdelight, and then half cried with long- MOUNTAIN HIGH. THE FRAUD ING MEDIUMS. THE INVESTIGA-MOST CRUEL, HEARTLESS KIND. UALISTS GENERALLY HAVE A THE ACTORS MUST BE CLASSED COMPLETE KNOWLEDGE OF WHAT WITH THE THIEF, WITH THE HAS BEEN GOING ON IN THE DARK

AN AWAKENING.

of Others, He Believed in the Spirit's any class of spirit intelligences outside Assertion Until the Deception Was of the faker's field of operation. Revealed.

In expressing my views regarding that which has been termed "A Ffae Demonstration of Spirit Power," the actining, that can be absorbed into the count of which includes, according to realm of spirit. The grosser part, the 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 in that old book so long held in reverof materialized spirits, one of whom was attired in the above-named white tigators-honest investigators, if you apparel, and all photographed in a please—to believe the statements of DARK ROOM, I will remark that Expethe fake materializing mediums, renderrience is an expensive teacher, but a ing them easy victims of the frauds certain class of mortals, can not be perpetrated upon them, until the time taught by any other method; or I might of their awakening comes, when they say that people upon a certain plane are made to understand that the faking in their development of knowledge and | medium is a fake, and that the story of common horse sense, can not be made Elijah being taken bodily into the to believe other than that "the moon is spirit realm, is a fake story. made of green cheese."

Some writers maintain that it is bet ter not to molest the foois in their folly, has a bearing upon this case in hand. but let them pay the price and learn the lesson well while they are about it.

Another class of thinkers and writers lible stage or period of development. who perhaps think not so much about and was in the habit of patronizing the gullible ones as of the detestable fake mediums of different ands, one of fakers whose necks are so well adapted whom was a materializing, and I to the hangman's rope, maintain that should also add, a dematerializing mesuch practices as above referred to dium. This person was in the habit of should be prohibited nunder a heavy taking beautiful bouquets of flowers to

penalty of fine and imprisonment. fraudulent practices; as above referred flowers, taking them into their materito, I wish to call attention to the teach- alized hands and then disappearing: i its way into the spirit realms.

not only the declaration from the dematerialized. iwellers of spirit spheres but is a state | And then another step was taken hi nent which will stand the test of reflec a materialized spirit, making the state don by all intelligent thinkers of this ment to the guilible earth friend, that

twentieth century.

The statement that material things Conscientious Spiritualist of Marked of earth can be dematerialized and ab-intelligence, Honesty and Integrity, sorbed into the realm of spirit with no Relates Some interesting Details in residue of the grosser parts left behind Connection With Materialization and upon the earth plane, will not stand the Dematerialization—Like Thousands test of rea n, and is never asserted he mentioned, and therefore the deception

It is the spirit only, whether it be of man, or of animal, of flower or of tree, of blade of grass or of any other living material part, must remain upon the plane of the material. It is of the earth earthy.

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 ence, has prepared the minds of inves-

In conclusion let me cite a case which came to my knowledge which An honest investigator who, at the

time referred to, was enjoying his gu! his spirit friends who were in the habit Not pausing at this time to choose of appearing to him in materialized any method of dealing with such form when they accepted the beautiful ings which have come to mortals from | e., dematerializing, flowers and all; the spirit realms through the hand of a that is to say the spirit forms disap-Petersilea and from a Petersilea, and peared into the cabinet, and as no from other reliable spirit sources, trace of the flower could be found in teaching that all living things upon the the cabinet at the close of the seance, it material plane are permeated with was easy to believe the statement that spirit essence, and that it is spirit only the flowers had been dematerialized. which can by any possible means find and taken to the spirit home in spirit spheres, and this was repeated so many Gross material of earth can never be times that it was accepted as a fact in absorbed into the sphere of spirit, is nature that material flowers could be

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 mapner 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 dematerialize 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 ex-

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

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 wafted to the spirit spheresyea, 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 seance 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 photo graph, 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 any ling is possible in the seance room; out when we fully realize that nothing contrary to natural law ever occurs-that miracles are not wrought in the seance room or anywhere else-that there never were any miracles, for the 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 seance named: that the subject was the medium or some one else in the flesh who had dressed herself in the garments just 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 con clusion 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! Material ize 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 seances, 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 anv thinking, rational being as to their mythical character, have done much to retard the growth of genuine Spiritualism. Those who report these mar velous 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

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

they (the spirits) could dematerialize the claims of materializing mediums and forthwith became exceedingly era thusiastic 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 while 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 municipalitya 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 ; materializing seances given by take mediums.

The fake medium lives upon the credulity of his fellow being; this same credulity that made priestcraft possible in all the ages of the world. The world has been humbugged from time immemorial. The bunko 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 clothesthat'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.

But now that you are able to see how these mediums managed to secure some very desirable togs for cabinet work, for nothing-yea, 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 ary goods to the spirit world in the twinkling of an eye J. A. WERTZ,

Anderson, Ind.

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SATURDAY, FEBRUARY 3, 1906.

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The Bishop Sustained by the Bible.

No idea in regard to man's future was more earnestly taught by Jesus, acce ling the New Testament as authority, than that compensation for good y orks is not contingent on the time f ent in service, or of the good accom-1 lished. 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 toiler 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, Sabbath-breaking, 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 snalt thou be with me in Paradise."

Fraud mediums, here is your opportunity; but, please remember, it is not Spiritualism; on the contrary every orfender must pay the last farthing, and tnere 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, "Ec elesiastical History, Ancient and Mod ern," 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 na

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," from 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 write 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 humbug book ever written. If you don't stop reading the Bible you will fail 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 steppingstone to a suicide's grave.

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

BUDDHISM.

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

of January 20. The address of the la- dicia among them, are priestly fictions mented Col. Ingersoll was highly ap- since the crusades; and now, good mond and Mrs. Longley. Even the ed-listen: itorials were complimented; but the It was shown by Baron Hickey, in greatest satisfaction was expressed at his address published in these columns Baron Hickey's splendid presentation two weeks ago, that the Essenes of Palof the parallels between Christianity estine, and the Therapeutae of Egypt, and Buddhism.

of common intelligence denies. He Buddha, or, in English, the Wise, as was born some 550 years before our the word Buddha means.

era. His teaching, other than the doc- Now we don't care for our present trine of HATE, was substantially that purpose, whether Josephus was written of Christianity. There are ancient rec- A. D. 90, and Eusebius A. D. 324, or, as ords, recovered from the topes, other is more probable, after the Renaiswise shrines, or temples, dedicated to sance, say the beginning of the 15th his memory, which were closed and century. Both works are found in eysealed near two and a half thousand ery well-educated clergyman's library, years ago, which tell of his doings. At and are received as authority. the period ascribed to Jesus, Buddhism Good reader, have we your attention? was the prevailing religion in Hindu- We want it all. stan. Inscriptions on rocks and tem- We hold in our hand as we write, a ples, still well preserved, tell how copy of "Eusebius' Ecclesiastical His-

greatly this teacher of peace was ev- tory, translated from the original erywhere adored. No blood was shed to propagate his faith; no wars were engendered on his account. When Alexander the Great overran ence office, 200 Mulberry street." Can Asia in quest of empire, three hundred we cite better orthodox authority? and twenty-seven years before our era, Take the nicely bound, closely printed, and well-preserved book in your hand,

he encountered disciples of Buddha, open to pages 67, 68 and 69, and read open to pages 67, 68 and 69, and read he encountered disciples of Dudam, open to pages of, of the Casebius is and his biographer relates events con- aloud for our delectation. Eusebius is nected with that people. A little be- discoursing on the Therapeutae, fore the middle of the 3rd century of abound, he says, in Egypt, in each of its our common era Asoka, the grandson districts, and particularly about Alexof Chandragupta, a powerful king of andria. India, adopted the creed of Buddha. the Jew, and now, near the top of page Rev. John P. Mahaffy, D. D., in his 68: 'Story of Alexander's Empire," p. 140 event as the adoption of Christianity by attention to those who have expounded Constantine." Then he says:

"This great king's influence gave free cope to the missionary spirit of the Buddhist priests, and we are told in his [rock] inscriptions their anostles eached into the kingdoms of Greece. * * We may take it as probable Buddhist missionaries preached in Syria THE HEBREWS, AND MANY OTHER two centuries before the teaching of Christ was heard in Northern Palen-

The good preacher and author was continuation, showing The Encyclopedia Britannica, Vol. 12, this, from page 69: p 784, says: "Why should we add to these their

"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 for Buddhism what Constantine did for Christianity; he organized it on

the third 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 on rocks, from the Yusafzai valley beyond about to drop! Here is the oldest Peshawar to the northwestern front- Christian ier, through the heart of Hindustan, to showing that every feature of Chris-Kathawar and the Central Provinces on the south, and Orissa on the east. Tra-Savior's passion," was related by Philo ition says. Asoka set up 64.000 rial columns or topes; and the thirty alleged birth of Jesus, and was pracinscriptions txtant in our own day ticed by the devotees of Buddha. show how widely these royal sermons Baron Hickey's closing words were spread over India."

which we have enough for a volume. Christianity," in his closing inquiry: It is a fact, all Phoenicia, which in- "What have we left," betray an effort to cludes what is now known as Palestine, gain applause where applause is not was overrun by Buddhist missionaries; due.
Catholicism led in the effort to supfilled with Buddhist monks. They hibiting with severe penalties the read inces. They crossed the Hellespont, its the reading of all books therein empire.

This writer solemnly believes the soords it is claimed were lost, was only aggerated fabrications.

dore Parker reported himself as pres-

OF THE PREVIOUS INTERVIEW,

mediums, and has not yet been able to

get him to recognize any previous in-

Never once in a clearly marked way,

has he, in an interview with a second

approaching exactness, a previous in-

Then Mr. Funk points out a second

He has sought in many ways and

Through one medium of remarkable

terview that he had with him.

class of HINDRANCES:

terview.

the spirit land.

HINDRANCES.

Only expressions of gratification and a reflex of Asoka's Council, held 244 B. delight come from readers of our issue C.; that a'l the General Councils, Lacpreciated, as was that of Mrs. Rich- Christian reader, doff your hat and

who lived such exemplary lives, men-That such a person as Gautama Bud-tioned by Josephus and Eusebius, were dha lived and taught in India no one followers of this Indian Savior, the

Rev. C. F. Cruse, A. M., Assistant Provania; published in 1839 for the Meth odist Episcopal Church at the conferthose Therapeutae, as related by Philo

"These facts appear to have been says: "This was probably as great an stated by a man who, at least, has paid the sacred writings. But it is highly ries which he [Philo] says they have ARE THE VERY GOSPELS AND WRITINGS OF THE APOSTLES, and probably some expositions of the AN-CIENT PROPHETS SUCH, AS ARE CONTAINED IN THE EPISTLE TO OF ST. PAUL'S EPISTLES."

We are reluctant to consume space or we would quote a page and a half in oo cautious with his "probables." these Therapeutae, but we cannot omit

meetings, and the separate abodes of the men and the women in these meetings, and the exercises performed by which are still in vogue among us at the present day, and which, espe cially at the FESTIVAL OF OUR SAVIOR'S PASSION, we are accustomed to pass in fasting and watching So early as 244 B. C. Asoka convened and in the study of the divine word? he third Buddhist council of 1,000 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 com-monly recited among us."

Stand from under! Something is Judius, who lived and wrote

Baron Hickey's closing words, mere sop, to placate Christian criticism. We need not multiply quotations, of like similar words by the author of

they passed on into Egypt, and the first monasteries erected there were all the great libraries; second by proall the great libraries; second, by prooverran Asia Minor, and left enduring ing of proscribed books, followed with traces of their religion in all the prov- its Index Expurgatorius, which prohibinces. They crossed the Hellespont, named, because they militate against and indoctrinated Greece. Through Rother the church. Protestants have been alman intercourse with Egypt, Phoenicia most as bitter in their efforts to prevent and Greece the faith impinged on that the reading of books exposing the errors of their faith.

A new age is on us. The press, free called Council of Nice, pretendedly to the front, and falsehood will retire convened by Constantine, whose rec- from the field, crushed by its own ex-

Look on All Sides of "Hindrances." ours; the fauna, the flora, with great servation. Some time afterwards,

Whatever the subject is, examine it particularity-all this from personal obfrom every point of view. We know through another medium equally credthat Spirit Return is true, having from itable, another spirit told him of his a boy up, seen spirits, had visions and (the spirit's) trip to Mars, telling him prophetic dreams; but our knowledge is of little value to those who have not that he found it wholly UNINHABIThad a like experience; they must per- ED AND PRACTICALLY DESTITUTE haps pursue a different line of investi- OF ANIMAL AND VEGETABLE gation. Dr. I. K. Funk in the course of LIFE. Some spirits assure him that there his strenuous exertion to find the exact truth has met what he designates as

are an abundance of animals and flowers and trees galore on all the spirit Through one of the best mediums he plateaus connected with the earth: over met he was told that the spirit of others tell him there are none. Some Theodore Parker wished him to do a tell him they have there hospitals. and certain thing. This was explicit. Three schools, and churches; others the redays after, he was with another equal- verse., Some tell him no one in the spirit realm believes in what we here ly famous medium whom he believed, and still believes to be honest. Theo- call God; others that He is preached in and believed in far more there than

ent. but DENIED ALL KNOWLEDGE here. He inquired of a spirit concerning saying that he was not there and had Mr. C., a friend whom both the spirit said nothing of the kind. Since then and he knew very well, but from whom Mr. Funk has had "Theodore Parker" he had not heard for years. He asat a dozen seances through different sured 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 medium, had described with anything 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 very often in vain to bring harmony out contradictions that would have been of the personal experiences of spirits in startlingly true, and which would have constituted a perplexing problem to anyone who desired a satisfactory solupower and, to his mind, of unqualified tion, and yet the truth of Spirit Return honesty, a spirit described to him with has been established again and again, great particularity his trip to the planet until the evidence is piled mountain Mars. He described the inhabitants, high, one little fragment thereof being



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KELLAR SCORED FOR IMPUTING FRAUD.

ed Are Tricks He Can Duplicate le stumped. Denounced by Hudson Tuttle in the Chicago Record-Herald.

To the Editor:-In the Sunday Record-Herald for December 17, a page known man of business and a represen a time-forty years-that he believes constant attendants at the assembly ural to be of the same nature as his grounds. If he was not at Cassadaga

nces are tricks, as are all those of the fakir class to which he belongs, but Sisters was so ordinary we could not when he asserts that all manifestations use it; spirit devices are usually clumof Spiritualism are similar exhibits of sy," he talks without understanding his deception on the one hand and creduli- subject. The Fox Sisters may have ty on the other does he in his lengthy done ordinary work, but it was of suc alk give more than assertion? His wife character that all the "magicians" that deceived him by rapping, and he de-ever existed could not duplicate it ceived Edwin Booth with "the table They would not use it because they lifting trick," therefore all those who could not. They might produce an imgive these manifestations are trick itation of the rappings, but not the in

that he had proved there are no gen-

by Kellar against Spiritualism to an essary. In this is the marked differ deceivers, but does he prove them to ment in their appliances. be? He says these fakirs always wear long, flowing robes, under which they SCIENTISTS QUOTED AS PROOF conceal the boy in the basket, the cobras and plants which they use in their

come 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 recognized authorities in their respective planting of the seed and growth of tive departments, have investigated the mango tree. Not a little shrub or these physical manifestations and have the mango tree. Not a little shrub or "pineapple," but a large, vigorous tree loaded with fruit. This he does not at tempt to explain, but he demolishes the affirm that spirits can thus communitheory of Kellar by observing that the problem affirm that spirits can thus communicate with mortals. The Society for Polylar stood is the critical and have become convinced that they are produced by spirits of the departed, and the problem is the spirits can thus communicate with mortals. fakirs stood in the middle of a large court, surrounded by a crowd of spec.

America, composed of leading men of concealment of assistants or parapher-

The one question on which the value of Keller's assertions rests is this: Are bis tricks identical with what are called spiritual manifestations? He presents W. H. Myers, Professor James of Harproof that they are, and complacent-seems to think his assertion settles Sir Oliver Lodge, Sir Willaim Crookes no proof that they are, and complacentthe matter. If his word is to be taken as of equal value as evidence, it must lantic Telegraph; A. R. Wallace, who be above criticism or reproach. Let us with Darwin, divides the fame of dis-

writer for a magazine. He said he at those who have given years of research tended the meeting of the Assembly of Light at Cassadaga, N. Y., the leading conclusion that the manifestations are camp meeting of the Spiritualists, which has an average attendance of The conclusions of these eminent concerns the manifestation of these eminent concerns the manifestation of these eminent concerns the manifestation of these eminents. the whole business as a fraud and was facts, is opposed to the assertion of the publicly challenged to explain the man- great magician. festations." He gave a public seance

and Communications With the Depart- the Spiritualists, who were completely

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 with vivid illustrations was given to an tative, that Kellar had never openly interview with Kellar, the magician visited Cassadaga, had never given a He has deluded the public for so long performance or been challenged. The everything bordering on the supernat- had never seen the magician on the tricks, and thus accounts for spiritual as he claims to have been, gave no phenomena. There is no doubt that his perform- value shall be given to his confidence?

When he says, "The work of the Fox sters! telligence back of the rappings, which if he should pass a counterfeit coin identifies itself as the departed ones on a trusting friend would he conclude whom it claims to be.

Mediums have no "devices" nor an pliances unless it be a "cabinet," use I have more directly the charge made only in one phase, and for that not nec by Kellar against spiritualism to an-swer, but in passing I mention his ex-planation of the performances of the jugglers of India. These may be all nothing if there is the least disarrange-

The reader will remark that Kella does not make any explanation other rork. / than fraud. The believers are deceived I have learned from several eyewit- just as he deceives his audiences. nesses that many of these fakirs have Those unacqualated with the seance as no more than, the slightest clothing, conducted by Spiritualists may accept with bare arms and limbs, and abso- his words, but those who are will laugh lutely nothing to conceal accessories, at their absurdity. Spiritualists are the testimony of Dr. Peebles, among the first to detect fraud and de who visited India for the special purception and recognize the true from the pose of studying the occult and to be false. They will readily admit that the phenomena can be imitated, but the imtation falls so far short of the real that

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

A score, at least, of men eminent in court, surrounded by a crowd of spec-tators, clad in the usual scanty gar-ments. There was no opportunity for concealment of assistants or parapher-proved that the soul of man lives after death and can be communicated with

Professor Varley, electrician to the At ee if this is the case. covering the theory of evolution—these Last year he was interviewed by a are a few of the long list of names of

The conclusions of these eminen several thousand. There he "denounced men, based on the rigid observation of

HUDSON TUTTLE.

that his (the spirit's) daughter, lying in a coffin in one of the rooms of the the arts of the conjurer. 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 reuptation as an investigator into Spiritualistic and psychical phenomena and from 1882 he was connected with the Society for Psychical Research, event-

ually becoming head of the American In 1885 he was sent to India to look up Mme, 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 hare-faced fraud. These letters were addressed to M. and Mme. Coulomb, who held important positions at Theosophist headquarters, but had been deposed because they had quarreled with the high priestess, Mme. Bla-

vatsky. These letters contained directions how to fool the credulous. had really been written by Mme. Blavatsky. Handwriting experts backed him up. The Theosophists said they were forgeries. Dr. Hodgson went furtheir civilization, far in advance of the appearance of a spirit one evening showed the ordinary mechanical appli- Huxley.

telling a prominent Catholic priest ances which she had used to perform her miracles exactly like those used in Shrines that delivered letters from the Mahatmas in Thibet were proved to

have concealed trap doors. Dr. Hodgson found the Coulombs and they re peated 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 celling. in the ceiling.

Dr. Hodgson showed how Colonel Olcott, 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. Coulomb. As a result of Dr. Hodgson's researches the Society for Psychical Research passed 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.

If so, to whom and when? Will it be to Professor Hyslop first of all? If not, how will the dead psychist make it known, if ever he doesthat his spirit still lives?

A time is near at hand when our mu-

Will be speak?

seums, our art galleries, our cathedrals, churches, and chapels will be open on the Sabbath for intellectual de-Dr. Hodgson declared that the letters velopment 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 ther. He examined every one of the almolecules, I must ask him how he leged miracles. He proved her Hindoo knows that. And if he says that it can, ssociates to be her accomplices. He I must ask him the same question.

ANNUAL CONVENTION

Midwinter Mass Meeting

Illinois State Spiritualists Association, Will Gonvene at Handel Hall, 40 Randolph St., Ghicago, February 20, 21 and 22.

ter 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 musi cians, eloquent speakers and excellent Illinois State Spiritualists Association. message givers. Watch for the pro-

Send your society's annual per capita by duly accredited delegates. Snd your society's annual per capita tax of twenty-five cents per member, auxiliary to this association, may bealso a detailed report of what it has come members of this association upon done for the fiscal year, and its present

Favor us with suggestions of what the cause needs in your neighborhood as well as the state. Give name and address of each offi-

outlook for future usefulness.

tended?

cer and trustees. How many meetings have you held since March 1905?

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.

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, 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 How many circles have been held in assembled. The payment each year your neighborhood, of what phases, thereafter of one dollar to the secretary and by whom, and how were they at of the association, shall continue their rights of membership in the association.

A Great Upheavall

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 ascendency. TRUTH PROMOTES a cause; ERROR INJURES it, or totally destroys it. One Brother living at Ft. Worth, Texas, sends in one hundred and eighty yearly subscribers; another, H. E. Russegue of Hartford, Ct., sends eight; others too numerous to mention, send in from two to five, and all 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.

The revival season is now raging, and the evangelists are reaping their harvest. It opens each year soon after the holidays, and the operators splurge until the resumption of business in the spring. Our Rev. Billy Sunday, at last advices, 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 If you feel your strength is failing and probably necessary to infuse new life your mind is losing power, in the church. The Star reports him as Get in touch with some sweet baby and

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-tice that "Sunday morning he would be out on dress parade," which we suppose means all his hypnotic powers will be exerted to psychologize these who are susceptible to mental impressions The Flints 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 being 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 pres

ence in an unscientific age is identified with the idea of abnormal and capricious action; in a scientific age 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-

ish: by prejudice it becomes fanaticism.—Anon.

As a matter of fact, a man's first duty

GET IN TOUCH WITH A BABY

If your life is getting drouthy and the If the days are dark and gloomy through each week and month and year, If your heart is getting callous and your spirit getting sour, Get in touch with some sweet baby and

just love it every hour. If the wrickles on your visage, that so plainly tell of age, Seem to haunt you with to " till vou feel all in a rage;

just love it every hour. If the light of life is fading and you seem just drifting on, Only waiting at the landing for the

coming day to dawn.
Only watching in impatience for a sign nal from the tower, Get in touch with some sweet baby and

just love it every hour.

If you feel unstrung and weary with the worry of the day: If you fail to solve the problems that pile up and in your way; If you wish to make life ever one grand

green and fragrant bower, Get in touch with some sweet baby and just love it every hour. If your heart beats slow and feebly,

and the days drag slowly by: If you seem a useless being with no aim but soon to die. With the bloom of earth departed as the faded, withered flower

Get in touch with some sweet baby and

just love it every hour. If you never had a baby in your own expanse in life. And your struggle has been hopeless and an endless round of strife: your drying soul seems needful of a

pure, refreshing shower, Get in touch with some sweet baby and just love it every hour.

DR. T. WILKINS.

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

A man is rich in proportion to the is to mind his own business.—Geo. C. things he can afford to let alone.— Thoreau.

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 relegates 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 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 he 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 clearer understanding of the principles of right and justice? Does it forms with which all sentient beings are familiar. nothing: but the principles of the movements which they name rest not aim to make men and women better through right hving and right upon certain fractions of truth, hence are worthy of careful study on doing? Does it not rest upon the inexorable law of consequences? Athe 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!"

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 heen 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 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 mypress, 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 of which information he is enabled to gain big and the seeks, by means

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

HOLDS TENACIOUSLY TO GENUINE PHENOMENA

It seems like trespassing to attempt to present any remarks upon this

He Gives a Lucid Explanation of Important to genuine phenomena, I am again necused of having discarded them all and repudiated mediumship. This accusation forces had to again declare that I hold to every genuine phenomenon offered in the name of Spiritualism. I want it understood that I emphasize that ford genuine. I want no simulations, no counterfeiting, no mante sink is mine. I also accept, as scientifically proven, the declaration of Andrew lacks on Powis that there exists the counterfeiting in manday. "What is Religion? Matthew Arnold says: 'Religion ship. 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 OF THEM—FRESH AS THE SPARKLING WATER FROM LIFE PHENNIAL SPRING—BUT I WANT THEM ALSO TO BE AS PURE AND AS WHOLESOME AS THAT WATER. 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 fraud-loving 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. 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 ease, 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 worshipper—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 miverse, 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 humanify and the maintenance of a pure moral character. That is good enough forome, 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. BI 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 '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 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 doing? 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 perfeet themselves through honest effort, inspires them to labor for mutual aid and protection, and makes them spend their lives in a round of geod 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 hought in his explanations of spiritual and business-mediumship. Laying aside all other issues involved in his most instructive article, let us passes under the name of Spiritualism, and been made to blush for its confine ourselves to this special topic. Perhaps the speaker is "conmercial" 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 SPIRITUAL-ITY IN THEM ALL, EVEN IF THE COMMERCIAL ELEMENT DOES OBTAIN IN EVEN THE SLIGHTEST DEGREE. I CONTEND THAT SPIRITUALITY DOES NOT ENTER INTO ANY DEMON-STRATION IN MEDIUMSHIP THAT DEALS WITH MATERIAL THINGS ALONE.

A man goes to a medium, seeking for informations 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 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, decicedly 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 athirst 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 subject. Despite my oft repeated affirmations that I cling tenaciously him things known only to himself and the dear one gone. She gives

him a peculiar but well-rememberer 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 whisper's 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 socalled business sittings are sought for the purpose of increasing the resisting power, of culation, appetite, 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 bragingly 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 sitter!

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, bullfights, football games, and other brutal sports! Combine these with those who give fake materializations, trumpet scances, 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 very table of the should pay an Mother. 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 Jesserson 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 "Commercial ism" 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. A 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

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 ity?" 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

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 Warfield 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 Honkins University will preside.

Another evening will be devoted to

"Municipal Government" prominent along the lines of municipal 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 Associaassociation. 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

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 Holyonake, 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 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 cobeen an authority relating to that sub-He was the author of a score or more

of works on a great variety of subjects, his last work, recently published, being "Bygones 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 connected: He was acquainted intimately with Mazzini, Disraeli, Garibaldi, John Stuart Mill, International woman Suntago there is the Brights, Gladstone, Herbert Spen-association. Rev. Anna H. Shaw will cer, Harriet Martineau, and a host of other celebrities of his day.

Years ago Holyoake espoused the cause of the working classes, was in-timately 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 mew him well and never knew a truer or worthier man,

B. F. UNDERWOOD.

Gured Myself

I Will Gladly Send Anyone fly Discovery FREE TO TRY If You Have

Gonsumption

I'll send you by return mail my new Ozonized Lung Developer, together with my new 3-fold Rational System of Treatment, which is producing such marvelous results in making new lungs. Instantly checks the breaking-down process, and develops new cell tissues just as you develop muscles. Creates



Try my discovery free. Then if you you can send my my special price,\$2.50. If not, keep your money. You decide after you try my treatment, and you can see that I couldn't afford to make this offer if my discovery was not a complete success. Write today to Dr. J. Lawrence Hill, X0 3 Hill Laboratories, Jackson, Mich. Send no money-only your name.

BY CARRIE E. S. TWING.

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 aungry for the love of the young I most loving." I would be the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, \$i. For sale at this office.

The Riddle of the Universe.
By Prof. Ernest Hacokel.

Of the University of Jena,
This is an English translation of Professor
Haeckel's magnificent work "Die Weltrathset."
The main strength of the book lies in a terse
and telling summary of scientific achievements
of the nineteenth century in their relation to
"The Riddle of the Universe." Dr. Haeckel has
a world-wide reputation, and this is his supreme effort. Price, cloth, \$1.50.

STANDARD BOOKS

Cloth Binding, 50c. Each.

The following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

Heroes and Hero Worship, and the Heroic in History. The Hero as Divin-ity. The Hero as Prophet. The Hero as Poet. The Hero as Priest. The Hero as King. By Thomas Carlyle. 350 pages.
Past and Present. By Thomas Car-

Data of Ethics. By Herbert Spencer.

Fairyland of Science. By Arabella B. Buckley. This book is written in such a pleasing manner that young as well as old can understand it. Illustrated, gilt top.
Orlgin of Species. By Charles Dar-

Descent of Man. By Charles Darwin.

be in every home. Karma. A Novel. By A. P. Sinnett.

A Romance of Two Worlds. By Marie Corelli. A most wonderful occult Zanoni. By Bulwer Lytton. A romance by that most wonderful and mystic writer, after a long residence in the

East and an exhaustive study of occult Any one of the above valuable books can be obtained for 50 cents, a miracle

of cheapness.

THE WIDOW'S MITE, OTHER PSYCHIC PHENOMENA.

BY ISAAC K. FUNK.

A remarkable book, of intense interest to all. whether Epiritualists or Materialists, investigators or believers. The author has embodied in this book an account of his won lerful personal experience, and has culled from other sources the experiences of others, including scientists of world-wide repute, making a volume of great value. 588 octavo pages. Price, cloth. \$2.

Journeys to the Planet Mars Or, Our Mission to Ento (Mars)

A Narrative by Sara Weiss, Illustrated With Thirteen Original Drawings by the Authoress.

This strangely attractive narrative does not assume to be either scientific, philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a woman whose highest aim is to ac quire a knowledge of truth, to earnestly operative movement which has since strive to live it, and to offer to others a stepping-stone which may aid them, in their progress towards the light From the standpoint of Spiritualists this is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sincerity, to the world. The book is up-

lifting and full of beautiful thoughts.

548 pages. Price \$1.50.

- BY -SUSAN H. WIXON.

Author of "Apples of Gold," "All in a Lifetime
"The Story Hour," "Bummer Days at Onsot,"
"Sunday Observance," etc., etc.,

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—THOMAS STARE KING.

This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical taxt-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable children lessons.

The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecliots, which render the book more interesting and more enaity comprehended. It is especially adapted for use in children's freems. 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 of collected to Price \$1.00.

General Survey.

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

CONTRIBUTORS.—Each contributor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent write's 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 t this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT 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 ev ery succeeding number, and I know I growing better intellectually and spiritually from its perusal. I attend Mrs. Messersmith's meetings in Unique Building on William street. I have known her for the last six years and 1 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

ices of the Rising Sun Mission, 378 So. Western avenue, Sunday, Jan. 21. Dr. evening. As announced in our bulle our loved ones return." evening. As announced in our bulletin, his subject was Obsession. Dr. A wierd tale comes from the vicinity of Swede Mill, near Carbon. There is evening, Feb. 18. 'Diet, and Its Relation to Character Building,' will be the live in the house for any length of subject. Bro. Chas Thompson's guides time. The ghost disappeared, only to reappear lately during the holidays. spirit messages."

Dr. U. Smith writes: "Your paper of number. You ought to send out mill- ship.—Greensburg (Pa.) Tribune. ions of copies. Col. Ingersoll's address

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 Willms writes: "The North

Star Spiritual Union, Sunday, Jan. 21, had the pleasure of greeting a fairly large audience in its hall, 1546 Milwaukce avenue. Sister Letzter being absent on account of sickness, will be with us again next Sunday evening. Brother Temple was the lecturer for 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 Stroms-burg, 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 services of this talented speaker and Patterson, who is doing a good work as passed an ordinance taking 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. monition that he was to be the victim of a serious accident. Arthur Stoyr, aged 22, was caught beneath a rolling the secretary would like to correspond log at the I Stephenson Co.'s plant at 4 with a view to engagement with o'clock this morning and instantly speakers and message bearers who wish killed. Stoyr was to have married Miss to render their services at time men-Mildred Johnson next month, and when | tioned." 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 the broad field of spiritual progress, with him to remain home, but he re- We desire to send greetings to the fused.-Courier-Herald.

benefited by it."

Geo. A. Kiehl writes from Lancaster, meetings at home. I will answer calls "Many thankful souls unite with for lectures and funerals in this state me in the wish to let your readers know and Indiana. I am as ever, for pure what the angel world has done for the mediumship and spiritual Spiritual-cause of Spiritualism in this orthodox ism. Address me at Decatur, li." community. Not until four years ago manner hero. The

AS A GENERAL RULE. IN THIS alone responsible for any assertions OFFICE WE PAY NO ATTENTION TO or statements he may make. The editor ANONYMOUS COMMUNICATIONS, allows this freedom of expression, be THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND,

> When writing for this paper use a pen or typewriter.

We go to press early Monday morn-Ing. hence communications Intended for that current Issue should reach this office not later than the previous Saturday morning. Bear this in mind.

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

clety. 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 Spiritualist 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 Alice Rife; libra ian, Alice 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 Throndsen as medium, we held our first seance in the cottage and dedicated one of the rooms arisen spirit friends, and it will be used or no other purpose. The seance room is named the Home of the Angels. Too much praise cannot be accorded Mrs. Throndsen 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 band in the Ladies Aid, and of our struggle; how, many have been added and assisted many ways, both socially and financially, that we might be able to spread the good tidings of joy that we do live after the so-called death, and can return. Last night our dear good pastor, Mrs. Anna Throndson, had been called to spread the good tidings to a Muncie Ferd Suhrer writes: "Obsession was audience, and we were favored by havtaken as the subject by Mrs. Howe, a ing with us Mrs. Josephine Ropp Amos, visiting medium, at the afternoon serv- who in her own inimitable way gave comfort and cheer to many seekers Western avenue, Sunday, Jan. 21. Dr. after the truth. It was through her O. E. Miller was our lecturer for the that my husband was convinced that

tion to Character Building, will be the live in the house for any length of subject. Bro, Chas Thompson's guides gave some honest demenstrations of the life after the so-called death. Sunday, Feb. 4, will be Mediums' Night and will be given up to short talks and days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused certain people to an extension of the past few days have aroused to an extension of the past few days have aroused to an extension of the past few days have aroused to an extension of the past few days have aroused to an extension of the past few days have aroused to an extension of the past few days have aroused to an extension of the past few days have aroused to an extension of the past few day unusual degree of excitement and there is a movement on foot to organize a January 20 is received. It is a splendid posse comitatis and lay for his ghost-

Lawrenceburg, Ind.—The body of Mrs. Nettie Martin Holmes, aged thirtynine, 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 draw a loaded shell that had become lodged from his gun. It is authentically stated by relatives that she foretold her death, having been warned. 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 the evening. The subject, 'Wnat Is stood by her bedside holding a taper. Prayer,' was well handled. He is also While it beckoned the taper suddenly went out. She interpreted the vision as meaning that death was near.-Chi-

cago American. . Ruth Eastman, Secretary, from Mancelona, 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 mes sages, and again occupying the platmessage bearer, who has rendered like services for many years the length and ments 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 Escanaba, Mich.-After having a pre- and message bearers for August 12,

Mrs. India Hill, the lecturer, writes "Perhaps a voice out of this wilder-ness may startle some of our friends in many friends and co-workers in the Mrs. N. G. Smith writes: "Your paper grand cause of Spiritualism. I feel is my bible, and I feel I could not get greatly encouraged with the progress along without it. I know it has our cause is making. We feel to hope brought comfort to others as well as for greater results from the abundant myself, for I give the papers away to seed that has been, and is still being church people and many have told me sown by our guardian angels, and we they were surprised; they had no idea truly hope we may all become so close-Spiritualists were as good as the paper ly in touch with their loving presence stated. I tell them to subscribe for the that we can do no wrong, while they paper one year and read what they get desire our purest and best. I have been to their children and they will all be answering calls for lectures and funerals quite frequently, and holding some

Mrs. A. Birdsall writes from Jackson, was any information given in a public Mich.: "Dr. P. T. Johnson, the veteran manner here. The angels reserved Spiritualist of Battle Creek, has been manner hero. The angels reserved this honor to the missionaries of the N. with the First Progressive Spiritual Society for the past three Sundays. If They gave several public lectures and They gave several public lectures and years, and has been in the Spiritualistic can be done to make the work absolute mail, \$1.

field for more than fifty years. lectures are entirely void of whitewash 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 vibrates 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, Mr. and Mrs. G. Parker, 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 loying messages. The wedding ceremony was celebrated by Sister West, the pastor, joining their hands, and with a gold circlet, giving one of the beautiful messages. 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 and the wedding cake, decorated with American flags and gold coin, and of adopting her myself." other presents too numerous to mention.'

Miss Melvina Bush writes from Deroit, 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 or camp meeting of the Spiritualists of 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 place on earth. We have many men who are interested in mines, 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 comes along resulting in the same old story. Here is a field for some missionary work. people are hungry for the truth. The mediums that pass through here advertize 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 Herrick 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, due notice of which will be given. The oyster supper given at the Temple a very enjoyable affair, was largely attended. Brother C. Sollinger as chef converted the esculent bivalves into many toothsome and delectable courses.'

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 I would like to say, but there is a job of pattern-making 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 religion."

The people of Mt. 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 calls from this state, and will be in Geneva Tuesday evening, Jan. 30; Rockford, Wednesday evening, Jan. 31, and Belvidere, Thursday and 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 brilliant inspiration that suggested the idea of republishing in The Progressive Thinker, 'A Little Pilgrim in the Unseen.' It is a beautiful prose poem, full of genuine spirituality, showing in its composition the emana tion of a beautiful mind in blended cooperation with pure and sweet spirit dwellers in the world unseen. It cannot fail to leave a good impress 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 Shaftsburg, Mich., wishes engagements for February and March to lecture in

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 attrac-

tions 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 sure of an intellectual treat at all our meetings."

J. M. White writes: "Having com pleted my labors in Topeka, I am now en route to Galveston, Texas, and an prepared to stop at inland towns and school houses wherever a lecture or test seance is wanted. On going into a

y test in all ways is my rule. Engage ments wanted in Indian Territory and Missouri. After Feb. 4, letters will reach meast Walker, Mo., Jasper, Carthage, Webl Cityland Joplin. Families desiring help in Some developing circles are requested to write me at these points." oints."

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

Mrs. Carrie M. Hinsdale, president of the Texas State 11 Spirituallet Association, writes from Beaumont, Texas: "I found 'confusion' worse confounded mong Spiritualists in Beaumont, but there are many here who are earnest, outspoken Spiritualists and who will unite and work fogether for the good they can do their fellow-man by scattering abroad the truths of Spiritual-ism. 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. S. Kiser writes from Decatur, ill.: "In the article I wrote that was in last issue, 27th ult. I am made to say Mr. Bell, where it should be 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

Secretary writes: "The next public meeting of the Chicago Spiritualists 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 representa-tive 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. Fiveminute 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 from his many friends. 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 the vile brood, wherein are we better than 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. Said 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 1 so journed in Philadelphia, and it was my pleasure to attend the Sunday services of Spiritualists. It was announced at

one of these assemblages that a dis-tinguished of materializing medium, whose name escapes me as I write, would give a sealice that evening, admission \$1; that those who desired to see their dear ones who had gone to the great beyond, would have an oppor tunity that night which might never occur again, to meet and converse with them, and thus remove every doubt of spirit return.

Though I had been an ardent Spiritualist from the spring of 1848, having a representative, as a journalist, at Hydesville, N. Y., who spent several days in company with a committee from Brooklyn, in investigating the phenomena, yet I had seen nothing in the materializing line other than the tiny raps; so when evening came I joined the others in the crowded hall. from that of the patient's. The The lights were well turned down, but thoughts expressed by them had the judged there were full 300 in attendance.

In 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 tonight. There are too many doubters present to make the seance a success. On another occasion we shall be more successful." After paying his hall rent he had raked in a handsome amount to compensate him for his antica 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 be in attendance.

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 there can be 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 du · de

Business matters pertaining to changes in the constitution and bylaws, ways and means to keep the cause advancing and free from matters not Spiritualism, and the election of officers for the coming year will take up the time of the mornings and first afternoon. It is expected that the aftercoon of Feb. 22 and evenings of 21 and 22 will be devoted to lectures, speeches and messages. Every means possible are being used to get the co-operation of the auxiliary societies located in various parts of the state to send not alone 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

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OPIC FOR THE PROGRESSIVE

Junday, February 4, 1906: "The Lyceum-A Privilege.

3em 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 privi-

lege, For good that it may yield.

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

PASSED TO SPIRIT LIFE.

[Oblinaries 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 Cheny passed to the higher life, from the residence of her son, at Courtland, Ill., Jan. 9, 1906 Mrs. Cheny was born in Sciplo, 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 deand 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, 2056 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

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. 8, 1906. The mother of Flor ence was a sister to Mr. Simpkins. and at her death he adopted her little four-year-old Florence as their 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 olu 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, desire to state a case and ask for enlightenment When in Boston I interview a patient of the obsession specialist, G. Lester Lane, D. M., D. O., (872 Huntington ave-

nue, Boston, Mass.), and here is the tes-

timony, 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 inde-pendently through, by four different voices, one being an Indian voice and language, while perfectly conscious, and when least expected, and antago-

nistic to the thoughts. The voices were as audible as any well developed voice, entirely different tone and expression of different individualities, as unlike the patient as is the philanthropist unlike the taunting, unscrupulous degenerate.

In the holding of a pencil the hand would be used to write independently of the thought or will of the patient. There were times when a story was being read or told by another, that the organs of hearing were used as if they were 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 self; could carry on a conversation with them as with any other person, 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 unrythmic functioning and mental expressions."

The patient interviewed was not an Indian, and could not sneak that dialect. How came that language to be spoken? What is there in irregular physiological structures with their consequent unrythmic functioning and mental expressions that go to PRO-DUCE A KNOWN LANGUAGE INDE-PENTLY?

Is it not logical, my brother, to conclude, that if irregular functioning of our organims can produce all the mental and physical phenomena produced by obsessing spirits, then those irregu arities 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, bless ing 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 obses-Bion.

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. patiently await this molecular

modern miracle that is threatening our beloved spiritual truths, but not with fear and trembling: J. BARTON STEWART.

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

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 Garselman's Hall, corner Ashland avenue and W. 18th street The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Confer ence at 3 p. m. L'ecture at 7:45. Mes sages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Bur-

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

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

ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361. 863 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to 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

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sun-day 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 Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue, North avenue and Robey 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 ev-ery Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, be-tween 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. Everybody 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, \$70 Waban-

gia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English. The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent 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. 55th Entrance to hall, 319 E. 55th

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

2:30 p. m. The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western ave

nue. All welcome. Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures: best 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 Lin-coln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor.

Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall. 1629 North

Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers condially invited. Residence 616 N. Wells street. Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Lecturer, Rev. Dr. P. M. Esser, 82 Willow street; president, W. Hassman.

340 Humboldt avenue; Mrs. Letzter, speaker and medium. All welcome. The Independent Church of Truth ing at 730 sharp, in Grand Boulevard Hall, corner 47th and Grand Boulevard Speaker and message bearer, Georgia Gladys Cooley. Hall can be reached by South Side Elevated, Indiana avenue electric and 47th street cross line cars. Speaker's. residence, 567 East 62nd street, Chicago, Ill.

The Englewood Spiritual Union meets every Sunday at 2:30 and 7:30 at the G. A. R. hall, 6236 Princeton ave nue. Every Thursday at 2:30, Ladies

Church of All Souls holds services ev ery Sunday at 2:30 and 7:30. Every body made welcome. 220 Western ave nue, near Van Buren. Mrs. Squires minister.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and

"Religious and Theological Works of Thomas Paine," contains his celebrated 'Age of Reason," and a number of let ters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1.

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has never seen the like of it before. OUR TWELVE REMARKABLE PRE-MIUM BOOKS FOR \$3.75.

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data. 4-Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Occurr ism, by Mrs. Emma Hardinge Britten.
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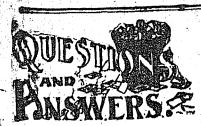
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This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

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

Alta M. Lily: Q. We sent for an cluminum trumpet. It is in three pieces, like a telescope. It is impos-While for mortal lips to speak through it without the aid of the hand to conduct the sound. Is it as good as any trumpet? -

A. This is one of the "trick" trumpets, and so made as to be extended to make the voice sound at a distance from the medium, or contracted to gound near.

It is made difficult to speak through, without the use of the hand, that the verse have a beginning? "voice" may seem more of a "test" of A. The human mind co

best instrument for the object sought are incomplete, and can be traced to by honest investigators.

Ignorance: Q. What is the meaning of a four per cent curve and a three per cent grade?

A. A four per cent curve is one which departs from a straight line four A four per cent curve is one jecture. feet in one hundred. A three per cent of stars, each representing a solar sysgrade is a fall or rise of three feet in one hundred, from a horizontal line.

L. Reynolds: Q. How can the precosity of some children who give answers to the most profound questions without giving them seemingly the least thought, and when they reach maturity, are below the average, and have no longer this ability, be ex-

A. The most plausible explanation of such precosity is that they are impressible and thus subjects under spiritual influence. This would manifest to them in certain directions and not in others, according to the fact that ensitives, some faculties of the mind re:more readily impressed than othys. Hence one may be proficient in mathematics, another in science, and another in music, or the use of language, according to sensitiveness of the faculties called into action by the spirit

When they reach adulescence, in ilmost all cases this sensitiveness st and its recipient becomes himself, often of mediocre attainments.

ful ability, by culture as a spiritual cation along practical lines more than faculty, if the recipient becomes an the children do. Prof Jackman of the active factor, training his mind to the University of Chicago, in a lecture beunderstanding of what he thus re- fore the Home and Child's Development celves; in brief, awakening his reason of the Woman's Club of Evanston last and quickening his mind by this im- April, said: "What we want is a religpress of intuition, he may have the ad- ion that will teach the people how to vantage of an education along both live. Vox populi vox dei is an old ex-

Student: Q. What is the exact distance of the sun from the earth? Astronomy is said to be an exact science, and supported by the demonstrations of mathematics, and yet I find a variation of more than three millions of miles in this distance by different astronomers. "Student" makes the variants too

large, for the latest observations reduce the margin of error to 500,000

Almost all the data of our knowledge of the sun depend on this computed There are several ways of determining it, but measurements of the poor people in the large cities the angles parallax are the most direct. crowd, or the large hospitals, which are The instruments by which this measurement is performed are as near per fection as human skill can accomplish. Encke in 1824, with such instruments our present religio-social system, and as he possessed, made the angle 8 m., something over 95,000,000 miles. Obpay to oppose science any longer, but servations on the velocity of light that the people themselves can appreshowed this to be too great, and with clate and welcome practical work; more perfect instruments, the distance therefore the church is contributing 92,260,000 miles, with a margin of half America but also in the so-called more miles in the calculation based proves that the bright, intelligent young

From data drawn from several other ence of a teacher sources the distance of the sun has been computed, and the results approx- ical. imately agree, but not perfectly. For all practical purposes the present re-The detection of the error by the velocity of light, was a beautiful illustration of the interdependence of phenomsun reached the earth in too short a time if it had 95,000,000 millions of

According to the best and most recent authorities the distance of the ligion as Spiritualism surely is. sun may be taken in round numbers at 93,000,000 miles. (It is somewhat less.) It is not claimed that the instrument can measure with absolute accuracy, and a margin of two hundredths of a cles, Campmeetings and Other Spiritusecond is allowed for error. Taking alist Gatherings." By Mattie E. Hull. this for the true distance the diameter

of the sun is 866,500 miles or its volume or bulk is equal to one million, three hundred thousand worlds like the

J. B. Davis: Q. By whom was the order of Melchizedek founded, and what are its teachings?

A. The order of Melchizedek is a living thing, with a journal of its own, with headquarters in California. As it is a most secret order, with more mystery and "concealed knowledge" than even Masonry, its teachings are known only to those who have taken its awful

It has been hinted that a good deal of Spiritualism had been injected into the institutions and ritual, and a bid thereby made for those of that belief to become members, but Spiritualism has no purpose to conceal the knowledge it brings, and has no inner shrine which can only be approached by grip and password. They who pretend to have spiritual knowledge unknown to others, on which they fix a price, have nothing to dispose of, and all their patrons will gain will be a sad and disappointing experience.

S. A. W.: Q. A year ago while descending the stairs, I suddenly became unconscious and fell nearly to the bottom, severely injuring myself. Yesterday while engaged in my room, I was suddenly thrown with such force that my knee ached for hours. It without warning like a stroke of lightning. Was this caused by an unseen power intending to injure me?

A. An "unseen power" should be the last resort in explanation. If spiritual beings of the lower order, were able to exercise such influence over mortals nothing imaginable could be more dreadful than this life. The entrance of evil disposed spirits into our lives is possible, but only as we, by our conduct, prepare the way, consciously or unconsciously.

In this instance the cause must be sought in the physical condition of the subject. It is organic and not psychic, not removed. This arrest of vital force by momentary heart failure may be revented by hygienic living and avoiding sudden exertion and nervous strain. Slight benefit can be expected from medical prescriptions.

F. M. S. Melvin: Q. Did the uni-

A. The human mind cannot conceive of a "beginning" to the universe as a This telescopic form is advantageous whole. It can comprehend a begin-only for purposes of deception. A light tin trumpet should be chosen, as the system. The processes of its growth the cosmic fire-mist, out of which it was

There it had a beginning. But what went before? Out of what came the fire-mist material? It is idle to con-

In the universe are countless millions in the vast spaces, they are mutually These sysrelated and dependent. tems have birth, grow old and die, and new ones take their places. Perfect equilibrium is preserved, and the idea of a beginning or ending comes from the limitation of the human mind, within whose narrow horizon the infinite is inconceivable.

THE FUTURE RELIGION.

A Comprehensive View of What It Should Be.

The few thoughts by Dr. Juliet Sever ance in a recent issue of The Progressive Thinker deserves the highest consideration by thinking Spiritualists.

That the future religion will embrace ideas of practical benefit to mankind, and that this religion is now in the process of construction, there is no loubt in my mind. The demand for practical points in

this religion, was voiced recently by it is, however, possible not only to B. Stockham, when she said that in meany instances the possible not only to be serve, but to increase this wonder. pression upon which the future of our present political status rests, and upon

which the next great partisan battles will be fought, because the great political leaders are learning that the people's wishes ultimately will triumph. The tendency of our times is socialistic and practical. A year ago the presidents of two large labor unions in Chicago, stated that church that was of practical benefit to

the poor working man, and to this I heartily acquiesce, unless it is the practical social work of the Hull House, or the Chicago Commons. Perhaps the free dispensary, to which

everywhere on the increase and en larging, comes as near being of practical benefit as anything we have under along these lines the Christian church corresponding to a distance of has at last found out that it does not has been reduced to a mean distance of money to found hospitals, not only in a million heither side. This may not heathen countries. It is establishing be thought to be as accurate as it Medical Missionary Training Schools, should be, but when it is taken into and Training Schools for Missionary consideration that the apparent size of Nurses, and the adding to the curricua hair at a distance of 125 feet, must lum of the teaching of the Y. M. C. A. be measured, for that almost impering the first that can be measured, for that almost impering the first that can be measured. For that almost impering the first that can be measured. At the case of the first that can be measured. The first that can be measured as the first that can be measured. The first that can be measured as the first that can be measured as the first that can be measured. The first that can be measured as the first tha men of America appreciate the influwho understands practical points as well as metaphys-

The question to my mind is. What is the great organization of the Spirit ceived number is sufficiently accurate. ualists going to do about this practical part of the coming religion? Is it go-ing to oppose it, or will it bodily take up this matter and embrace it for its ena. It was found that light from the own glory and the benefit of eager waiting humanity?

There is a wide field that is not filled entirely by any religious organization, and can only be filled by a practical re-D. S. HAGER, M. D.

Chicago, Ill.

"Spiritual Songs for the Use of Cir-

offow Shall I Become a Medium," Fully Answered

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

Etchings From the Hull Pilgrims

Interesting Items From the Pacific Goast.

Tempus fugit. The days come and go much faster than I can. Our last tertainments every, performer has Etchings left us in El Paso, Texas. We only stayed one day after that article children, whether educated over on the pass. only stayed one day after that article children, whether educated over on the were closed. Our last days in El Paso Point or in their Raja Yoga school in were our best ones. The size of the audiences and the interest increased until the theater building, do their duties on the very last moment. I do not remember to have spoken where the member to have spoken where the stage with all the composure and nonchalence of old in very popular, same persons stuck to his more faithfully from first to last than at El Paso.

The record did not like to see us needed to be far, very far ahead of the public schools. Many member to the stage with all in sympathy with

friends whom we shall want to meet Whatever these people may be they again. Whatever these people may be they On the first day of the present year government and a model system of edwe boarded the Southern Pacific train ucation. Every one is trained to exact

future. not yet quite one year old. It is lo profanity, obscenity, loud talk, or un cated in the southwestern Desert of grammatical or mis-pronounced words California. It began to fill with water, apparently from the Colorado River, and has been filling ever since until it buildings. They are not open to the covers hundreds of square miles; and public except on certain days, and on still it increases in depth at the rate of great occasions. We did not see Mrs. one inch every twenty-four hours, and Tingley, who seems to be wise enough

of water has been supposed to come out | raphers. of the Colorado river, but while the water in the river is fresh the water in Lake Salton is as salt as that of the Pacific ocean. This leads many to suppose that there is some kind of subterranean connection between the ocean and this little sea. I will add that many people in Southern California believe that the sea is already having an effect on the climate of Califor-

The S. P. railroad has been compelled to move its tracks several times on acnow engaged with its thousands of men in again moving its tracks. It is supthe basin it occupies is three hundred feet below sea level.

We arrived in Los Angeles several will do, after which we promise a further report. It may here be said that the Spiritualists of Los Angeles have formed an association and purchased a camp ground, in the suburbs of the city, and are going to work to fit it up for a camp meeting this year. Something further will be said on this matter later.

From Los Angeles, we came on Saturday, Jan 8, to San Diego, the "Bay City" of California. This is my first visit to San Diego in sixteen years. One can hardly imagine the change: that has come over the city in that length of time.

Judge of our surprise, upon arriving, we landed at 1023, Ninth street, to find that we had gone right into the home of our old friends, Orrin W. and E. Gertrude Smith. We had known them intimately during the past eighteen years, but had no idea of meeting them here. Brother Smith is a kind of all-round literary man, and Mrs. remainder when he and his wife get immediately. For there was, even in Smith is a medium of much more than through with it. When I return to my ordinary merit. We are home here, home in the spring I shall carry a large cess. Here was to be a similar battle and if we continue to behave as well as portion of my library over to the Liwe have we will call this our home un-til we leave San Diego. brary Hall in the Institute. Dr. Peebles made us glad by making the

Our meetings here are largely It was indeed pleasant to Among them was that familiar face of this rate we shall soon have a library, way behind Dr. Peebles in years. There were several others, but as few of them were among the early public workers in Spiritualism I will not now occupy space enumerating them. It seems good to meet these old veterans in the cause, and more of them will be met right here in San Diego than in any other place in the United States. Here are dozens of people who come friends, some of whom had been for-

the "sweet bye and bye." Dr. J. M. Peebles, now 85 years old, is as straight as an arrow, and apparently as active as a cat. He looks and ago, when I was his neighbor and preaching Adventism.

Prof. E. Whipple, whom I had not seen in thirty years, and who it seemed to me had dropped or risen out of this sphere of existence, has turned gray, but otherwise time has dealt gently with him. He seems good for another seventy-four years of hard

Well, we are enjoying June climate; Illinois in June. Overcoats are scarceor frost here as yet.

nia, and perhaps, millions of dollars worth of as fine buildings as I in my early days dreamed to be in the "holy

city," the New Jerusalem.
It is said that one person has collected all these people and all this property together; and that one brain

Here is a school where all are students, and in a certain sense all are teachers; where one can obtain any kind of an education that can be had in any of our colleges. Here are no servants and no masters. Every ablebodied person is expected to do his portion of the work, and get his lessons, and step into his place. Every one seems to be an adept at whatever he is doing, and all seem perfectly har-

monlous and happy.

These people have built and own the Isis, the finest theatre in San Diego. This theater is always rented out to first-class companies during the week and on Sunday and Sanday week, and on Sunday and Sunday flight is used by themselves either for lectures or entertainments.

When they use it themselves it is always crowded; their music which is first-class as out of sight, and seems to Peebles, M. D., M. A., Ph. D. Price \$1

AN Experience of Charles Dawbarn.

The people did not like to see us people, not at all in sympathy with leave. Many shed tears when the last what is called Theosophy send their good-byes were said. We left many children to the Raja Yoga school.

for Los Angeles and San Diego, Cal. ly fill his place, and it is done with Our journey was in every sense of the such grace as is seldom seen elseword a pleasant one. In the first place where. Whether a tallyho driver, a we had none but pleasant memories to guide or a secretary in any of the of-carry away with us. Then we had fices, each one has learned just how to pleasant anticipations concerning the answer, just what questions to answer and just how to avoid any, question The greatest curiosity we saw on the which borders too much onto matters way was the new sea, called Salton which it is not designed that the world Sea, or Salton Lake. That baby sea is should know. No one never hears any

in area as fast as that much rise of to keep herself away from the public. water can conquer the land and make They say she is a very busy woman, sea bottom of it. As before indicated, this great body cabinet, agents, secretaries and stenog-

From whatever source the wisdom may come, there is surely much of it manifest in every department of the Point Loma work. I would surely advise all who come to San Diego to make at least one visit to Point Loma.

Our meetings in the Temple in San Diego, have been and still are large and interesting. Many seem deeply interested in the school, and are helping t. Our school is slowly but very sure ly on the up grade. Mrs. H. and I only wish we could be in Whitewater to count of the rise of the water, and is take a personal interest in its every it is a little nearer self-sustaining that cannot be. As I am out in the work I be compelled to give up the entire basin have reason to believe more and more to the sea—I think in its lowest depths that the time is very near when we can take more of a personal interest in each student.

I do not remember that it has been hours late, and found our friends apparently glad to meet us. We held only one meeting there; that was managed by our friend of many years, Mrs. Netton as secretary of the Man P. I. A. tie Howell. The meeting was a success in every way, though the notice herself is so great that she does not feel that she can discharge the duties feel that she can discharge the duties as they should be done. of secretary as they should be done. Her resignation has been preductantly accepted by the board of directors, and Mrs. Emma J. Owen of Clinton, Iowa, has been chosen secretary in Mrs. Stewart's place. Mrs. Owen is now in the school as student, teacher and secretary.

Mrs. Stewart is now in Seattle, doing whatever she can find to do, both for the school and for the cause of Spiritualism. It is hoped that the Spiritualists of the West will keep her busy and will pay her well for her work.

The Morris Pratt School is now being plessed, and to be further blessed

in the future by having additions made to its library. Dr. James M. Peebles, less than one year since enriched the school library by adding to it a copy of every one of his valuable books—I mean the books of which he is the author. Now, my brother, D. W. Hull, has sent a portion of his large library to the school, and promises the public announcement in the San Diego Spiritual Temple, that he was going look over the large audiences and see soon to send his large and well selected

library to the Morris Pratt School. At Dr. J. M. Peebles, now about eighty- the study of which will make one a five years young; then there was Prof. scholar of no mean repute. As soon as Edward Whipple, who is not a great we can have our library properly arranged, the Morris Pratt School will not be ashamed to compare its library with that of other young schools. It has perhaps four thousand volumes

Our appointments for the immediate future are as follows: Jan. 30 to Feb. 5, Los Angeles, Cal., under the management of Mrs. Nettie Howell. Address us while there, 1410 Kellam avenue. and introduce themselves as old Feb. 6 to 13. San Jose Cal. There address us in care of Mrs. Dr. Dobsongotten. It is good to meet them, and Barker. Feb. 13 to 28, Portland, Ore., the meeting always revives hopes for and March and April, Seattle, Wash. Both Mrs. Hull and myself are enjoying better health than we did before we left home on Nov. 10.

MOSES HULL

A Prominent Spiritualist Passed to Spirit Life.

Mrs. Lizzie Cone Beals of Summerland, Cal., passed to spirit life, Jan. 19, after an illness of years of bronchial consumption. She had been a great sufferer, yet always patient and cheerful. She was a firm Spiritualist and felt conscious of the presence of the defruits and flowers here in January her trials and suffering. She had writ-more beautiful than can be found in ten many beautiful poems which found their way in the different spiritual perily needed here; sometimes I put one on in the evening because I am informed before her transition, seated in her inthat the returning breeze from the sea before her transition, seated in her inthat the evening will chill one before he knows it. I have seen no ice the day had been cloudy and rainy, but on the morning of her passing away the Mrs. H. and I have have tried to visit sun came out in brilliancy and the some of the points of interest here, earth teemed with the gladness of chief of which is Point Loma, where spring as though answering the cry of Madame Tingley and her colony of a freed spirit from the grievous bands Theosophists own over two thousand of sorrow and disease. In cannot wish acres of the best tilled land in Califor. her back, although my heart is made desolate and lonely by her absence and only the assurance that her spirit is with me can allayathe sorrow I feel. The following are the lines I tound in her notes she had penciled among her On the wings of some Bright sunny

morning, of over Let my spirit soar away. When the flowers from biheir dewy Are opening to welcome the day; When they shed their perfume sweetly

On all the air around Then heavenward let my spirit— Oh, homeward let it bound. When the birds are singing sweetly Their gleeful morning song, et me list to their swelling cadence

As I joyfully pass along. Let it float with me so gently Till it mingles with the streams, By angel voices chantell,
On those bright celestial plains.
BISHOP A. BEALS.

Summerland, Cal. "Death Defeated; or the Psychic Secret of How to Keep Young." By J. M.

BUILDING LOTS.

They Are For Sale in Hell

With spectroscope and telescope man is everywhere trying to discover what is going on above and below him: but the instrument has yet to be invented that will tell the history of a block of lava before its mother volcano per-

mitted it to run alone. Lava is everywhere around me. as write by the side of the crater of the most active volcano in the world, and some of it is yet so hot that no police man is needed to order the wayfarer to 'move on.'

I just pushed a stick into yonder bank. It came out coated with sulphur, liquid with the heat.

Everything is wlerd and unreal. The lava bends as you walk, and be low is an echo which is at pest a very unsatisfactory foundation for the trail three miles long, by which you creep to the edge of the crater of the celebrated Kilouea volcano, the glory and terror of the island of Hawaii.

I rarely note down a first impression,

and have often regretted it, so here, on the spot, I record a rather irreverent comparison suggested by the scenic play going on 100 feet below.
It is not yet quite dark, so the lake is still dimmed by the light of day; but it is crossed and recrossed by lines of They are just cracks in the lava but have a strange regularity that somewhat resembles the map by which a dealer in real estate advertises his coming sale of most valuable and eligible lote. One almost expects to see

HELL TO-NIGHT." But the play goes on. Fountains begin to sparkle, cascades tumble and roar, gysers spout, and presently a huge wave of white hot lava rolls over at least one-third of the great lake, where it had seemed previously

somewhere a huge sign announcing "BUILDING LOTS FOR SALE IN

rather neglected and unsaleable. In one corner the hour has come for increased activity, and we hear the puff, puff as of engines, with the thundering of plutonic hammers, evidently pounding and smashing great blocks of chaos into fragments of suitable size for the fuel needed by the volcano. It is a grewsome and wierd scene and none the less so when the guide tells me that he considers rather comfortable ledge on which I am sitting is liable to tumble into the crater any hour. No one has yet gone to beaven, or elsewhere, by this route, but the guide says he has often found the resting spot of one day has disappeared at his next visit. So a rather startling newspaper epitaph is included as one of the possibilities of a tourist's ticket.

Goddess Pele, and at intervals that

seem almost decimal, she sends from a much higher crater a stream of lava that usually makes quite a reputation for itself before it ceases. And thereby hangs rather an interesting tale.
In the year the theologian calls 1882, the last of these great laval rivers started to cross the island, and reach the ocean. But right in its road was the one seaport of the island, the flourishing little city of Hilo. The inhabitants, both sacred and profane, naturally objected to being wiped out in this manner, and a battle royal began, just as, according to sacred history, a similar battle was fought to the bitter end between Elijah the prophet and the priests of Baal. The prophet defied the priests to set fire to the sacrifice on a great altar he had built. Their prayers were many, but too cold for the occasion, and the sacrifice remained unroasted. But the prayers of the prophet went straight to the spot. There was a grand conflagration, and, of course, the "madding crowd" joined his church royal, but this time the victor was to put out a fire instead of kindling it.

The missionaries and their flocks took first innings, but the dread goddess continued her march to the tune of "Roll on thou shining river." the awful stream was less than threefourths of a mile from the city a dear. good princess of the then royal family undertook to appeal to the goddess. It was Princess Ruti, a sylph weighing something over 300 pounds, who ceeded to take the accustomed offering in a charlot which would vulgarly be called an ox-cart, only it was drawn by loving and enthusiastic natives. She sat flat on the bottom of the cart, with her princessly limbs hanging out behind in the full glare of the 19th century. With her were offerings well known as acceptible to the divine

From a rock overhanging the flowing stream, the princess cast in a sucking pig, and bananas, where the goddess could immediately scent and enjoy the feast. In a moment the lava ceased to flow and the city was saved. A gentleman holding high office under the king told me HE WITNESSED THE CERE-MONY, LISTENED TO THE PRAY-ERS, AND PERSONALLY SAW THE INSTANTANEOUS EFFECT OF THE

Of course the natives believed more firmly than ever in their great goddess. And why should not they? Elijah murdered all that did not believe in his god. These gentle natives are quite willing the white race should continue to make unanswered prayers. The missionaries shouted "only a coincidence." Just so. But the same remark hits the case of Elijah. Personally I confess to a great respect for an answered prayer, but none at all for the petition that can reither start a fire, or do any other use ful work. So Pele, dear Pele, write me down as an humble admirer, and accept my earnest congratulations on your suc-

Just one question to the learned. How comes it that the goddess of the Hawaiian volcano on the lonely isle of the mid-Pacific has the same name a the Atlantic volcano which since the above was written has destroyed the city of Martinique and its 20,000 inhabitants almost in a moment? Surely it points to some prehistoric mingling of CHARLES DAWBARN. San Leandro, Cal.

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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.

snows and blizzards in America's northlands, and ripening oranges and strawberries and summer roses here in San | plete obsession." 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 beautiful; while afar off was personally and violently obsessed. to the east of us, yet in sight, are moun- While sitting in a seance room around

tains crowned in snows. festivities of Christmas time in this spirit, which so maddened this city of churches, schools, and theaters, trolling demon Indian, that Mr. Tuttle's and some thirty religious and sub-re- mind was quickly "changed to a fierce ligious organizations, were at their and unutterable hatred." Anger turned best. The Spiritualists and the children of Spiritualists had a most delight-ful time, all enjoying the Christmas on the part of the obsessed Mr. Tuttle tree and the music, the declamations, to kill—to kill whom? Why, his own etc. Col. Dryden, one of the ablest father! And while thus obsessed by workers in Spiritualism, wisely said in this demon Indian with the uncontrollahis address "all days should be Christ- ble desire to kill, Mr. Tuttle "threw a

the Lyceum in the morning, and taken part in the afternoon conferences. These, under the management of President Bush 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, cide;" if a "fierce, uncontrollable, haor come into earth atmosphere to take tred;" if "anger in bloody redness;" if part in a conference, they should abide by the rules 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 Revelator'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.

in consequence of his revival, seventy- ing obsessing experiences as the desire 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 in-This time it is largely between their aged visionist, Eldress E. G. White, and Ir. Kellogg. The present internal This book on Demonism not only feud is considered very serious. For warns, but points out the proper meth-years, Eldress White has been telling od of avoiding obsessions by evil-disthese 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 She continued, "Unjustifiable commercial business has been carried on." Many, making no pretensions to religion have thought the same. And follow near," she states, "and swept away all ing: Old Testament.

Dr. H. A. Cross' Inquiry.

It is wise and well for the readers end, Dr. Cross, himself an able writer, who spoke to him." statement that "some of the leading exponents of Spiritualism advocated the the Ages." doctrine that all human beings do not. or will not consciously exist hereafter." re-affirm my statement, and promise library in the spring. It is no more true that carpenters require tools for constructing buildings than that authors require books and printed arti- me to magnetize him." Neglecting to cles to explain their positions when challenged. In the mean time, while Dr. Cross is kindly waiting for an explanation, will he continue in the welldoing of writing frequently for the Spiritualist press, for he has the happy gift 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 rarities.

The Rev. Bane and His Demons.

Similar occurrences to these narratcd by the Rev. Bane and mentioned by Hudson Tuttle in The Progressive Thinker of December 23, have occurred in all ages, though at times under different names. And 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 graciously gives us this paragraph: "Rev. Bane has not read some of the recently published books, supposed to be endorsed by Spiritualists, or he would have found himself discounted. 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 discount any recorded in my book on obsession.

To wit: on page 203, "Arcana of Spirsub-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 the presence of several Indian spirits.' "Suddenly I was seized with a desire." "to rush away and throw myself into the river, the Cayahoga," but some one caught hold of me and aroused me out of the impressional 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." (to commit suicide) remained with me

Commenting upon this experience, Mr. Tuttle says: "The study of crimi-

What a magnificent country is South- [izations, but many such organizations ern California! What vivid contrasts are ready instruments in the hands does it awaken! Think of it! Blinding of spirit beings of the same dovelopment. They are often influenced from the slightest impressions to com-The week of the holidays was How perfectly Hudson Tuttle and myself agree upon this matter.

Again, friend Tuttle, writing in his

Arcana, page 302, under the strong subheading, "Uncontrollable Desire to Kill," tells us of another case when he "Uncontrollable Desire to a table, Mr. Tuttle drew "automatical-It is no exaggeration to say that the ly a grotesque portrait" of an Indian mas days."

Not in the lecture field because of my lengthened years; nevertheless, the good people of this city insisting, 1 force that shivered the chalk to pleces." have spoken in the Temple each Sun- And this was done, remember, with evening, and have also attended "flerce unutterable hatred, accompanied with an uncontrollable desire to kill-to murder his own parent, and all because this parent laughed at the Sa

Now, then, I submit, if a "desire to rush into the river and commit suian "uncontrollable desire to kill," when influenced in a seance by a low, unde voloped spirit demon, do not constitute the very essence of obsession, control, influence (demoniac influence), then the English language is absolutely incompetent to convey ideas, or state

Surely, this book, "Spirit Obsessions," mentioned by Mr. Tuttle as "supposedly endorsed by Spiritualists," would have been not only "refreshing, but, endorsed or unendorsed, would have been of invaluable benefit to Mr The leaders of this sect insist that Tuttle, saving him from such excruciatto commit suicide, or kill a kind father. These were not hallucinations, but closely observed and carefully booked realities, and none accepting the truthfulness of Mr. Tuttle's self-testified-to experiences can for a moment doubt the facts of obsession by demons, evil spirforms me that there has been another its, or evil-disposed spirits, all of which division among these self-voted saints, are coroborating testimonies to the

that the words demons, evil spirits, undeveloped spirits, selfish, ill-disposed spirits, are continually used inter-changeably in this volume of mine upon obsession, but the word devil of the Bible or churches, is never used by me as the synonym of evil spirits or de-

Exorcising Demoniac Spirits.

In his Arcana, Hudson Tuttle has the directions of the Lord, he came over a page under the attractive head-"The Treatment of Obsession." their printing plant (by fire). This is It is very interesting, because Mr. Tutone of Jehovah's old tricks, correspond- tle, in describing a particular case, ing to some of those recorded in the thus writes: "A young man becoming mediumistic, found himself (see p. 204) obsessed by a power which seemed determined upon his destruction. His language was dreadful to hear, and, if of The Progressive Thinker to call on opposed, he became enraged, foamed at its writers for explanations. To this the mouth, and sought to destroy those This case, bear asks me for an explanation of my in mind, very much resembles some of those recorded in the "Demonism of

The friends brought this obsessed man to Brother Tuttle, who, seeing him "nearly a fourth of a mile away, rushed to prove it, when getting back to my towards him like a wild beast, cursing, raving, and foaming at the mouth." There was only one remedy. claimed Mr. Tuttle, and that was for

> by exerting all his strength and purpose, the obsessed man soon becoming "obedient to his desires, and being safe for two or three days." Neglecting to return at the end of two days he came again obsessed." The third time he was "wilder and flercer than at first." Mr. Tuttle's spirit triends now warned this young man's friends that "he was in the utmost danger, and cautioned them against sitting in circles." But that very evening, he sat in a circle and obsession returned. This time I had not the least infifuence," writes Mr. Tuttle. "and the obsessing spirit mocked at my futile efforts. brief intervals this continued for some years until the death of the victim. It was the most decided case of obsession

ever witnessed.' I have noticed a number of very similar ones during long years of experi-

Accordingly, every Spiritualist who accepts the published statements, who clieves in the truthfullness of Mr. Tutde's description of obsessions in his 'Arcana of Spiritualism," believes emphatically in obsessions, in terrible obsessions by demons, or evil spirits. The Rev. Bane's demons are very similar to Tuttle's. Bane's barked like

dogs, shouted, hissed like serpents, and screamed like mad-men;" while Mr. Tuttle's influenced their victims to "sulcide;" to "killing," to "anger," to "hnutterable hatred," to causing "raving and foaming at the mouth," seeking to "destroy those who spoke to them." All alike victously wicked, and yet, our brother, fleshed or unfleshed, itualism," Mr. Tuttle, under the bold all sons of God, and all subjects of progress and soul unfoldment. To wait and trust are virtues.

Writing in connection with obsessions, which very often take their rise in exciting revival meetings, or low class spirit seances, Mr. Tuttle wisely 'almost unconscious state, recognizing observed, "The study of this seances the one above described showed me the danger which menaced the sensitive and gave the key to a class of crimes which had hitherto remained inexplica-

Here again Mr. Tuttle and myself are in full accord.

Spiritualism a mighty, uplifting truth is, nevertheless, many-sided in its manifestations. Not only do investigators, but Spiritualists themselves insist that they have the right to witness, to study, to examine, to probe to the depths all sides, and then judge for themselves. Nature is a divine unity. The chain nology not only reveals vicious organ of causes has no missing link. Iaw is 10 cents.

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 Trlumphant.

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 psalm 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, fraunds, wild theories, and mor-al excresences sheltering themselves under the widespread wing of Spiritualiem, is freely admitted. This is com-mon in all movements involving the activities of the emotional nature. Let the sinless stone the erring. says the record, "came into the world not to condemn, but to save the world," Because the millenium has not dawned during this phenominal cycle of the fifty years and more ofmodern Spiritvalism: 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

rian 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 evel of the age in good works, in reform effort and general culture: if they are not the ready recipients, of the freshest fruits of science and philoso-thy; if they are not full-grown men and men, the fault is not in Spiritualism, but in themselves.

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What Spiritualists must fight as ism and Spiritualists as possible." ism is no longer respectable." "We want FRAUDULENT PRACTICES RESORTnothing more to do with it."—Statement made MIDST OF A CRISIS in Spiritualism; by C. W. Stewart under oath.

ualist and lawyer residing at North- following: wood, Iowa. In a calm, dispassionate, State Progressive Spiritualists' Associ-logical manner he describes the mani-ation of Missouri. logical manner he describes the manifestations purporting to be of spirit Auxiliary to the National Spiritualists' origin, coming through Mrs. Folsom at DesMoines, Iowa. As is well known, The Progressive Thinker has been W. Stewart, on the 5th day of Decem-PARTICULARLY KIND AND FOR ber, 1905, in our presence, AND UNDER BEARING to this medium (for she is OATH, did make the following declarasuch to a certain extent), publishing re-tions: peatedly and prominently the most fulsome notices of her work extelling SPIRITUALISM AND SPIRITUALISM AND SPIRITUALISM AND SPIRITUALISM AND her to the skies, and not even mentioning as a matter of news (which it RESPECTABLE." should have done) that a committee of "WE WANT NOTHING MORE TO the N. S. A. composed of three mem- DO WITH IT." bers, Dr. G. B. Warne, T. Grimshaw and E. A. Schram, all men of undoubted stated above under cath, before Referee honesty, had, after examining many witnesses, DECIDED THAT CERTAIN MANIFESTATIONS GIVEN BY HER WERE OF EARTHLY ORIGIN, AND known as Society of Scientific and Re-IN NO SENSE SPIRITUAL. The ligious Truthseekers; the applicants present state association of Missouri is for the decree were Mrs. Josie K. Folin hearty accord with the decision of Stewart, and about forty others. 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 oath that Mr. Stewart made the above of Mrs. Folsom, made an open state- assertion.

W. A. Wiling is a prominent Spirit- ment of his position, included in the

Association. St. Louis. Mo., Dec. 9, 1905. We, the undersigned, testify that C.

"WE WANT TO GET AS FAR

"SPIRITUALISM IS NO LONGER

Such statements were made as Lionberger Davis, appointed by Judge Taylor of the Circuit Bench, the said referee to act one a proforma decree for a new state association to be

W. F. PECK, OLIN D. WHITTIER. T. GRIMSHAW, OSCAR F. EVERTZ, MRS. KLARA T. HARY.

The above named prominent Spiritualists are willing to testify under

LETTER FROM W. A. WILLING.

To All Spiritualists:-I often think ately said, "That is my name." what a wonderful movement Spiritual-ism would be were it not for the as-saults made upon it by its friends. It that, in view of the fact that she was a must surely contain a great many gold- member of the board and her name apen grains of truth or it never could peared upon the program). Then she stand under the load heaped upon it by made the third attempt and after going giving that I request the editor of The attempt to be dramatic, throwing the Progressive Thinker to publish this article, but justice to the National Association, Spiritualists in general and the to a Mr. Paul, signed by his father, people of Des Moines, Iowa, in partic-the exact words of which I do not re-ular, demand that something be said member. This card was the only one regarding the Iowa State Convention that I was fortunate enough to see. recently held at the former city.

John D. Vail, president of the Iowa State Association, for some reason or crayon pencil. This is all she did with other saw fit to employ Mrs. Josie K. the cards furnished by the committee, Folsom-Stewart and her husband to do but stated that she could do more if the principal work of the convention, she were allowed to use her own cards. and that without consulting any of the | She was therefore allowed to use her chartered societies. At first thought 1 cards and in the space of three or four made up my mind that I should rerrain 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 go by default, so I attended the convention, representing the First Spiritualist Society of Northwood, of which I have

the honor to be president. Upon reaching Des Moines, I discovered that the chartered societies represented, were opposed to Mr. Vail's action, and some were demanding that their engagement be cancelled, while pencils could easily be concealed in in very strong terms his said action. of which the committee could under no The convention was called to order as circumstaances discover. announced and the Folsoms would not have been allowed to fulfill their contract with Mr. Vail, were it possible to medium, and when a small boy about have received a report from the creden- ten years old happened to-slide along tial committee during its first business the balcor session, but that committee for some the rear, reason or other failed to get its report In proper shape until the next day, and the platform, and some of the delegates over them with one hand while the thought that no more harm could be ac-

complished by allowing her to finish her engagement. Regarding her work, I can only say, that Kellar, the magician, would not insult an intelligent audience with the very crude methods used by Mrs. Folom, in the giving of her ballot readings and so-called independent spirit writings and pictures. The first two ballot reading seances 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, her eyes are well to the surface of 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 handed to her. She would seat herself at a table drawing herself closely to it, giving as a reason therefor, that the able was so unsteady that she would

not dare stand. In that manner she could easily see every ballot that she A great amount of criticism arose regarding the manner in which she was blindfolded, as before stated. So upon Friday night 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 finally 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 seance in the following manner: A committee of three were chosen to procure cards, but 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 Mrs. Folsom's person, which 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. Fol-som had either one hand or both under the table, one card appeared with Yes" written thereon.

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 sleightof hand performance. After passing the cards over the top of Mrs. Shaffer's "Jennie" on it. Mrs. Shaffer immedi- gree; in fact it is necessary that they

cards loosely upon the floor. Upon examination a card was found addressed is self-evident that it is in Mrs. Folsom's handwriting and written with a minutes she procured sixteen cara with writings and pictures thereon ITS ENTIRETY, I CAME TO THE UNQUESTIONABLE CONCLUSION THAT THESE WRITINGS WERE PROCURED BY MATERIAL AGEN-CIES, AND IN SUPPORT - OF - SAID CONCLUSION I SUBMIT THE FOL-LOWING REASONS: First. The examination made by the

committee of ladies amounted to nothing, for the reason that short crayon nose or mouth or in many other places

Second. No one was allowed upon the stage behind her except another the balcony where he could see from he was immediately requested to move.
Third. Mrs. Folsom would spread

the cards on the table and would go 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 from Mrs. Folsom was in her own hand-writing, and to a man that

she had given a message to at a previous meeting.
Sixth. She received three or four dummies (cards for people not present) upon her own cards. I am informed hat her committee of three were nonbelievers 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 messages for no one 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 Miss 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 arisen ones are more anxious to prove 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

Eighth. The fact that Mrs. Folsom ampered 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 elevating effects upon the cause which they represent? These public physical se-ances can have but one effect upon an enlightened public, and THAT IS TO the practice of fraud. A bogus test or DRAG THE CAUSE WE LOVE TO A fraudulent manifestation of any sort is 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 he produced in a private circle UNDER THE MOST FAVORABLE CONDI-TIONS, and then, two out of three seances will be considered a failure. Did you ever observe what an uncommon Then Mrs. Folsom requested that a thing it is for a physical medium to lady from the audience come to the fall? In fact they always have an entertainment so that they will not be required to return the gate money. Now n order to do this 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 head, one card appeared with the name fraud have mediumship to some do-

cause is not mediumship, but THE FRAUDULENT PRACTICES RESORTone medium will resort to a little material assistance and then 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 proofs 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 repudiates the decree of its parent body and recognizes a medium whose 'spirit" manifestations have been found to be of earthly origin, it does more to injure the cause of Spiritualism than all the genuine mediums can do to elevate it. Is it any wonder that the National Association is so handicapped in its efforts to get recognition from our courts

his property or a portion thereof to the cause of Spiritualism? Fraternally yours,
W. A. WILLING. Northwood, Iowa.

as to the sanity of a man who leaves

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 it is between Spiritualism and materialism. If we are able to convince materialistic thought of the grand truths of Spiritualism the battle is won. Orthodox relig-ion, whether Christian, Pagan or Jew, does not count. It is advanced and progressive thought which rules the

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

Orthodex 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, stained as they are, with the imnocent blood of nineteen centuries of Chris-tian persecution. I wish 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, then, and not till then, will the millen-nium be here and all 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. PHILIP LAMNECK.

Port Washington, Ohio.

A GRAND RECEPTION

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

On Monday evening, Jan. 8, the man; riends of Rev. Moses and Mrs. Mattie ull, of Whitewater, Wis., assembled n Lyceum Hall, First Spiritual Temple, San Diego, Cal., and gave them a right royal welcome to our spiritual nome and to sunny San Diego. Handshaking was first in the order of busi ness, and as Mr. Hull, in his remarks said he always retained a portion of each one who clasped his hand, he mu have felt himself to be a great deal larger man after all that shaking. Ladies' Auxiliary (The Busy Bees) had arranged a nice little programme consisting of music declama. tions, and short addresses by our local

talent. Brother and Sister Hull were then given an opportunity to defend them elves, 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 in order 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. continue their work with us during the remainder of this month two sarv ices each Sunday and Tuesday and Fri-

T. J. McFERON. He Is' Not the Author.

day of each week.

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

San Francisco, Cal.

[Advertisement.] SPIRITUALISTS, ATTENTION!

WM. EMMETTE COLEMAN.

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 cut 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 its name from being SMIRCHED AND DISGRACED by of NO VALUE WHATEVER to the Spiritualist or investigator, but an insult to them and to THEIR ARISEN FRIENDS The book, "Mysteries of the Seance," 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 exnose 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 een able to expose and drive out of the work many who had been doing a flourishing business among the gullible. The marvelous 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.