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

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CREATES GREAT INTEREST.

Ionia Medium Produces Sensational Letter-Alleged to Be From the Late Dr. S. M. Bayard, Who Communicates Through Her to Dr. T. R. Allen, of Ionia-The Secular Press Is Stepping to the Front to Aid in the Dissemination of Spiritualism, as the Following from the Ionia (Mich.) Sentinel Proves.

.The following accompanied the Doctor's message:

The Spirit of S. M. Bayard. In the world where spirits dwell, Far from pain and death and care
I am happy in the thought, We shall know each other there,

Never more to part from friends, Whom on earth we learned to love In that land of peace and joy

We will live in realms above. World of light and love so fair, In the regions of the blest, I now dwell, all free from care, S. M. Bayard is at rest.

Written by the spirit of Dr. S. M. Bayard by the hand of Mary L. Delano.

The following letter "from the spir it of Dr. S. M. Bayard" was brought to the Eentinel by E. H. King, at the request of Dr. T. R. Allen, to whom it was written. The story is that Mrs. Delano, who is a medium of barely six months' experience, wrote the commu-nication at the dictation of the doc-tor's spirit, while seated at a table. medium was writing some other inatter at the time and without stopping took down the message with her hand in four minutes.

It is something of a feat to write on two subjects at once with both hands, and the problem becomes more involved when a ghost is whispering in one's ear and one must listen. Dr. Allen and others vouch for the truth and the genuineness of the communi-

Readers of the "grab bag" will look forward with interest to Dr. Bayard's story of his life over the river.

"Dr. T. R. Allen:-I come from the world to let you know that I am still alive and am able to communicate to you by the hand of Mary Delano, a medium of no small talent. I am now with her, and have been here for quite a time. She is beyond ordinary mediums in point of truth and fidelity to the cause in which she works. She is a most wonderful medium in more ways than one, and you will be compelled to admit it before you are done with it. She can do what I never in my earth life saw a medium do, and I stand behind her to defend her by

Do not try to think this is not S, Ma Bayard, for it is no other than the same old joker whom you used to have good times with. We were great dds, and we used to have a great days and started, to go to my pirit home, when I ran into a line of electricity, which same is the pride of fill spirits who wish to go from any place to another. Well, I followed that line, not knowing where it led, fill I found myself in the home of Mary L. Delano, and her writing. I had run onto the path uncle, Wm. B. Leach of St. Louis, Mo., and he was there, too; so, you see. Just happened to find her, and I truly can say that she can do what few mortals have the gift to do.

'I knew her when a child and was their family doctor. I knew of her later by her husband's father. I used to send her papers to help develop I'm glad I did; she is no ordinary thinker, and I am in a posi-tion to judge for I can read her innerinost thoughts. So, now, I say to you don't ever dere to accuse her of a lie

"Now, I think this may convince you that this is me writing, and not her, because she is a woman above lying and deception. Now, I will tell you, Allen, I have a little scheme in my mind in which I propose to put her before the public in a way that will not be denied. I will write some verses similar to those I wrote that you had printed and put them in the Ionia Sentinel. I will write a short piece fresh, which I wish you to take the office of the Sentinel and see that it is printed for me, not ner. want the citizens of Ionia to know that Dr. S. M. Bayard is not entirely dead but just asleep, away yonder across the stream that divides you from me.

"Now, as an old friend in social and medical sense, I ask of you this favor. I cannot compel you to do it, but if I am not afraid to put my name beside of hers, you need never be afraid to take it to a printer. It is bona fide truth that none can dispute, and they must not for she has writers behind her that the world has known on earth, so I say again, not to dispute her truth. Now I will close and come again to you by her hand. will write you a description of my life in the spirit world next time. Now I will close. I am your spirit friend. I am the spirit of Dr. S. M. Bayard, Spirit World.

Good-bye till I come again." Sentinel Interviews Medium.

The publishing of the above letter has caused much comment both for and against. There are among those who have read it a great number of believers who have absolute faith the Spiritualistic belief and it is for these that the Sentinel has interviewed Mrs. Delano, the Easton medium, and secured the story.

Mrs. Dwight Delano, by whose hand Dr. S. M. Bayard is alleged to have written to his friend Dr. Allen, lives in Easton township, three-quarters of a mile south of Dildine corners, and both she and Mr. Delano are known in that section. Mr. Delano's farm lies on both sides of the road and is a good piece of land. On the east of the road is the dwelling house. It is a frame structure consisting of upright and wing. A low vine-covered porch gives it an air of comfort and a row of trees shades it in summer from the rays of the western sun. Within, very comfortably furnished and Mr. and Mrs. Delano live there in peaceful and unassuming

Both are Spiritualists. It is, only within the last two months that ars. Delano has become convinced of her power to translate messages from the at to the living. In fact, it is only within that time that she has become

pear unquestionable. converted to her belief. Her story of her conversion is an interesting one. A daughter from Grand Rapids areas part of the Christmas season do by their own.—Hindoo.

PERSONAL SUNSHINE.

Its Vivifying Influence Upon the

It presupposes a mind clear and sunny, free from fretting and not disturbed by ill winds and cross purposes, that only act as factors in arousing innate powers, and when the personal and divine sunshine is directed thereon, then there is speedy growth of those personal graces which so delight the angels and secures for the person so building fine spiritual bodies and fine mansions in the upper realms for them to inhabit when freed from the earth, encumbrances and mortal form.

The Sun of Love, Truth and Wisdom thrills the person blessed with a sunny. disposition.

This divine trinity does so vivity any being that comes en rapport with it by being meek and humble in spirit and devoted to truth and duty, that he counts labor a privilege and all that falls to his lot as means for unfoldment and being useful, thus happy. From the fountain whence all truth, love and wisdom spring, comes the

support of all who draw near in soul nd spirit and ask as directed It is healing balm for all ailments of mind, soul and body. It dispels all sombre shades and ill conditions and creates wholesome environments

which it is restful to dwell, and to cheerfully comply with every duty. The soul needs this sunshine for its unfolding and a healthy complexion: also for strength to wing its way up ward to realms eternal and bring rich treasures of love, truth and wisdom to this individual center, the brain, to furnish and beautify every cell and

chamber thereof.

Oh! the riches of the wisdom of God to which all are entitled in pro-portion to developed fitness for re-Could there be a nobler aim in life than the acquisition of this wealth which is also portable to the realms immortal? We think not. Earth's wealth is stationary; it is but for a day and must be left when soul and spirit are called up higher, but truth, love and wisdom abide, to ornament the soul and spiritual body and also the heavenly mansions in many beautiful and useful articles which are the outward expressions of this personal sunshine and referred to graces which so beautify the spirit form, and command such great and

lasting wealth.

Is it not better, then, to think more lightly of things material, and not to crave more thereof than for need, and think all else is given in trust for others, so that the heart is not centered keeping the real individual down in MRS. M. KLEIN. Van Wert, Ohio.

ON EARTH.

Ever on earth the flowers have died, And short is every songbird's lay; dream of summers that abide

Alway. Ever on earth lips greet and glide Nor let their velvet softness stay; I dream of kisses that abide

Ever on earth have mortals sighed O'er loves and frieldships turned to

I dream of unions that abide . Alway.

-Sully-Prudhomme

with Mrs. Delano and while there talked much about her belief. time for her return came and the usual sorrow at parting was expressed. Mrs. Delano also spoke of the lone-someness she would feel after her

daughter's departure.

The daughter is stated to be posessed of a medium's power and for her mother's comfort after she should be gone undertook to procure a mes sage from her deceased grandfather to her mother. She took her writing materials and sat down. In answer to her wish the spirit of Mr. Leach began to write. The message was not ished, as the medium was compelled to leave for the train. Only part of the name was on the paper.

After her daughter had gone Mrs. Delano found herself wondering again and again why she could not finish the

"Try it, try it, try it," something kept repeating to her. Mrs. Deland tried it. Taking paper and pencil she sat down and waited. Previous to this time Mrs. Delano had no experience in the work. Patiently she waited and at last the pencil began to make faint tracings on the sheet and the letter was slowly finished. Mrs. Delano then became aware of her power as a medium. Since that time she has often written at the dictation of the spirits of those who have gone

That is the story as given by Mrs.

Delano. On Tuesday a representative of the Sentinel drove to the home of Mr. and Mrs. Delano and had a long and interesting visit with them. They were both at home enjoying the warmth of a roaring fire and protection from the northeast gale that raged outside. When the object of the visit was given and Mrs. Delano was informed that Mr. Bayard's letter had been published in Monday's Sentinel she expressed the conviction that the letter itself was not intended for publication but merely the verses which accom-panied it. Both Mr. and Mrs. Delano

were evidently sincere. There is nothing of the supernatural in it," said Mrs. Delano. "That is where the mistake is made. Purely natural causes are responsible. people would look at it in that light it would not seem improbable. It is all electricity." Mrs. Delano thoroughly believes that it is this element that makes her a medium through whom the spirits of the dead may

converse with the living. Mrs. Delano's manner is one of distinct aversion to the notoriety which the publication of the communication to Dr. Allen has given her, and Mr. Delano is of the same mind. They expressed the utmost regret that the

letter had been printed. "We will come in for a good deal of scorn and scoffing now," said Mr. De-lano in speaking of the situation, but although that seems to be the feeling of both himself and his wife, nevertheless their faith and sincerity ap-

The true rule in business is to guard and do by the things of others as they

"BARBARISM OF HUNTING."

Captain L. W. Billingsley Takes Prominent Stand Against It.

The best thing that has been conributed to current literature of late is from the pen of Captain L. W. Bli-lingsley on the "Barbarism" of Hunting." It ought to be read and re-read, and then recited in the public schools until the children have learned it by heart. Mr. Billingsley says:

By many men and nearly all boys it is deemed great sport to display skill in aking the lives of birds and animals. To follow hounds and other dogs of the chase through field and wood, and to bring to earth victim after victim with unerring shot, is deemed a fascinating achievement.

All huntsmen often witness the killing of innocent victims, and see the suffering and agonizing death of birds lives, and have done the hunters no Most huntsmen of kindly nature tell you that at times a feeling of self-reproach has passed through them as they stood by the dying victims of their skill. Hunters of elk, deer and antelope can tell you of seeing the terror-stricken eves of these animals. filled with tears, gazing at them with mute repreach while they sobbed their lives away, and deprived of all power to wreak vengeance on their human aggressors. Such memories should haunt men who are not hardened or calloused with savagery.

Time and again we have see lordly animals in their native state; peaceful happy and seemingly enjoying to the full the gifts of life wounded or killed at the pulling of a trigger. If such animals are wounded they are relentlessly nursued and may for hours or days suffer agony before death comes

to their relief. Hunting is a relic of barbarism in man's nature. One of the most piteous of sights is to see life pass out of the innocent, quivering, helpless grouse, quail, dove or other bird. Often these scenes are garnished with the cheers and laughter of the hunters when beating out the brains of the birds that sharply cry and cling to

The more humane and civilized man becomes the more he will despise the killing for fun. Such amusement marks the low, savage instinct. Not even the president of a great nation can dignify the mock heroism of killing "big game." Only a hard-hearted man can derive pleasure in such bar-barous sport. The man of genuine sympathy and kindly disposition can only feel disgust at the thought of killing the unoffending innocents.-State Journal, Lincoln, Neb.

MESSAGE FROM JOS. JEFFERSON. I have touched the height of the great

divide, I have seen life's shadows pass, I have stood on the slopes of this won-

der-range Where no tolls or pains harass. am drinking in the heavenly airs. Of this soft, eternal June.

am holding converse day by day. With minds to joy atune. would not if I could retrace The steps already climbed; see too many lights ahead,

And I know my way has rhymed With all that came to me Of earth or of the ether land

This country fair and free. know no loss, no chill, no want, My cup is flowing full. And for the beautiful.

By what has come I know that more Will be vouchsafed to me, From that my eyes each day behold. More shall I waiting see.

Oh, man! Earth holds the lesser far Endless Eternity Awaits each toilworn, wearying soul

That far from life would flee, ... From life? Why life is everywhere And joy is waiting too:ift up your head and list the song

That Nature sings for you. Kind Nature! like a mother she Folds each in warm embrace. And If you'll only let them go, Will all your faults efface.

Faults are but offsprings of the years, And as you pass along They fall away like withered leaves The grass and dust among.

Time was when I could weep and pray Then I no better knew, But now I have no tear or prayer,
"Tis only LOVE and DO.

Doing is prayer enough for me, And if you need another's help

My strength is ever new. Call not while you can find the way, Your powers are wondrous great,

INQUIRE WITHIN, then aim and

Leave nothing unto fate. You are the great High Priest and King, Your own Redeemer, too,

Shake off the shackles termed your And hold yourself to view. God manifest are all that live, On earth, in heavens above.

And the one great force that makes von God Is Love, forever Love. JOSEPH JEFFERSON.

The Actor. Per Mrs. M. A. Congdon Portland, Oregon.

Religious Tyranny. The world is not yet relieved from religious tyranny. Only a short time

ago, and the whole world was crushed down by burdens under the tyranny of fear, of persecutions which were hor rible. In England, men were harried and persecuted and driven out of th country, if they did not conform to the popular religious faith. In every ountry in Europe the same thing was Men were liable to be put to death for holding a particular opinion. Are we free yet? In France there is a great struggle going on, which is shaking the country to its center, in the attempt to throw off this tyranny and be free. In England the clergy are still grasping at the matter of popular education, so that the man who does not wish his children to be educated after the ecclesiastical type must be a rebel against the laws of the kingdom. Are we free in this country? Free in a certain way, yes.

Not because e-clesiasticism has Not because ecclesisaticism has changed, but because it is not strong enough.—M. J. Savage.

SPIRIT RETURN A SUBLIME FACT.

A Touching Spiritual Vision During the War of the Rebellion, Illustrating the Fact That the Spirit Sur vives the Death of the Body .- In Vision Saw Father Shot, and for Years Suffered From Shock, Which Finally Killed Her.

To see in a vision her father shot dead in battle, hundreds of miles from where she was, and then to learn that his death had occurred precisely as she had witnessed it with her mind's eye, was the extraordinary experience of Mrs. Mary King Newhall, a well-known and socially prominent woman, who died at her home in Galena, Ill. after years of acute suffering of malady affecting the heart, which was caused by the great nerve shock

to which the vision subjected her. Her maiden name was Mary King and her father was Cantain Edward A. King, of the regular army. He was a brave and gallant young soldier and won distinction in the service of the Union in the struggle between the

His wife and children were living in Ohio in the war time. From Cincinnati they went to Dayton, in that State, where they resided for many years. Letters came to them frequently from the husband and father, telling them of his daily doings on the field and in camp. The letters always were full of hope and gold cheer, but they did not serve to dispel the cloud that hung over the home wherein his loved ones waited with travy, aching, anylous hearts for his return from the

Mary King was a singularly bright. vinsome, sensitive girl, and between her and her soldier father there existed the strongest, tenderest ties of atfection. The daughter was passion-ately fond of her father, cherishing for him a deeper, warmer love than daughters commonly cherish for their rathers, and the dangers to which he was exposed were a source, of constant grief and fearful anxiety to her. For her there was no peace of mind, nor could there be any so long as the war should continue. Every day was to her a day of gloomy; foreboding. Every night was a night of brooding, anxious unrest. It was feared that she would suffer a complete nervous collapse as a result of the nonte mental strain to which she was subjected.

Vision of the Battlefield One day, after a restless, sleepless night, she was at her home with other members of the family when she suddenly sprang from the chair, pale and trembling, and cried: "Look! Look! My father has been

killed! With these words she fell unconscious to the floor. She was nicked up and carried to her hed and a physician was summoned. When she was, re-stored to consciousness she said that her father was dead, and described minutely the circumstances of his death while in buttle. She was told that her father was not dead that she had been ill and had magined that he had been killed. Every possible ef-fort was made by members of the family and her physician to quiet her fears, to dispel the delusion from which she appeared to be suffering. But she clung" tenaclously to the belief that her father was dead that he had met

nessed it in her vision.

Within a few hours the family received word that Capt. King was dead. A few days later a letter came to the grief-stricken wife telling her when and how her husband, had met his death. He had been shot dead at the moment his daughter, pale and trembling, had sprung from her chair and cried: "Look! Look! My father has been killed!" And he had met his death precisely as his daughter had witnessed it in her vision and later described it to her mother and her phy-

The war, with its cheart-breaking tragedies, its blood and its tears, finally came to a close. But Mary. King never completely recovered from the cruel hurt it had given her. Time softened her grief, as it softens all grief, but the nervous shock to which she had been subjected by her father s tragic death left her broken in health and made her a life-long sufferer. In 1872 she was married to Dr. Edward G. Newhall, and the couple soon afterward removed to Galena.

COL. ROBERT INGERSOLL. His Lecture on "The Devil."

To the Editor: In your late issue we

vere favored with a reprint of Col. "The Devil." Ingersoll's lecture on Although we read it some time ago, is, like all truth, still beautiful, and it will bear repeating many times.

There is one sincere fegret, how-ever, in regard to the reproduction of the lectures of the world's greatest exponent of free thought: people are yet so biased and ignorant regarding matters "religious," that the great masses cannot be prevailed upon to read them; or, if they do so, it is with blased mind, and more out of curlosity or respect to the expressed wish of some liberal friend, than it is with a desire to hear and know the truth for truth's sake.

We have succeeded of late in arous ing somewhat of interest in, and re spect for Col. Robert Ingersoll's writings among a small circle of friends in this vicinity. For the most part, they are men of honesty and ordinary intelligence and who, if once convinced will be potent factors for good in the

community. SPENCER M. DE GOLIER. Bradford, Pa.

50 IT GOES.

If virtue were as gay as sin, How easily might goodness win? If right went laughing by, like wrong The devil would lose half his throng If day sought pleasure like the night Dawn need not blush to face the light But virtue seems so cold and proud

That merry sin attracts the crowd. And right has such a soleme air, Men follow wrong, the deponair. And care so eats the day time up-At night they selze mad fally's cup. And drink forgetfulness til dawn, And so the queer old world goes on —Ella Wheeler Wilcox.

Every man truly lives, so long as he acts his nature, or some way wakes good the faculties of himself.—Sir Thomas Browne.

ANIMALS ARE IMMORTAL,

University . of . California . Professor Finds Proof That Beasts of the Fields Are Men's Real Kin.

"Immortal man," they used to say Now it is "immortal animal." Prof. Howison of the University of California at Berkley, Cal., argues that since intelligence is eternally existent and since animals have intelligence, ergo the beast of the field is immor Furthermore, the professor thinks

it passing peculiar that any one in the

twentieth century should be startled

at the idea. For startled many were as illustrated in the student audience which gathered in his class in ethics, where animal immortality was declared, and who lingered long thereafter to discuss the sensation. Those who are startled by the declaration, supposes Prof. Howison, perhaps are the least fitted to comprehend what is signified thereby, all that it entails on what it is founded. He bases his argument for the immortality of animal life on the same considerations that he would use in defending the immortality of mankind.

many volumes would be required to give it a sufficient statement. Mind Symbol of Immortality.

these considerations are so complicat-

ed; involving so many ramifications

over so large a territory of science and philosophy that nothing less than

But granting immortality to man as based on the fact that it is his intelligence that lives forever, what is amazing in affirming that intelligence in an

enimal is immortal? It is the result, says the venerable stition that has its foundation in such language as "the beasts of the field that perish." And what is considered commonplace by men who occupy their minds in research along these lines comes as a striking innovation to other classes of people, who are un accustomed to such study.

"Wherever mind is found, the immutable, unchanging mind, the mind which is not the result of processes but is part of that mind which is absolutely unchanging, and so makes mar responsible legally-wherever that mind is found in man or beast, there is immortality. To this mind death is merely an experience, and, like all other experiences, serves simply to remove hindrances to the intellectual faculty."

Man is the mental superior of the animal simply because a greater number of these hindrances to intellection have been removed. This removal of hindrances constitutes evolution. - Not an adding to but a taking away from. Animals are gifted with intellect, as are men. The difference in intellect is measured by the difference in the obstacles to the free exercise of the in-tellectual faculty. With the increase of intelligence comes an increase of control, a perfectionment of control. Has animal life the reflective faculty of mind? Without doubt they have. Here is the basis for the argu-

ment of their intelligence. For intelligence must be there if the power of reflection is present. Once it is granted that animal life has intelligence the recognition follows that it must exist eternally just as men will exist exercise of the intellectual faculty? The savant of California answers ves, which scouts the materialistic

dea of the soul as a product of matter. ..

Buddhists Recognize Animal Immortality. Reverting to the sage of California

the religion of the Buddha was cited as an example of recognition given by a great religious teacher to the lower animals. Alone does the doctrine of Buddha embrace a recognition of the dignity of the lower order of animals.

The Buddhist forbears to slaughter animals, be it for food, sport, or scientific purposes; he discredits the thery that they have been created for the use of man, and that he has any right over them. The Buddha sat and taught that every human being. high or low, animal or human, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illuis found only in Nirvana. He saw that the will to live to enjoy was the cause of transmigration with its miseries, and that when through enlightenment this will ceases, Nirvana is attained, and transmigration or incarna-

tion in earthly bodies ceases. Meaning of Reference to Sparrows. While Buddhism does pay more attention to the animals than Christianity, observes the professor, yet the spirit of Christ toward the animals was the same. Christ's reference to the sparrows that fall denotes kindly, sympathetic relation in that

regard Buddhist or Christian, the world do move toward a recognition of the dignity of the animal kingdom, toward its claims for sympathetic treatment at the hand of man. Christian and Buddhist appreciate the presence ev-erywhere of that divine life.

THE UZ WORLD.

world of war, of greed and gain, Of craft, deceit and woe; Kingly hatred, strife and pain Hurling mankind to and fro.

world professing peace and love, Good will toward men the cry. With angry God in mortal heart, Rending each human tie.

High heaven's decree that this may be For time or cycle long, For Godhead's birth, false o'er the Inspire, throughout, the wrong.

Resurrection morn is here, Jehovih's plan is plain, The Great Creator wills it not That mortals shall be slain.

Thou shalt not kill! rings thunder loud, E'en through the sunbeam's gleam, And tiniest speck of living thing, To man should sacred seem. Revealed the way in Kosmon Day, Come, come thou out of Uz, Oahspe speaks in gentlest tones

JOHN A. LANT.

What you would not wish done to courself do not unto others. Chinese. One should seek for others the happiness one desires for oneself.—

Of earth, sky, spirit above.

DEATH-BED VISIONS PIERCE THE SPIRIT VEIL.

Dving Said to Get Glimpses Into the Other World That Comfort and Support Them in Passing From This Life.

The greatest question before the as set forth in the Chicago Record-Herald1, one that should receive the most attention from men of science, is this—if a man die, shall he live again? Thus spake the great

statesman, Gladstone.

After years of study and observation at the bedside of the dying, I think I know that a man never dies, in the sense that the spirit is no more. Notwithstanding that I have the Osler age, I cannot agree with him that the dying do not see through the veil-do not feel comforted at what they see on the other side of the mortal sphere. For I have seen many go and heard many tell what they saw,

and I have witnessed some phenomena. I have known men-truthful men, pure men, and holy men—who had experienced the spiritual conditions wherein they could say positively that spirits live freed from the fiesh. were not insane or troubled with ailments to induce delusions.

_ Spirits in Other World,

As I have experienced the same, I am not conscious of delusion, Osler to the contrary notwithstanding. - Dr. Osler would give one the impression

that there is no future life. Professor Huxley, one of the foremost scientists of the age, agrees with Frederick Harrison, the most learned of men, that when one can give reason for a belief which comes within the bounds of reason and common sense, it becomes scientific. There should be no quarrel between science and the higher manifestation of psychic phenomena.

To be a believer in the theory that we are living in a world within a world, one does not have to forsake the church, or become a disbeliever in the Christian religion. St. Paul claimed that there is a spiritual body and from my observation and experience I fully agree with him.

One has to experience these phenomena before he can become convinced. No man living is free from delusion, and some may claim that am deluded, so I will make no attempt to demonstrate the whys of my belief Abiding Place of the Departed.

the unseen world and in the theory that the luminous ether which scien tists concede fills all space is the abiding place of those departed spirits who have thrown off the material body. The people of the great Chinese na-tion are believers in this theory There must be some reason for this belief outside of mere superstition and speculation. In the history of the European nations in which the Greek

I can only say I am a firm believer

and Roman blend we find they did not believe that this short life was man's only inheritance. Most ancients, while not accepting the doctrine of metempsychosis, looked upon death as a simple change of life. The Greco-Italians did not believe in the transmigration of souls. Nor did the Aryans of the East, since the hymns of the Vedas teach another doctrine. The belief in magic, the eternally. Are animals capable of meaning of which is wisdom, was car-overcoming the obstacles to the free ried to such madness at one time in Rome that under the consulate of Lu-

> cius Paulus many magicians were expelled. Death Does Not End All.

When the idea that the soul remained fixed at the place where the body was interred was prevalent, food was carried to the tombs on festal occasions, which is described by and Virgil as being for the dead. The Chinese perform this ceremony to this day, so that the odors might be inhaled by the spirits of their ancestry. The Chinese civilization is the oldest upon the earth; not like ours, to be

sure, but is ours any better in fact? Even eliminate the bible—the eachings of Christ and the apostlesand you will have enough evidence of the soul's immortality. So claims the great astronomer, Camille Flamma-

No one as yet has been able to prove that death ends all. Even the great Herschel, after years of scientific research, is unable to give an opinion. sive happiness, and that lasting bliss and the great Darwin thought it probable that there may be a hereafter even for monkeys, while Alfred Russel Wallace, the co-discoverer Darwin of the evolution theory, positively asserts that there is a H. S. BEE. M. D. world.

SONNET TO -Good, beautiful and true be all thy Ever thy steps lead on to heights O'er all thy pathway may the goddess Love Reign ever, guard thee from all scenes of strife.

Guide thee to peaceful vales in beauty Encircling thee wherever thou shalt rove. Kings may the crown and royal scep-

ter wear 'Neath sculptured domes within the palace halls; O, who would change the humble cottage walls Where love's enthroned more beautiful and fair: Love be thy diadem and love thy prayer; Diana's nymphs as evening's shadow

Echo to thee each tender thought of Nor thou forget! Be this thy valentine. IRENE CLIFTON. Cincinnati, Ohio.

Says Missionaries Are Unpopular. E. W. Howe in the Atchison Globe, savs: "At dinner in Hongkong the other

day a doctor who has lived in the Orlsays if an American paper should print the plain truth about missionary work done here, every minister in the country would attack it the following Sunday. The doctor said he came to this section in hearty sympathy with the missionaries, but he has changed his mind. I do not pretend to discuss the question, but it is undeniably true missionaries are very unpopular ever you go in the Orient. Every American, I have met has sneered at the missionaries; even the good church members over here despise

TAKE A STEP IN ADVANCE.

NO. 848 -

The Necessity of Advancing to & Higher Plane.

If we are Spiritualists, let us be real ones, and if we must have a church, let us enter some of the already too many existing ones. Spiritualism and Spiritualists are, in duty to themselves and humanity at large, bound to undo what the churches in their selfish, degraded, despotic ignorance have done.

Truth cannot reign supreme on earth until all falsehold, error, dishonesty, deception, creeds and dogmas shall have been dispensed with. philosophy of Spiritualism taught and practiced, eliminated from all manmade creeds, is the only known to earth to-day, that is powerful enough to cope with existing circumstances. We already have too many "practices" trying to cling to Spiritualism to-day, which belong wholly to the churches and creeds. Let us arise in our might and purge our cause of all the unchaste things that are being heaped upon it, remembering that, on account of the mistakes of some and the dishonesty of others, there is at present much rub-bish placed upon Spiritualism, and which Spiritualists themselves remove before these sparkling gems of untold worth can shine forth into the lives and gladden the hearts of others. As things now are, many Spiritualists themselves are puzzled, not being able to determine where the dividing line is between truth and error. It is time that we conserved our strength for the duties pressing upon us, and not cover our light with a bushel, whether that bushel be named church or other-

Many Spiritualists are more in need of the real truths concerning the teachings and instructions of the angel world than some of us realize.

MAGGIE NORTON. Springfield, Mo.

TO THE CLERGY.

Why linger ye in darkness? Why spurn the modern light, Now dawning on your parish, Dispelling spooky night? Take up the higher learning— Brush off that ancient dust

Obscuring from your vision The noble and the just. No more of pious dreaming: No more of mythic song, Drawn from the distant ages Through everlasting wrong; Then find each man a genius, When cultured from his birth,

To trust in truth and logic, Preferred to gospel dearth. Relight your midnight taper-O'er modern science pore-Advance your latest findings

Mark each a man of cheer, Instead of faith and fear. Awake to strong endeavor-Toil for the general weal-Put forth your greatest effort And prove your heart and zeal Where crime is overflowing; Where shame engulfs the slave-

Then watch their faces hopeful—

Inborn sloth and ignorance The truth alone can save Here, would you be most useful. Renounce the robe and stole-Go quench the flame that's burning, Fed from the drunken bowl.

Aye, be yourself a savior— Turn from the vaulted sky; Your prayers are lost in azure;-You must on self rely. Turn on the light of science-Place reason in the van-Furn down your gods and demons-

Turn up an honest man-

Proclaim yourself agnostic

In all beyond this life: Twill save you shameful blushing, And foil your critic's knife. Revise your code of morals-Throw off that erie spell: Nor shout ye more of heaven, Nor sing ve more of hell.

With all their gloomy torture,

For those who disbelieve The ghost you preach for lucre,-And foolishly deceived Enlist in peaceful warfare-Teach man to see, and feel, The righteous sword of reason, Instead of polished steel; Then you may win in battle, With sweeter weal for all,

From out their mental thrall -Wm. Quigley in Freethought Mage:

And raise your cullied cattle

zine.

TRIUMPHANT. 'Poets sing too much of sorrow: Earth has had its fill of woe. would sing"—thus said a poet— Something bright before I go. would sing a song triumphant Over trouble, sin and doubt; Just a song of perfect gladnes

With life's sorrows all left out."

Brave was he and ever thoughtful, Hiding deep within his breast His own troubles that no echo Might increase the world's unrest. As saints give themselves to heaven. Did he consecrate his powers To the finding of bright pathways Thro' this dull old world of ours.

Love and springtime, hope and heaven, Each in turn became his theme, While the purest mirth ran rippling Through the music of his dream: Hopes of two worlds intermingling Were throughout his verses strewn,

Twining with celestial lilie Roses from the heart of June. To the gospel of pure gladness Did he give his life. Alas! Always when the dream was brightest Some faint shadow seemed to pass; When the music seemed most merry Then some minor marred the joy, And the garland nearest perfect

Held some thorn to still annoy. Still he sang on, hopeful ever, Whispering with his dying breath: I shall sing my song triumphant Watchers round his pillow fancied. When he joined the shining throng,

That his brave and sunny spirit Sang at last joy's perfect song. CALLA HARCOURT. Chestnut; Ill.

We need not wait for the coming of some far-off millennium or "good time": the good time is here and now, to-day and every day, within easy reach of every soul .- "Golden Rule" Jones.

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 suy, And do you never wish to be peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter 1.—Continued.

These words seemed to causa a heard the words, and came and crowded about the little Pilgrim, some standing, some falling down upon their knees, all with their faces turned towards her. She who had always been so simple and small, so little used to teach; she was frightened with the sight of all these strangers crowding, hanging upon her lips, looking to her for knowledge. She knew not what to do or what to say. The tears came into her eyes.

"Oh," she said, "I do not know anything about a judgment seat. I know that our Father is here, and that when we are in trouble we are taken to him to be comforted, and that our cear Lord our Brother is among us every day, and every one may see him. Listen," she said, standing up sud-Jenly among them, feeling as strong ss an angel. "I have seen him! so will all of you. . There is no more him it comes into your heart what you must do."

And then there was a murmur of voices about her, some saying that was ail, and some crying if he would but come now-while the little Pilgrim stood among them with her face shining, and they all looked at her, asking her to tell them more, to show them how to find him. But this was far above what she could do, for she too was not more than a stranger, and had little strength. She would not go back a step, nor desert those who were so anxious to know, though her heart fluttered almost as it had used to do before she died, what with her longing to tell them, and knowing that she had no more to sav.

But in that land it is never percor; for it is no longer needful there it was seen that the little Pilgrim was all had been so combined and grouped thus surrounded by so many that by the master architect that each inquestioned her, there suddenly came dividual feature enhanced the effect about her many others from the of the rest. brightness out of which she had come, Pilgrim's home was.

thing will be clear, and you will know who were worthy that commemorawhat you are to do."

"Stay with me till he comes,-oh, stay with me," the woman cried, cling-

ing to her arm. "Unless another is sent," the little her that the air was less bright there, bling, when suddenly the woman took, tures. away her clinging hand, and flew forward with arms outspread and a cry and pleasure which was delightful besinging, with a look such as is never come, inviting them into their houses, and raised her up, and called her little Pilgrim, and led her away.

"Now she needs me no longer," said things. the Pilgrim; and it was a surpirse to her, and for a moment she wondered in herself if it was known that this upon a balcony a little way above her. child would come so suddenly and her painting upon a great fresco; and work be over; and also how she was to when he saw this he asked her to neturn again to the sweet place among come up beside him and see his work. the flowers from which she had come. She asked him a great many questions But when she turned to look if there about it, and why it was that he was was any way, she found one standing working only at the draperles of the by such as she had not yet seen. This figures, and did not touch their faces. was a youth, with a face just touched some of which were already finished with manhood, as at the moment when and seemed to be looking at her, as taller and greater than a man.

"I am sent," he said, "little sister, to take you to the Father; because beyond your strength."

And he took the little Pilgrim by the hand, and she knew he was an trembling on the still air, and the wo- angel; and immediately the sweet air man on the other side raised herself melted about them into light, and a suddenly up, clasping her hands; and hush came upon her of all thought some of those who had just entered and all sense, attending till she should receive the blessing, and her new name, and see what is beyond telling, and hear and understand.

CHAPTER II.

The Little Pilgrim Goes Up Higher.

When the little Pilgrim came out

of the presence of the Father, she

found herself in the street of a great city. But what she saw and heard when she was with Him it is not given to the tongue of mortal to say, for it is beyond words, and beyond even thought. As the mystery of love is not to be spoken but to be felt, even in the lower earth, so, but much less, is that great mystery of the love of the Father to be expressed in sound. The little Pilgrim was very happy when she went into that sacred place, but there was a great awe upon though I am nothing, so little as you her, and it might even be said that see, and often silly, never clever as she was afraid; but when she came some of you are, I have seen him! and out again she feared nothing, but looked with clear eyes upon all she that I know of," she said softly, saw, loving them, but no more overclasping her hands. When you see awed by them, having seen that which is above all. When she came forth again to her common life-for it is not permitted save for those who have attained the greatest heights to best, and some wondering if that were dwell there—she had no longer need of any guide, but came along, knowing

great delight in seeing and knowing all that was around, but no fear. It was a great city, but it was not like the great cities which she had seen. She understood as she passed along how it was that those who had been dazzled but by a passing glance had described the walls and the pavement as gold. They were like what gold is, beautiful and clear, of a lovely color, but softer in tone than metal ever was, and as cool and fresh to walk upon and to touch as if they enitted that one who stands bravely had been velvet grass. The buildand fails not shall be left without suc- ings were all beautiful, of every style and form that it is possible to think to stand even to death, since all dying of, yet in great harmony, as if every is over, and all souls are tested. When man had followed his own taste, yet

where to go, and walking where it

pleased her, with reverence and a

Some of the houses were greater who, one going to one hand, and one and some smaller, but all of them another, safely led them into the were rich in carvings and pictures and ways in which their course lay; so lovely decorations, and the effect was that the Pilgrim was free to lead forth as if the richest materials had been the woman who had been given her employed, marbles and beautiful in charge, and whose path lay in a sculptured stone, and wood of beautidim, but pleasant country, outside of ful tints, though the little Pilgrim that light and gladness in which the knew that these were not like the marble and stone she had once "But," she said, "you are not to known, but more heavenly representafear or be cast down, because he goes tives of them, far better than they. likewise by these ways, and there is There were people at work upon them, not a corner in all this land but he is building new houses and making adto be seen passing by; and he will ditions, and a great many painters come and speak to you, and lay his painting upon them the history of the hand upon you; and afterwards every- people who lived there, or of others

tion. And the streets were full of pleas ant sound, and of crowds going and coming, and the commotion of much business, and many things to do. And Pilgrim said. And it was nothing to this movement, and the brightness of just as it is to some of us to watch the air, and the wonderful things that for her mind was full of light, so were to be seen on every side, made that, though her heart still fluttered a the Pilgrim gay, so that she could little with all that had passed, she have sung with pleasure as she went had no longing to return, nor to along. And all who met her smiled, shorten the way, but went by the and every group exchanged greetings lower road sweetly, with the stranger as they passed along, all knowing hanging upon her, who was stronger each other. Many of them, as might and taller than she. Thus she went be seen, had come there, as she did, on, and the Pilgrim told her all she to see the wonders of the beautiful knew, and everything that came into city; and all who lived there were her heart. And so full was she of the ready to tell them whatever they degreat things she had to say, that it was sired to know, and show them the a surprise to her, and left her trem- finest houses and the greatest pic-

And this gave a feeling of holiday of joy. The little Pilgrim stood still youd description, for all the busy to see, and on the path before them people about were full of sympathy was a child, coming towards them with the strangers, bidding them welseen but upon the faces of children making the warmest fellowship. And who have come here early, and who friends were meeting continually on behold the face of the Father, and every side; but the Pilgrim had no have never known fear nor sorrow. sense that she was forlorn in being The woman flew and fell at the child's alone, for all were friends; and it feet, and he put his hand upon her, pleased her to watch the others, and see how one turned this way and one "mother." Then he smiled upon the another, every one finding something that delighted him above all other

She herself took a great pleasure in watching a painter, who was standing the boy ends, when all is still fresh living as she was, out of the wall, and pure in the heart; but he was while some were merely outlined as vet.

He told her that he was not a great painter to do this, or to design the you have been very faithful, and gone great work, but that the master would come presently, who had the chief re-

sponsibility. "For we have not all the same genius," he said, "and if I were to paint this head it would not have the gift of life as that one has; but to stand by and see him put it in, you cannot think what a happiness that is; for one knows every touch, and just what effect it will have, though one could not do it one's self; and it is a wonder and a delight nerpetual that it should be done."

The little Pilgrim looked up at him and said, "That is very beautiful to like him-to make the lovely, living faces as well as the other parts?"

"Is not this lovely too?" he said; and showed her how he had just put in a billowy robe, buoyed out with the wind, and sweeping down from the shoulders of a stately figure in such free and graceful folds that she would have liked to take it in her hand and feel the silken texture; and then he told her how absorbing it was to study ences of light. "There is enough in that to make

one happy," he said. It is thought by some that we will all come to the higher point with work and thought: but that is not my feeling; and whether it is so or not does not matter, for our Father makes no difference; and all of us are necessary to everything that is done; and it is almost more delight to see the master do it than to do it with one's own hand. For one thing, your own work may rejoice you in your heart, but always with a little trembling because it is never so perfect as you would have it-whereas in your master's work you have full content, because his idea goes beyond yours, and as he makes every touch you can feel 'That is right-that is complete-that is just as it ought to be.' Do you understand what I mean?" he said, turning to her with a smile.

"I understand it perfectly," she cried, clasping her hands together with the delight of accord. you think that is one of the things that are so happy here? you understand at half a word."

"Not everybody," he said, and smiled upon her like a brother: "for we are not all alike eyen here." "Were you a painter" she said. "in

-in the other --" "In the old times. I was one of those that strove for the mastery, and sometimes grudged-We remember these things at times," he said gravely, "to make us more aware of the

blessedness of being content." "It is long since then?" she said with some wistfulness: upon which he smiled again.

"So long," he said, "that we have worn out most of our links to the world below. We have all come away, and those who were after us for generations. But you are a newcomer."

"And are they all with you? are you all-together? do you live as in the olden time?"

Upon this the painter smiled, but not so brightly as before..

"Not as in the old time," he said, 'nor are they all here. Some are still upon the way, and of some we have no certainty, only news from time to The angels are very good to us. They never miss an occasion to bring us news; for they go everywhere, you

"Yes," said the little Pilgrim, though indeed she had not known it till now; but it seemed to her as if it had come to her mind by nature and she had never needed to be told.

"They are so tender-hearted." the painter said; "and more than that, they are very curious about men and women. They have known it all from the beginning, and it is a wonder to them. There is a friend of mine, an angel, who is more wise in men's heart's than any one I know; and yet he will say to me sometimes, 'I do not understand you,-you are wonderful. They like to find out all we are thinking. It is an endless pleasure to them,

the people in the other worlds." "Do you mean-where we have come from?" said the little Pilgrim.

"Not always there. We in this city have been long separated from that country, for all that we love are out of it." .

"But not here?" the little Pilgrim cried again, with a little sorrow-a pang that she knew was going to be out away-in her heart.

"But coming! coming!" said the painter, cheerfully; and some were here before us, and some have arrived since. They are everywhere." ..

"But some in trouble-some in trouble!" she cried, with the tears in her eyes.

"We suppose so," he said, gravely; for some are in that place which once was called among us the place of despair."

"You mean-" and though the little Pilgrim had been made free of fear, she trembled, and the light grew dim in her eyes.

"Well!" said her new friend, "and what then? The Father sees through and through it as he does here; they cannot escape him; so that there is Love near them always: I have a son," he said, then sighed a little; but smiled again, "who is there."

The little Pilgrim at this clasped her hands with a piteous cry.

"Nay, nay," he said, "little sister; my friend I was telling you of, the angel, brought me news of him just now. Indeed there was news of him through all the city. Did you not hear all the bells ringing? But perhaps that was before you came. The angels who know me best came one after another to tell me, and our Lord himself came to wish me joy. My

eon has found the way.". The little Pilgrim did not understand this, and almost thought that the painter must be mistaken or Cloth, \$1

dreaming. She fooked at him very anxiously and said:

"I thought that those unhappynever came qut any more." The painter smiled at her in return,

: blas bna

"Had you oblideen in the old time?" She paused to little before she renlled.

"I hadechildren in love," she said, "hut none that Were born mine."
"It is the same." he said, "it is the

same; and if one of them had sinned against you, injured you, done wrong in any way, would you have cast him off, or what would you have done?" "Oh!" said the little Pilgrim again,

with a vivid light of memory coming into her face, which showed she had no need to think of this as a thing that might have happened, but knew. "I brought him home. I nursed him well again. "I prayed for him night and day. Did you say cast him off? when he had most need of me? then the mysteries of color and the differ- I never could have loved him," she

The painter podded his head, and his hand with the pencil in it, for he had turned from his picture to look at

her. "Then you think you love better than our Father?" he said; and turned to his work, and painted a new fold in the robe, which looked as if a soft air had suddenly blown into it, and not the touch of a skilful hand.

This made the Pilgrim tremble, as though in her ignorance she had done something wrong. After that there came a great joy into her heart. "Oh, how happy you have made me!" she cried. "I am glad with all my heart for you and your son-" Then she paused a little and added, "But you said he was still there."

"It is true; for the land of darkness is very confusing, they (ell me, for want of the true light, and our dear friends the angels are not permitted to help; but if one follows them, that shows the way. You may be in that land yet on your way hither. It was yery hard to understand at first," said the painter; "there are some sketches I could show you. No one has ever made a picture of it, though many have tried; but I could show you some sketches if you wish to see."

To this the little Pilgrim's look was so plain an answer that the painter laid down his pallet and his brush. and left his work, to show them to her as he had promised. They went down from the balcony and along the street until they came to one of the great palaces, where many were coming and going. Here they walked through some vast hallst where students were working at easels, doing every kind of beautiful work some painting pictures, some preparing drawings, planning houses and palaces.

(To be continued.)

NEW BATTLE HYMN OF THE la a ad Berrustio.

Our prophets and our sages have fore-told the coming time When right and truth should triumph in their majesty sublime,

should our ev'ry brow entwine, As Time goes rolling on. Chorus:-

Hallelujah! spread the story! Halle-lujah! spread the story! Hallelujah! spread the story! Time goes rolling on. They saw it in the sunshine on the

old New England hills, They heard it in the murmur of the babbling brooks and rills; It blew in summer's zephyrs and it sighed in autumn's chills.

As time went rolling on. Chorus:--Hallelwigh! etc. They saw the nation's daughters, hand

in hand as Time sped on, With truth and faithful brothers, equal mated, equal born; They sent the tidings westward of the dawning of the morn, As Time went rolling on.

Chorus: - Hallelujah! etc. The wide Pacific waters rolled the echo o'er the main; It shook the heart of empires, as reached Bethpeor's plain; The Alps sent on its thunder, ringing o'er each mountain chain,

As Time went rolling on. Chorus: - Hallelujah! etc. The earth took up the anthem, as it swept from sea to sea, The shining heavens sang it, this

sweet message of the free. Till God himself proclaimed it sea of our divinity. As Time went rolling on.

Chorus: - Haitelujah! etc.

Repeat the wondrous story, sing i o'er and o'er again, That justice, truth and human love shall rule the courts of men; Let angels swell the chorus, in a glad

and grand amen,... As Time goes rolling on. Chorus:--Hallelujah! etc. Come blow once more the bugle blast

that never sounds retreat;
And plant again the standard that has never knowly defeat;
Put on the strength and courage that for victory is meet;
For Freedom's hosts are born. Chorus: -Hallelujah! etc. CEDR. CORA A. MORSE

Crazed by Tolling of Bell He Stole. Omana. Neb., Reb. 7.—Haunted in bis sleep by the tolling of the church bell which he stole a year ago, John McCormick was to day picked up by the police in an disane condition due to lack of sleep and worry caused by the sounds.

Last sprilig McCormick stole a 700-pound bell from the Tenth Street Methodist Church in Omaha, broke the bell to pieces and sold it for old brass. He then left the city and says he has wandered into every state in the Union since then, trying to lose the discordant tolling of the stolen bell. He says he is awakened every few minutes by the sound.—Chicago Examiner.

of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. "Spirit Echoes." By Mattle E. Hull. This pretty volume contains fifty-seven portrait of the author. Price. 75 cents.

. T.V.

PRINCIPLES OF MOLECULAR INDUCTION

Hypnotism, Obsession, Demonism, Etc., as Expressive of Mental Processes.

BY THE EMINENT LECTURER AND SCIENTIST, PROF. WM. M. LOCKWOOD.

normal and abnormal mental states through the centuries, still confronts and function, it is advisable that we intellectual progress by the continuatinguished writers, has enlarged and amplified our understanding of the an invisible mode of motion, human brain and its functional prop-erties, far beyond any known data in

their time.
The discovery that function is expressed as an invisible mode of psychic system, or any unrhythmic expression motion, and that it is dependent upon of the intellect, is an infallible indicathe molecular or psychic co-relation of the parts involved, also, that all departments of the encephalon are united by millions of "connective," "commissural" and "association" the inductions of physiologists and fibers, extends our view of the almost pathologists, that disease of all types, unlimited capacity and sensitive functional attributes qualifying the human brain.

It is thus seen to be the great cen-

tral station of consciousness, upon which the truths and errors of its social environment, and the harmonies and inharmonies of an objective world, are constantly being reflected gellists about the prevalency of "dev-by the psychic impression of incoming ils," "demons" and "evil spirits" inwaves of sensory character, inciting ing degrees of conscious perception, by the subjective reactions occurring

within the citadel of the intellect. The two thousand million cells and ibers that invest and comprise this complex mechanism of the mental labpratory, requires a more concise classification than any of those referred to n a former paragraph. Therefore, agreeing with the modern physicist and physiologist that "the intellect is the name for the thinking portion of our mental constitution," we postulate as follows:
First—The soul as the formative or

shaping life principle of the form to which it belongs and vivities, as an invisible electro-magnetic entity and

energy. Second—Consciousness as the sentient and perceptive attribute of the soul, which must be impressed through the avenues of sensation, before we can have thought, mind, or

Third-Mind, the result of impressions on consciousness. Fourth-Perception, the

sense of knowing endowed by heredity, and enlarged by its own experiences and environments, and by its personal contact or association with other. The errors of heredity and of false instruction promote psychic blindness, the prevailing curse of civillzation.

Fifth-Volition or will, the reflex action of consciousness through nerves and fibres of the motor system, aroused into action by subjective thought or objective stimulus. Sixth-Emotion or feeling, the re-

sult of special stimulus of the sympathetic nervous system. Seventh-Discrimination, the mental ability to judge between a consistent inductive or deductive fact or group of facts, and an inconsistent

cludes all possibility of demonstration

or syllogistic reasoning.

With this classification of the conscious intellect before us, and the relation it holds to objective nature and subjective mental reactions, we deduce this growth of the soul's sense of permore deduce that in proportion as the soul sense may be limited by the physical and mental weakness of its anand super-normal appetites in its own environment during earth life, that its conscious perception is obscured by these incidents in its individual evolution, and its progress retarded. It seems impossible that any writer of modern time, who has any acquaintance with the data of transmitted mental vices, or associated evils, should desire to parade his psychic blindness before a reading and thinking public, by classifying these very common misfortunes as "demonism,

or "demoniacal possession." If a child is born which early in life manifests a tendency to inflict pain on the dog and cat; or upon its associates or with a large destructiveness makes havoc wherever it goes, it may be an easy way to quiet popular thought by writing and voicing "demonism" as the particular cause of these vices, but such writing and teaching in no way explains the co-relation of causes incident to prenatal or self induced errors, but it does indicate the extreme carelessness and want of thought on the part of those who continuously and without qualification employ these

A man whose nervous system is impregnated with nicotine from the constart use of tobacco, or from the poison in excessive alcoholic stimulation. becomes a father; and his son early in life develops a mania for cigarettes, and soon is a physical wreck, weakened manhood and an imbecile's brain. At what time was he "hoo-dooed" into this habit? and in what way let us ask, does the use of this term let the inquirer into the secret and real cause of his misfortunes?

A lady whose ancestry was afflicted with cancerous and scrolulous disgery. When did the evil spirit put "a spell" upon her life?

A lady whose sensitive nervous system indicated refinement, and who was in that wonderful reciprocal mental and psycho-physiological condi-tion induced by pregnancy, came suddealy and unexpectedly in contact manifested the twitching of the musdes, the repulsive facial expression and contortion of the limbs incident to this disease of the nervous system; and its mental characteristics took on the form of idlocy. At what time did this so-called "hoodoo" get possession of mother and child? When did this "Continuity of Dife a Cosmic Truth," "devil" of pagan ignorance introduc-By Prof. Wm. M. 130ckwood. The work ing Christianity, and which is said to have made Jesus so famous by his ability to cast them out, obsess this progeny? Did he lurk in the delicate organism of mental refinement? or did of the author's latest and choicest po he linger around the umbilical places then it follows as a regular sequence ems. Neatly bound in cloth, and with of the developing foetus like a theo-that if the individual who had the mis-

Before we can discriminate between | gan superstition coming down to us have a concise and analytical under- tion of terms that nullify the data standing of the factors involved in taught in universities and colleges remental processes, and of the relation garding the transference of disease, of these factors in divergent cerebral and ignores the inductions of physiolorganisms. If in our classification of ogists and physicists who have spent the mental constitution, we do not fol-years of time in patient research to delow the speculations of Samuel Bailey, termine the pathological character of Reid, Kant, Descartes, or Sir William that psychic energy that can be trans-Hamilton, it is because modern dis- mitted to offspring through the eleccovery in physiological and cerebral tro-magnetic co-relations of maternal ferred from one person to another as What a blight theological dogmas

impose upon humanity, by the continuous indoctrination that any irregular and abnormal action of the nervous organic structure, no less than upon tion of the obsessing influence of some "devil" or "demon" an Almighty God has made and let loose upon a weak, human being. Instead of following the inductions of physiologists and whether physical, disturbing the general organism, or mental-cerebral, affecting the intellect, is an invisible electro-magnetic action upon the circulation of the blood and the central nerve structure, the popular mind continues to adhere to the mouthings of the pulpit and the story of the evandoctrinated in the ethical system troducing Christianity. According to the pathology of Jesus,

disease is an "evil spirit," and he advised that "if thine eye offend thee, ter into the kingdom of God with one ter into the kingdom of God with one eye, than having two eyes to be cast the large where the worm distill the whole the worm distill the worm into hell fire, where the worm dieth not, and the fire is not quenched. If thy hand offend thee, cut it off. If thy foot offend thee, cut It off." magnificent surgical inspiration this is, coming from the last-mentioned 'only begotten Son of God," God-like intellect could see and cast out the devils causing deafness, dumbness and blindness. He was able on one occasion according to the text, to cast out of the Gadarene lunatic two thousand of these devils who could talk and run, and they manifested all of the evil attributes of hypnotism so graphically portrayed by the author of The Great Psychological Crime; for did not these "evil controls" in their 'downward sweep" overcome the will power and sensory system of two thou-sand swine? Even Mary Magdalene had seven devils cast out of her, which is six more than is claimed by the average preacher, for women of our

time.

With this blight of ecclesiastical necromancy upon us, with this constant indoctrination of evil spirits. devils, demons, and obsessing influ ences voiced from the pulpit and re flected from the press, the general public and many popular writers seem to be more inclined to the pathological system of ancient necromancy than to the inductions of schools of science. What is called disease is a combination of physio-chemical energies and forces inciting in the human system abnormal physiological func-tion, and mental action. The type or electro-magnetic character of the chemical energies entering into combination, and the physiological centers that are disturbed by its action. Hence it will follow that to call any of these physical or mental states and Hero as King. By Thomas Carlyle. 350 phenomena, "evil spirits," "devils," 'demons," and "obsessing influences," this growth of the soul's sense of per-ception, through the development of infidels the world has ever known are its consciousness. And we further- those who ignore a demonstrated nat-

ural truth. A schooled intellect will not claim that a prenatal shock to a developing cestry, also by the accidents, desires foetus necessarily develops a "devil," however imbecile, mentally abnormal or idiotic the child may seem. No sensible person can consistently affirm that a child which is developed while the mother was surrounded with constant mental and physical abuse and beastly usage, is a demon or is possessed of the "demonism of the ages," because early in life it manifests a tendency to inflict pain and suffering on those it comes in contact with. This mental reaction of its nervous system is the result of the abuse physical and mental, that was transmitted

to it by molecular induction through the mother's sensitive and recentive organism. This mental character of the child, is an expression of one of the prominent factors instilled in its personality, during all of the stages of its gestation.

"Like transmits like." "Like promotes like." "What ye sow, that also shall ye reap." This senseless custom of ignoring physiological and biological data that "the scriptures may be fulfilled," comprises one of the glaring inconsistencies of Christianity and modern popular thought.

An Almighty God must feel very proud of his earthly children, who thus directly infer that He has somewhere in His keeping a repository of devils, demons, evil spirits, lying spirits, and obsessing spirits, that He sends to inhabit the anatomy of some poorly born personality-some poor 'nubbin" of accidental generation.

If a child is begotten in licentious-

ness and lust, and early in life mani-

fests licentious habits resulting in some form of prostitution, it is not arily "obsessed," or "hypno-by an evil spirit. The fundanecessarily mental functions of an abnormal sex eases, early in life developed a tumor-ous tendency, resulting in genital sur-nervous system as an impulse, and too frequently this super-sensitive state is over-wrought by its social environment. And while it is true that "like attracts like," and earth-bound spirits, of licentious incentive may be attracted to such a person, and undoubtedly are so attracted, the riddle of such attractions will be fully read and underwith a person having chorea (St. Vitus stood in the conditions of parentage dance). The child when born, early that ignorantly and selfishly transmit to offspring the electro-magnetic func tions inviting these licentious spiritual

influences. It is an easy way to shirk all responsibility, by affirming that the individual actor in a crime, was "obsessed," or under "hypnotic influence." but such statements in no way explain the facts. THERE MUST FIRST EXIST THE CONDITIONS AND NATURAL FUNCTIONS TO AT-TRACT, BEFORE SOMETHING IS ATTRACTED. If "like attracts like," sophical spirit waiting to reincarnate? fortune to attract such influences, had What a deplorable speciacle of pa- been intelligently generated, this class

of spirits would not have been at

Now whose fault is it? Is it the individual who has generated into his personality these lusts? Is it the class of spirits who find lustful conditions here to be attracted to? Is it the parents who ignorantly trans-ferred this abnormal function and tendency? or is it God's, who is supposed by many people to be the author of all functional attractions and de-sires. If God is the author and cre-

ator of function, then he is the author of crime. And if he is the author of crime, then the terms hydnotism, demonism, devils and evil spirits, and all other forms of demoniacal possession are simply his agencies through and by which crime is committed. Poor God!

In our next we will see if we can save him the reputation given him by his loving, prayerful children. PROF. W. M. LOCKWOOD.

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student or even an admirer of the modern astraplagical literature will surely some with read-



SPECIAL THOUGHT CHANNEL

SYMPOSIUM.

Letter From a Washington Spiritualist.

Mrs. Keeler's cabinet messenger, expulled a little to one side, the camera pressed a wish for a full outfit of placed in position, the room made dark, 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 ing left in the seance room. When in- I do not recognize. quiry was made. Clara said she took them to her spirit home.

Keeler, who is a materializing medihomes. RUFUS SUMERLIN. um, requested her husband, Dr. Wm. Washington, D. C.

To the Editor:—A fine demonstration Keeler, who is a spirit photographer, to of spirit power took place at Mrs. M. A. take her photograph while entranced in Keoler's some time ago. A short time the cabinet in the dark. She seated before Christmas Clara Collingwood, herself in the cabinet, the curtain earthly clothing. ONE LADY GOT HER and the photograph was taken. To one 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 othmessenger, not one of them be- ers supposed to be relatives, and whom

This demonstration proves to me hem to her spirit home. that spirits can be photographed and A few weeks after Christmas, Mrs. that they can take solids to their spirit

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair The spirit who returns to lead a meof 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, and continue doing so indefinitely?

IS THERE ANY CRITERION?

The Spirit World Is a Better World Than This.

Before considering the circular letthat calls forth this article, I had best refer to a question that is some- is it needed to a greater extent than times asked and an objection that is right here. A certain class of Spiritoften urged against efforts to separate ualists never take any precautions genuine spirit phenomena from manifestations that more or less closely resemble them.

there any criterion by which the ordinary individual can distinguish true spirit phenomena, the physical phases in particular, from skillful legerdemain? The objection is that since we know so little of the laws of spirit communion, since our understanding of spiritual things is so limited, we should go slow in proclaiming any socalled manifestations beyond the power of spirits to accomplish.

The senses," a prominent author and lecturer has said, "are inadequate testifiers; they who have not developed their interior possibilities, their psychic perceptions, are in constant danger of being 'taken in' by tricksters." Although I must admit the truth of this statement, although I agree that there is no absolutely accurate criterion for judging spiritual things except by spiritual insight, yet I do maintain that the next best, and perhaps the most practical standard of judgment for the great majority of those interested in psychic investigation, is based upon the exercise of plain common sense.

There are many instances where it very difficult to distinguish, except by spiritual discernment, the genuine from the apparently genuine. There are other cases where the pretenses are so absurd that we may stamp them as false, without asking any assistance other than that furnished by our five material senses.

demning manifestations that appear of doubtful authenticity is to be deprecated. It is true that we are true to be depresented. cated. It is true that we should treat charitably the medium whose work is being questioned, and grant our gold. What a productive field for work is being questioned, and grant some enterprising medium! Your the benefit of every doubt. But this dear friend in the other world is exshould not deter us from demanding strict test conditions whenever practicable; it ought not to prevent the examination in a critical way of all claims, all phenomena, presented.

It cannot be denied that we are illprepared to judge accurately of what is and what is not within the power of spirits to accomplish. But it can be denied in pretty strong language that for this reason we must stultify our reason, who are not able to discern these things spiritually, and accept in blind credulity whatever we

ination that truth might find accept- so great an extent, for there are fairance and falsehood find refusal. And iy well authenticated instances where when anyone, speaking of these it appears that this has been done. things, tells you that we should not The phenomenon of the passage of presume to weigh in the balance that just remember that whatever is im- zation and later reappearance in the which is so far above and beyond us, planted on the Gibraltar of right has nothing to fear from the most search- matter in its ordinary state of density ing investigation.

reform is sweeping this earth from in the possession of Archdeacon pole to pole. Heaven pity the nation. the religion, or the individual, that fails to heed the cleaning flood. Heaven pity Spiritualism, if the everplotting horde of tricksters, a blight

fluences can be cast aside and the fu- and difficult of all the phenomena of nuences can be cast aside and the la-radia dimension and that not more than money was hidden, and at the next se- Washington, D. G.

as the dawn of a cloudless day, is to use, while we are developing our psychic natures, the same calm, critical, exact manner of investigation that is desirable in any other line of scientific investigation.

Reform is needed in about every institution under the sun, but nowhere against fraud. Then they detail the occurrence of the most wonderful and fantastic phenomena, while the knowing ones smile, and outsiders get dis-The question amounts to this: Is gusted with the whole fabric of a reigion that permits and hold such disgraceful happenings.

Take the particular case we have to consider. I don't want to be unduly harsh in my criticisms; but I must state facts as I understand them This case is but typical of many others. I would rather make my remarks general, but since this particu lar case is "on trial" I do not hesitate

I think it is a pity that manifestations bearing upon their face the stamp of fraud so glaring, should find acceptance anywhere. I will not reto the evident failure to guard against deception, which the absence of detail in the narrative seems to indicate, for upon the intrinsic character

of the manifestations, I base my conclusions. I remember reading some time ago a narrative of spirit life, in which was depicted vividly the spiritual abode of misers. They were described as quarreling among themselves over bags of phantom money, or jealously guarding hidden stores of illusive riches that they counted over and over again. believed the money entirely spiritual,

can't take our money with us when we die." Clearly I was mistaken. For if a "nice white hat, a white dress, a pair of white shoes," and even a doll can be transported to heaven in their en-

for I accepted the trite statement, "We

perhaps they may find use for some of tremely hard up and wants the loan of a ten-dollar bill. The medium, for a consideration, agrees to negotiate the loan. You lay the money on the table, turn out the light, and sing "Nearer, My God, to Thee." raps; the light is lit, and "Hallelujah! 'Tis Done." It hasn't yet come to pass, but when it does the same credulity that fails to question the genuineness of the dematerialization under

discussion, will accord it full accept-If it had been merely stated that the Reliable spirits, speaking through honest mediums, have repeatedly tzed, after being placed in the cabinet, urged the necessity of careful discrimant of the cabinet, a person's faith would not be taxed to former state; for it is self-evident that cannot pass through all obstructions Guided by the unseen hands of and be transferred a distance of sevthose with vision broad and clear, an enty miles in less than five minutes, as unprecedented and irresistible wave of was done where several yards of mus-Colley of England, were taken from a seance in Chichester and a few minutes later dropped upon the bed of a

friend in a London hotel. That such instances really occur at upon its present, succeed in making its rare intervals, I fully believe, but I want to qualify this statement by saying The only way these blighting in- that I think this one of the most rare

two per cent of such cases will bear

rigid investigation.

That the disappearance of our "cab inet messenger's" Christmas, outfit is entitled to classification with the two per cent seems rather doubtful. If it had morely been claimed that these things were dematerialized, I might give sufficient reign to fancy to accept it as probable. But this is not the claim; "the spirit said she took them to her spirit home."

. And right here I want to say that to my mind the spirit world is not a place so basely materialistic that articles intended alone for this world can be carried there by any power Even though, as some declare, the spirit spheres are made up of refined emanations from the earth, there certainly are such changes in the attenuated substances that go to compose them as to render the "cabinet mes senger's" statement a self-evident ab surdity. Although it must be admitted that by spirit power matter may be transferred from place to place on this earth, common sense ought to demonstrate to anyone who exercises it that it is not in accord with Nature's plan that gross material things shall ever reach a higher world.

Finally, then; there remain two theories to explain the disappearance of the articles in question. The spirit either removed those articles from the seance-room, and then deliberately lied in claiming to take them to her spirit home; or the medium, through individual skill or by means of confederates, placed the things where they could not be found-and then deliberately lied in saying the spirit took them. The medium deceived, or else the spirit did. It is merely a question of whose word you will doubt.

For my part, I do not hesitate to say that I think the medium at fault. It is my firm conviction that ninetenths of the lies, the mistakes, the down right frauds attributed to deceiving, undeveloped and evil spirits are only the lies, the mistakes and the downright frauds perpetrated by mor-

tal man. Pardon me if I speak too harshly. believe in obsession; it does occur; though it is far less prevalent than some imagine. Spirits sometimes may deceive when controlling or influencing mediums. Yet libel upon libe has been heaped upon the heads of pure and innocent spirits, that vacillating mediums might escape judgment and find excuse for their actions, until now every spirit that comes back to us is suspected and every charlatan obsessed. No matter how base the deception, the so-called medium when detected can deny knowledge of what has occurred and plaintively moan "the spirits must have conirolled me to do it."

I hold that the spirit world is a bet

ter world than this. I claim it is a world where the sweetest and best that lies dormant within the soul of in the next. The fills and valleys of every individual—however low in the Europe were dyed with the blood or scale of life—is fanned into active being; I am certain it is not a general breeding-place for crime, nor the genmet with as a bat in the sunlight.

hear no more of spirits who practice of his previous beliefs into it. fraud. I cannot believe that a spirit President Barretti; brought such as a real "cabinet messenger" might be, returns night after night, pose of defrauding a dozen sitters, and that the disappearance of the disputed articles was only a spiritual joke.
As to the "spirit" photograph which

s used to bolster up the case for the medium, the less said the better. Every cautious Spiritualist or investigator who has given consideration to the subject, knows that if there is one phase of so-called spirit phenomena that can claim the dishonor of a greater degree of fraud than materialization, it is what some people call "spir it" photography.

GEORGE B. FERRIS.

Grand Rapids, Mich.

"TURN ON THE LIGHT."

That Is What The Progressive Thinker Is Now Doing, and Will Continue to Do. Until Spiritualists Are Thoroughly Educated Along Occult Lines That Are So Little Understood.

The subject under consideration. the possibility of spirits being able to dematerialize solid substances, as far as earthly material is concerned, may open a subject of vast possibilities to the thinking mind.

Personally I am not inclined to say what is impossible, not being versed in the range of possibilities connected with spirit and matter and their relations to each other. I confine myself to a statement of personal opinionnot knowing what spirit force and intelligence may be able to accomplish under the best conditions. However. I have no reason to believe that spir its, after dematerializing an apparently solid substance, carry the article way to the spirit realms, or to their homes beyond. , I doubt their ability

to do so. It does not seem reasonable to me that the earthy substances can transported to the ethereal world and have place and portion there. I do not know, but I doubt if a doll or material fabrics can be dissolved and borne to the "higher realms."

I should wish for further proof than the word of mortal or claiming to have performed the feat. I am not prepared to say in the face of strong and reliable testimony of in-telligent and observing investigators, such as Prof. Crookes, Alfred Russel Wallace, and a host of others, that substance cannot be dissolved by spirits and conveyed through closed doors or ceilings to other places. I have no right to say it cannot be done. do not know the limit of spirit possibility-but nevertheless I am very skeptical on the point at issue, the dematerializing of toys and clothing that they may be conveyed to the spirit

world and returned here at will. The case in consideration reminds me of one that happened some years ago in Boston. The medium, who did not claim to have power of materialization, was a trance medium and a splendid psychic. The son of a prominent man of that section went to spirit life rather suddenly, which was the cause of the father becoming interested in Spiritualism. He received good evidence through the mediumship of the lady of the identity of his spiritson, and he often had sittings with her.

The son reported to his father his progress in the schools of the higher life, and finally approunced that he had been entered at some sort of a military academy, and needed a proper suit of clothes for his position. His room of the medium where she would not see it and the spirit would take nurchase or secure his clothes. The leditor.

SCIMTILLATIONS

From athe Pen of J. Clegg Wright.

it nor fostered by it.

he voice of the pulpit.

Spiritualism with ordained min-

isters will simply wither and rot. 'It i

Spiritualism is not a religion. The work of Spiritualism is to prove that

death does not end all, and to do that

sophical dream-spinning, nor by the

fantastic highway of a subconscious

ego, nor the fandangoes of divine

in the order of the metaphysical. They

are a class higher than the religious

They have entered upon the pathway of

reason. They have studied the thought

and the theories of the ancients. They have looked into the dreams of con-

clousness to find the truth of life and

destiny. They have seen in faculty of

dairvoyance the light which opens up

outer world is but the phantasmagoria

of sensation. Thoughts are things;

ter is contemptible; the body a prison

spirit perfection, to self-purity and en-

noblement. Its watchword is love; its

shibboleth is peace. Its world is with-

n the mind. It seeks purity from de-

emancipate the passions from evil. It

teaches that the mind can become vic-

orious over matter, even can control

it and rule disorder from its sphere and

domain. Its claims are great, its pre-tentions magnificent. It has the key of

life and death. It brings the era of

pure thought to imperfect life. It crowns the soul and the divine force

and master in thought and life. It

talks of soul-development as if souls

could be grown like a plant. It teaches that the soul is of God and is

God. It fails because it has no facts.

Its dreams are fascinating but logic turns to it a scathing rebuke. The

science of man and organic mind puts

What is now called the New Thought

is old thought revamped—metaphysical

cobweb spinning-pleasing illusions of

This high metaphysician despises me

diums as being under spirits of evil nature and malevolent designs on mor-

tals. To be controlled by a spirit is

the first step towards committing the unpardonable sin. The lower hells of spirit life are let loose on the animal

propensities of man, and he who yields

to the charming seductions of guiding

spirits is deceived. The consequences

of which practice will undermine the moral habits, destroy the intellect, and

overthrow in the end the health of the

body. This thinker cries out, "Away with trances, evil spirits, obsessions."

Develop your own psychic powers. Be

more spiritual. Fill your life with love.

Abstain from animal food. Live on fruit, and destroy your coarse animal

Your soul will thus be pure enough to

meet your God. Depend on your intui-tions. Cultivate your inner self. Live

and dwell in love. Attain purity and

virtue in this way, and then your soul can throw off its fetters and be free to

This teaching is not founded on the

ckenomena of Spiritualism, but it is a

Spiritualism founded upon the ideals of

the mina. It can be taught as a spirit

nal philosophy, but it can have no sup

port from the phenomena produced by

spirits in the objective experiments with matter and the trance-conscious-

Christianity, and has been the play-

ground of mystics in the romantic ages

into the sphere of Modern Spiritualism

by those who have been drinking at

Oriental wells of thought. It is the

The third class is the scientific.

does exist apart from the white and

grey matter of the brain. The intelli-

all forms of deductive logic. Then it

follows as the light does the night that

the positive truth demonstrable to the

senses, is the best proof and the logical

Science propounds the direct prob-

process for meeting the great problem

lem, does a man live after the death of

the body? Science is not concerned

with religion. Science is not even in-

terested in philosophy. It has only to

do with facts. Science does not ask

for the origin of substance. It does not

ask anything about final causes. It

does not inquire into the existence of

an Infinite Intelligence.

The scientific Spiritualist is the real

manent and will last as long as the world stands. The use of the deduct-

ive faculties is to arrange the order and

the classification of sensations. Deduc-

tion, but the scientific Spiritualist is

intellect.

By the way, the philosophy of Emer-

son cannot be a religion. Pantheism cannot be a religion. Theism cannot be made the basis of a religion. The

creed of the National Spiritualists Asso-

ciation does not make the basis of a re-

ligion. A mere belief in Infinite Intel-

ligence may be the basis of a philoso-

phy, but not of a religion. A religion

rite Intelligence only describes an at-

tribute of God. This is but the charac-

ter of the entity. God has Infinite In-telligence is nonsense without the per-

son which is intelligent.

Atheism cannot be the basis of a re-

ligion. It may be of a philosophy.

I write this article to meet the re

quest of Prof. Loveland. I appreciate

who can demonstrate that there

old wine in new bottles.

of continuous life.

This extreme idealism existed before

philosophy!

its fancies into the chamber of death.

the soul contains the real world. Mat

the royal road to truth and learning

The second class of Spiritualists are

work through mediums-not by phile

of the clergy.

bate a medium.

studies.

As He Sees the Condition of Thought ages when the political church of In the Ranks of Spiritualism. | Rome began to take shape and have In the Ranks of Spiritualism.

I see three great classes into which the thinkers may be divided who call themselves Spiritualists. First class the theological; second class the metaphysical; and third class; the scientification of the scientification

The religious class is the largest because it is the least developed in intelligence and learning, freed from superstition. Religion flourishes most vigorously in the small and ignorant mind. The great religions of the world are not the result flowing from a high development of intelligence, but are the sum of the total readings of human fear and wonder as the mind stands before the great acts and processes of nature. The phenomena and acts of nature have been the inspiring cause of all the religious beliefs held by man. There are no holy men, nor holy books, nor holy water. Holy books and holy men are imposi-

tions on the fear and ignorance of the human race. Miracles were never wrought. Devils never went into the swine.

No man ever brought a dead man t A virgin never gave birth to a child Man never fell.

The story of the fall is absurd: the birth of Christ is superstition. Salvation through falth is a pious

Imputed righeousness is simple non-A crucified savior is a tragedy of the

The infallible inspiration of the Bible is a crafty proclamation of the priests.

Priests of all religions have been the fatal enemies of the human race and

Blood, blood! the eternal result of religion in the past, now and will ever be. Man is never great with a religion like a vulture, eating out the strength and freedom of his brain. Christianity is what the church of Rome believes All the other churches are secessionists, rebeis, dissenters, schismatics. The church of Rome was the first or ganized national association of Christians. These early Christians believed in holy men, prayers, alms, tithes, kings, princes, God, archangels and spiritual visions; hell for the unbe-liover and the fagot and cross for the independent thinker. The unbeliever suffered in this world and was burned terians are Christian a little off color and less ancient—all today called Christian, and all claiming to be the favorite child of the Most High, each claiming to have the best road to

heaven. There is more of wrong on earth . When a Christian of whatever creed than in spirit, and when pretended meaccepts the truth of spiritual interdiums cease trying to deceive, we will course his mind brings all or nearly all

President Barretti, brought Theism into his Spiritualism. He, did not get it from a study or a logical deduction from the phenomena of Spiritualism. 1 would like to see the logical form of the reasoning that I may know it as he knows it.

How could the ignorant-Christians help fighting about their neligion. Re-ligion does not change, the mental na-ture of man. When man is a brute, his religion is brutal. When a man's heart runs over with love, his religion is kindness and tenderness to the poor, ho frail and weak. Christians, politicians have been great adepts at graft—paying to get souls out of purgatory; pence-indulgences and saying masses for the dead. A fat alderman of Philadelphia cannot beat that. No religion can be more perfect as a sys-What can you have better than that? The politicians of Cincinnati Washington can stand that. Pardon for sin, forsooth! You are promised

glory in heaven if you believe the parson and the priest. The Czar will have a chance for heaven; the Mikado will spend an eternity in hell. Ingersoll and Paine in hell! All the witches in hell! All the good mediums in hell! All honest and intelligent thinkers in hell! This is Christianity the grandest and the most infamous religion on

earth. Christians found their religion on the Bible and believe that it contains the will and purposes of God. The Rible is book written by unknown men in different ages of the world. There are The scientific Spiritualist is the man many strange superstitions in it as there are many strange superstitions mind in nature without brain; that is, in the minds of man. It is a picture of that personal consciousness can and many minds and many times. Men and nations are shown to be better The character of the age is and worse. The character of the age is gent spirit rap is worth more than all seen in the thought and the purposes of the lucubrations of the mystics put tomen. The laws of a nation are the gether; the palpable manifestation than manifestation of the power, intelligence and fear of the rulers. In all ages the people have loathed their government and governers; kings and rulers have lived in dread of the people. Revolu tion against despotism and slavery has been a religious crime; fidelity to ty-

rants an amiable Christian virtue. The great religions of the world, alike in origin and spirit, are conserv ative. The people are still dreaded and feared. The doctrine of personal freedom and equality is not admitted in practice; fraternity is a dream; so-cialism is under the ban of all religions with power and see the end of their supremacy in it. Jesus was a gentle so | Spiritualist, because his work is percialist, a fanatic of a mild type, and not a great thinker; not equal to Plato in metaphysics, nor in morals equal to the pagan Sepeca.
Paul was a metaphysical dreamer

tions must be verified by the proofs of and as mystical as Mrs. Eddy. experimental processes. Theories be-A Christian write i says, that the Christian stories were the floating stories of the common the people of those come truths when they are demonstrated.

The religious Spiritualist builds on faith and feeling; the metaphysical Spiritualist upon subjective contempla-ance the father was told that his son had taken the cash to the other world, the greatest and the grandest of them and now rejoiced in the possession of a suit of clothes adapted to his rank and station on high true. I have given the facts and substance of the the phenomena of Spiritualism. All

case; the medium thyolved is now in forms of religion tie the faculties of the spirit life, but there are many in Mas-intellect. sachusetts who know of the case, having been proudly told of it by the son cannot be a religion. The clothing; yet he was an intelligent be made the basis of a r nan, respected for his veracity and his business judgment. Of course I never believed the money went away from earth, nor that the spirit had any benefit from it; whether the medium or tricky spirits, or both, deluded the needs a God that can nawer prayer; a confiding father and were responsible sovereignty, a fountain of honor. Infifather must pay for the clothing, the for the affair I know not, but it was spirit said, and was requested to leave on a par with the Christmas gifts of a certain sum (I was told it was doll and clothing of the case now unnearly one hundred dollars) in the der discussion. In these matters we need some one to turn on the light. If The Progressive Thinker can do so, we l the money to spirit life with which to should all be grateful to it and to its MARY T. LONGLEY.

સ્ત્રાહ્ય હતું

THE WORLD NEVER BEFORE SAW THE LIKE

Modern Spiritualism exists in spite of Christianity, and is not derived from A medium is destructive to the power A voice from the dead puts to silence The Christian clergyman and priests Trance mediums are often called 'shut-eyed mediums" by the open-eye platform agent. A term of contempt! Spiritualism without mediums will

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MIND CAN ASSIST MEDICINE.

In Its Essence the Physical Factor in Each One of Us May Well Be Assumed to Be Akin to the Omnipresent Supreme Mind-A Particular Entity Thereof, so to Speak,"

By his claim that the aim of his art to secure the mens sana in corpore sano the physician is pledged to a rec ognition of mind and matter as the fundamental entities, and he is required to possess some clear understanding of their relations and interactions. But neither medical education nor clinical training, as ordinarily experienced, is calculated to give the average medical man anything like an adequate idea of the part played in health and disease BY THE PSY-CHICAL FACTOR, AND AS A RESULT WE FIND THE PROFESSION and time a delusion. This is high thought. This is the true gateway to GENERALLY UNDULY UNCON-CERNED AND EVEN IGNORANT AS TO ITS TRUE POSITION AND THERAPEUTIC APPLICATION. We are now able to trace all forms sire. It tries to mold the passions and

of matter back to the luminiferous ether itself, while we find life entering at a certain stage of molecular complexity-it matters little whether as a fresh kind of movement or a new sort of force. And it is more rational to place purposive, thinking mind behind insensate mass than to regard the psychical as progressively evolved from the physical. Omnipresent, supreme mind thus before even illimitable ether, and, in ultimate ontology, idealism, the explanation of everything by mind is more probable than materialism, the the explanation of everything by matter. But while mind may thus exist alone or in some unknown combination, out there is always a psycho-physical parallelism and realism, the explanation of everything by mind or matter, but neither alone is the only

hypothesis that exists for all present

conditions. In its essence the PSYCHICAL FAC-TOR IN EACH ONE OF US MAY WELL BE ASSUMED TO BE AKIN TO THE OMNIPRESENT, SUPREME MIND-A PARTICULAR ENTITY PHEREOF, SO TO SPEAK. It has unquestionably some power of choice though its independent action seems limited, like that of a player by his instrument, or like the movement of the epicycle by the general sweep of the Ptolemaic orbit. Rightly, too, as theology may hold it to be ultimately theology may hold it to be ultimately destined after trial always to choose in harmony with the supreme. Still, at present it is heir to a material inheritance which it cannot alter, open heritance which it cannot alter, open to physical influences which it may control, and operative through physical channels. And yet it initiates change, modifies function and environment, regulates organs, is a final court of appeal in many systematic disturbances, and plays a fundamental part soar aloft into transcendental realms at in disease-structural as well as func-

will. This is the mastery over matter tional, physical as well as psychical, and the sensucus mind.

The systematic utilization of the The systematic utilization of this written a book with this title: "PSY-PSYCHICAL FACTOR IN THE MAIN-TENANCE OF HEALTH and in the LAW AND LIFE." It is a ponderous mental religious of 800 pages. It will hold your cure of disease constitutes mental volume of 600 pages. It will hold your therapeutics. Even proverbially contentment is great gain. We laugh and grow fat, joy stimulates, fear depressing the content of the content o es, worry disturbs, and fright acts \$1.50 postpaid. physician himself and his hygienic, dietetic and medicinal assistants always exercise some psychical, over and above the necessary physical influence. But these ordinary sporadic

and almost automatic attempts do not deserve the name of mental therapeutics or place this line of treatment in the unique position to which it is rightly entitled. To do this we have to make it our aim systematically to arouse in our patient ALL THE POWERS OF AUTO-SUGGESTION. This demands a mixture of insight, knowledge and confidence, but no special supernatural powers.

We have to seize the psychological moment to employ the most appropriate suggestion, and to apply it in the aptest manner. And the best procedure is both is personal and natural. secure the patient's confidence by making him believe we understand his case, that we sympathize with him, and that we can and will do the best for him. If, therefrom, he can create —as he frequently can—the certainty of a cure, cure if possible, is at hand. Everything else—environment and attendants-are also to be then utilized to convey not only their ordinary physical cargo but the special therapeutic suggestions which are often of much greater importance and which sometimes may deserve to be called

To give a few illustrations out of many within my own experience, I may mention the cases of a young woman treated for three months for chorea, yet cured by one application of to bed for nine months and about to be operated upon for tumor of brain, yet walking about well within

the value of his great mind and logical teaching. I hope to see the day when Spiritualists will seek the true medium and follow the light which reason gives on the eternal way. The cause of Spiritualism to-day needs mediums. Facts will conquer the world. Do not forget too, much criticism of mediumship de troys psychic power. If you want to destroy the medium submit him to great doses of criticism and it will end his powers.

Organizations do not strengthen Spiritualism; facts alone are the power Spiritualism; facts alone are the power.
They are the giants which wrestle with fear and doubt. They are the victors in the long and great fight with superstition. The cause needs scientific teachers, not preachers. The "Rev." before the name of a Spiritualist speaker or medium carries with it an intellectual and theological squint.

A free mind abhors isms.

A free mind abhors isms. Science is the great word for the Knowledge is the only savior of man-

Ignorance is always a curse. J. CLEGG WRIGHT.

a fortnight; of a boy sent for expert surgical treatment of his paralysis, yet walking within two days after isoation and suggestion; of a girl confined to her bed for over two years and signed into the hospital as an incurable consumptive, yet up and walking within three months and well since; and of various other affections of joints, muscles, organs, and functions too numerous to mention, which had defied long and various physical treatment, but which yielded almost instantly to an APPROPRIATE COM-BINATION OF PSYCHICAL AND PHYSICAL.

I quote my own experiences simply to illustrate the situation. It differs only in its phase from the similar experiences of all others who have made an intelligent scientific application of the same treatment. But the recital may have the more important effect of directing attention to the number and variety of cases in which the psychical factor is overlooked and in which mental therapeutics is not attempted.

THE PROFESSION OWES IT TO THE COMMUNITY AT LARGE TO LOSE NO TIME IN PLACING MEN-TAL THERAPEUTICS AMONG THE ESSENTIALS OF ITS EVERY DAY TREATMENT.—F. W. Springthorpe, physician to the Royal Melbourne Hos-

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SATURDAY, FEBRUARY, 24, 1906.

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

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

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless oth-

As an English Journal Saw It.

Under the head of "Ignorance of the Future Life," the London Spectator, an English secular journal whose begirning dates back to "Ye Olden Time." discourses thusly, giving a v y discouraging outlook for the C ristian church which discarded and r liculed the only evidence vouchlife. It is the position long maintained in these columns, in regard to the church, and one which is sustained by the historic past. The fact that "there is no death" was a shrewd guess by the ancients, without any real base on which to build:

'We know nothing whatever about the next world," says the Spectator. "lilven those who accept the Christian revelation most heartily and most completely must admit with St. John that 'it doth not yet appear what we shall be.' Christ taught, and His disciples believed that the soul of man eternal and does not die with the body. St. Paul summed up Christ's teaching on the subject of immortality when he said that He had 'abolished death. Against this ignorance man has forever chafed. Upon the dark background of the future the religious imagination, helped by the inner light of conscience, throws beautiful and terrible pictures. But with each and change Knowledge cannot pierce the visible darkness which divides this world from the next. As the years go on we gain wisdom, but not certainty:

"Wisdom that, becoming wise, meant making slow and sure advance. From a knowledge proved in error ac knowledged ignorance.

"All popular ideas of heaven or hell are just now fading away. The conventional heaven failed to satisfy the aspirations of man, and all conceptions of the everlasting tortures of the damned fade before a new consistency of thought which cannot eternal punishment with 'the knowl-

edge and love of God.' 'Our forefathers looked forward in some moods to everlasting rest and never-ending worship, in others to a happy and prosperous life in a perfectly governed and perfectly healthy city. At times, inspired by the love of nature, they Christianized the classic picture of the Elysian fields. Today the normal man does not desire rest, when he asks himself what life would choose. Rest suggests death, and we desire more abundant To most healthy bodies and healthy minds effort is in itself delightful. If men do not need to make an effort for their living, they will do it for their pleasure. Successful effort brings more happiness than anything else, taking life as a whole. The thought of everlasting worship satisfies fewer and fewer people to-day. It belongs to an age when men thought of God as a kind of king, who took perpetual pleasure in homage. still sing of 'sweet fields beyond the swelling flood,' and find refreshment in the thought, but no one desires to live forever wandering amid the beauties of nature. The thought of an ideal civic life is still attractive, but the heavenly Jerusalem brings thought of Utopia now rather than of the ever-

We still pray against 'everlasting damnation, and desire to get rid of the worm of remorse that dieth not, but our prayers, however earnest, no longer bring visions of the burning Such visions would be called up nowadays rather by the 'Divine Comedy' than by the church service. Other hopes charm us to-day and other fears restrain. These, again, will change their form in the next gen-The conditions of this life eration. alter, and, consequently, the concep-tions of that life to which we instinct ively look for consolation and explana-tion; reward and retribution change also. Nevertheless, these plous opinions of the past, the outcome as they are of a spiritual pre-occupation more concerted than anything of which the present age is capable, are not without their value. Imaginary they may have been, but-

" God is also in sleep, and dreams ad-

vise, Which he hath sent propitious, some great good presaging.'

"We smile reverently as we look back. Crowns and cities, feasts and sweet fields all melt away together."

Thus a gloomy picture of the religion of faith and hate. While its pass-

ing will be welcomed by many, they can all rest securely in the revelations the spirit world has made to mortals. a revelation made none too soon for a despairing world.

A Few Pages From History, Lest We Forget.

At the time the American Constitution was established the African Slave Trade was in full force. White then bought the captives taken on either side, men, women and children, rows: were driven to the coast, placed on shipboard, confined in the hold of the vessel, the air was shut out, and months' voyage across the Atlantic, to a Christian slave market. As a compromise between the North and South this traffic in stealing human flesh and blood and transporting it to America was not to be prohibited until. 1808.

The inerrant Bible, which we have neard preachers declare time and time again in the sacred desk, is every word true, "for it came from God him-

Well, here is that word, everywhere received by Christians as divine. See Leviticus 25: 44, 46:

"Both thy bondmen and thy bondmaids, which thou shalt have shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your posses sion. And ye shall take them as an inheritance for your children after you, to inherit them for a possession: hey shall be your bondmen. FOR-EVER."

Thus spake the Lord unto Moses on Mount Sinai, verse 1.

The dear Jesus was too much occupied in pronouncing woes on the Pharisees to reverse this authority, but the good Paul and his associate apostles to the front:

"Let as many servants as are under the yoke count their own masters as worthy of all honor."-I. Tim. 6:1. "Exhort servants to be obedient to their own masters."—Titus 2:9:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling."-Ephesians 6:5

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."-I. Peter 2:18.

American churches of all denomina tions for a time sustained the accursed institution; but divisions sufed the world proving an immortal arose; the churches in the slave states universally championed the Bible, holding slaves as chattels on the same footing with the brutes of the field, buying, selling, breeding as olutionize public thought in this coun they.

> The agitation set on foot by so called Infidels in the North, was first met by brick-bats, tar and feathers and like instrumentalities common to Christians. The division between North and South on the slave question widened. They of Southern churches denominated their brethren of the North Infidels, because they discarded God's holy word. A person entering the South and expressing antagonism to slavery was mobbed, and frequently murdered because he jected the plain teaching of the Bible. hence he had no rights the believer

was bound to respect.

In due time the great question entered politics. Parties were divided along these lines. The anti-slavery element, discarding Bible teaching, uniting with freedom-loving Chris- If a Protestant exposes the practices tians, became the strongest and elected one of the hated Infidels president.

The South rebelled. A fratricidal Countless thousands war followed. went down in blood. Cities were destroyed; billions of treasure were wasted: whole districts were depopulated: the agony was seen and the groans were heard everywhere as the fathers, sons and protectors of fami-

lies fell on the field of strife. When both parties were nearly exhausted they who rejected Bible teaching as regards slavery, were declared victors. A patched up peace followed; then came the struggle to reinstate the arts of peace and good

fellowship. But go where we may the empty sleeve and leg greets us. Cripples everywhere, and every cemetery is filled with victims who fell in the contest. Forty years have passed; and, as we write, Congress is acting on an appropriation of upwards of \$140, 000 000 as pensions for the ensuing year to some 900,000 destitute soldiers who were wrecked in the terrible strife. Multiply this amount, wrested from the hands of toil and wealth, and appropriated each year since peace was declared to the sarviving soldiers. Count up the misery entailed on the South; necuniary losses and their sacrifices the North: then take cognizance of all the treasure that is to be expended for pensions before the last victim expires, and the total forms a sum it will require a profound mathemati-

cian to enumerate. But all this gigantic expense of treasure, groans and blood is scarcely a drop in the great sea, compared with that mighty whole which that damn-able text, a "Thus saith the Lord," claimed to have been proclaimed on Sinai, 3,369 years ago, amid the thunders and the lightnings of Omnipotence, has caused the oppressed

They who have tears should not withhold them as they recall these devilish outrages perpetrated on humanity in consequence of the cited passages of the Bible, libelously accredited to the mighty Ruler of the universe. Every Christian should go down on his knees, weep great scalding tears, and beg pardon for having blasphemed God's holy name for believing for one moment he could be guilty of such an atrocious wrong against the creatures of his creation. They should not rest night or day until the foul stain, a blot in fact, should

be eliminated from the book. In Java grows the Upas tree, whose exhalations for two centuries were reputed to destroy all life which reposed inder its noxious shade. Flowers may have bloomed there in great \profusion: but if so he who stooped gather them would have inhaled the eadly carbonic acid gas, and fell upon them. So the Bible may contain gems of thought of great moral worth; but to believe the book divine in which they are stored, is to believe so much that is false that it is better to ignore the whole and cease sending it to an uncultured people who are as liable to receive the evil as the good.

IN A GLOOMY PRISON.

for convicts—those confined in prison walls, for many times the crime for which they are sent behind the bars, was the direct OUTGROWTH OF CONDITIONS that are as lamentable almost as the violation of the law itself. Take the case of John F. Maybee, a materializing medium, now serving a term in the Work House at and professed Christians incited negro! Detroit, Mich. The gullible Spiritualtribes in Africa to engage in War, lists of that State are measurably responsible for his crime. Dressed as he was in artificial torgery, they have These were manacled together in long for a long time been willing to receive him as a "spirit," and thus encouraged in his nefarious work, he felt as if exposure were impossible—at least nearly starved during a then three improbable. Finally, however, the awakening came on the part of the sitters-his paraphernalia was captured, and now he is paying the penalty of his crime. He could have been saved from this incarceration, had some kind friend grabbed the 'spirit wig" years ago, and given him to understand that he must stop his deception at once.

Mr. Maybee can now have time to reflect on the course he has pursued. and perhaps he deeply regrets that others who are practicing along the same lines, are not keeping him company. He is only one member of a large gang now engaged in manufacturing bogus spirits. Through the course pursued by The Progressive Thinker, Spiritualists are gradually awakening to the true status of our cause, and IT IS ADVANCING TO A HIGHER PLANE ALL ALONG THE LINE.

The Sunrise Kingdom.

Hon. Wm, J. Bryan, traveling in Japan, and corresponding for the great dailies, in a late paper, mentioning the religious of Japan, relates the fact that Christianity was introduced to them some two and a half centuries ago by Catholic missionaries from Spain and Portugal: that the country was shut up against foreigners in consequence, and no citizen of Japan was permitted to go abroad until recent times. They even prohibited the building of other than small sail vessels in their desire to avoid intercourse with Western barbarians. Since the treaty made in 1853 with the United States, Mr. Bryan in substance says: "The army and navy have been reconstructed on European models, and a public school system, largely like that in the United States,

has been established." Buddhism and Ancestor worship re the prevailing religions in Japan. Christianity seems to meet with but The progress Buddhism has made during the last dozen years in ingratiateing itself into American favor, if continued with equal pace for a hundred years, will mightily rev try, and Buddhism will be as likely gain a permanent footing here as

Christianity will in Japan.

Because of the late contest with Russia the love of the Japanese for Christianity has not been increased.

Inciters of Disorder.

The Chinese minister to Germany is reported to have said a few days ago at Berlin, while talking about the disturbed condition of his country:

"The missionaries cause hatred of foreigners by their taciless proselyt the fighting Protestants and Catholics.'

In our own country we often wit ness conflicts which would lead to serious results were it not for the powerful police force in the great cities. of priests in the nunneries or the confessionals the chances are ten to one a riot will ensue. The mother church is unwilling the doings of the priesthood shall be publicly related. The members of the church are as excitable as were the slaveholders and their sympathizers 👣 antebellum times.

Would it not be proper, indeed, is it not the duty of our government to withdraw protection from the disturbers of public tranquillity who go abroad on proselyting tours, knowing that discord and collisions must en sue? Expeditions to overthrow gov ernments are met with the strong arm of the nation to arrest the belligerents and stay their power to wrong coun tries with which we are at Should it do less than inform mission aries, without regard to their creed that they have no right to protection from us when abroad on such expeditions, and that they must take the consequences of their own unwise acts?

A Monument for Dr. Slade.

No! a thousand times no! when there are hundreds of mediums now living who have reflected more light, more beauty, more grandeur on the world than he ever did. He will live grandly in history (his faults buried) in connection with a few striking man ifestations of his mediumship, and that will constitute as impressive monument as the man deserves

These remarks are called forth by movement on foot to erect a monument over his grave. It would be better by far to appropriate any money that could be raised for that purpose. to properly caring for indigent mediums. diums. For many years, he was in extremely destitute circumstances, and as a spirit, he would not care to have an imposing monument erected over his grave. The N. S. A. deserves great praise for its care of him in his old age. It is doing a grand work in that direction. Let history alone perpetuate the memory of Dr. Slade; that is sufficient.

BOOK REVIEW.

Metamorphose-Involving Regener ation of Individual and Race, and also the Solution of the great Problem of Poverty. By Orlando K. Fitz-simmons. / \$2. The Progress Publishing Company, Chicago and Buf-

A book of the earnest, strenuous sort, written with a purpose, to show the evils that afflict society financially, etc. and the necessity of effecting r formatory changes in the interest of

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

Public sentiment powerfully restrains nen from doing wrong; but when they have done wrong, sets itself as power-

fully against them.—Beecher. We want fewer things to live in poverty with satisfaction than to live magnificently with riches.-St.Evremond.

The American Society for Psychical We always have a deep sympathy

Research. To the Miltor !- I am just in receipt of the following letter from Prof. Hyslop, giving the glad announcement that the pledges secured now amount to the \$25,000 desired.

"I have at last received pledges for the \$25,000 whick I have been seeking, and all pledges now become due My plan is to make contributors to this fund members of the American Society for Psychical Research to the extent of their contributions. Those paying \$5 will be enrolled as Associates; those paying \$10 as Members, and those paying \$25 as Fellows. These are armial memberships Those paying \$100 become life mem-I. K. FUNK. 44 East 23d Street, New York.

We are glad that at last ample funds have been raised to establish on an enduring basis the AMERICAN SOCIETY FOR PSYCHICAL RE-SEARCH. With such men as Prof. Hyslop and Dr. I. K. Funk as members it certainly will become a prominent feature in connection with Spiritualism, investigating every phase of the phenomena in a manner that will attract the attention of the whole civilized world. The very fact that so many materializing mediums of late have been detected in the perpetration of the grossest and most cruel frauds, will cause every Sniritualist to reloice that the AMERICAN SOCIETY FOR PSYCHICAL RESEARCH has at last been organized on a substantial foundation. It will prove of inestimable value to our Cause.

Prolific Source of Christian Sects.

The following brief quotation from the American edition of "Smith's Dictionary of the Bible." revised and edited by Prof. H. B. Hackett, and published by Houghton, Mifflin & Co., Vol. 3, p. 2401, first column, near the foot, is worth reading. The writer was discoursing on the "Value of Paul's

"They [Paul's Lpistles] have been a most copious fountain of false doctrine. There has never been a heresy so absurd, or a vagary so wild, as not to resort for its proof texts chiefly, to this portion of the sacred volume."

Paul's Epistles constitute a little more than one-fourth of the New Testament, and this is the character a Christian teacher in an American University gives this production which Eusebius, the oldest ecclesias tical historian savs:

"It is highly probable * * the very gospels and writings of the apostles, and probably some expositions of the ancient prophets, such as are contained in the Epistle to the Hebrews and many other of St. Paul's Enis tles," weren the hands of the Essenes and Therapeutae, sects in existence long before the birth of Jesus, and of whom Philo the Jew wrote, who was born before our era.

Origin of Language.

Prof. Quackenhoss, in whose most excellent streatise on "Composition and Rhetoric," in his chapter on the "Origin of Spoken Language," says:

"Language is, beyond doubt, a divine institution, invented by the De-ity, and by him made known to the human race. Scripture informs us that this means of communication was employed by the first man and woman, as well as their immediate descendants; and we are hence forced to the conclusion it was the result of a direct revelation from on

The vocabulary of our first parents must have been very large, if we accept the Professor's idea, "for the Lord God brought every beast of the eld and every fowl of the Adam who named them."

But the idea "forced" on the author is senseless. We see in the new born infant of all races the first expression of language in a cry. The laugh follows to express pleasure Love and hate soon find expression. And thus, through slow and easy stages, during countless millions of years, language, as variant as human needs, was developed.

Prof. Quackenboss, thirty years ago, to gain a sale for his book, was forced to take the narrow position he did of the origin of language; but that "force" has not the power today it had then.

Every animal has a language peculiar to its species. The "ki-yi" of the dog, the "bleat" of the calf, the "ba-a" of the sheep, the "wild scream" of the lird, or its gentle chirp," each is heard and is under stood by its mate.

Man, with his genius, has outstripped these methods of the lower forms of life; but he has been millions of years doing it, and has not yet got through.

Information Wanted.

That good Christian authority, Josephus, Book xix, chap. 8, sec. 2, says, Agrippa, near the close of his reign, "Saw an owl sitting on a certain rope over his head, and immediately

understood that this bird was th messenger of ill tidings, as it had once been the messenger of good tid-Eusebius, in His Ecclesiastical History, chap. ix, book 2, citing this same

event, says: "He saw an angel sitting above his head. This he saw was the cause of evils." gr. a

The clergy tell us this angel, or owl is identical; with "The angel of the Lord" which "smate Herod," other-

wise knowpoas Agrippa, Acts 12: 23 Now what The Progressive Thinker desires to know is: Do the "angels of the Lord" sometimes disguise them selves as owls? and are they in such disguise when tooting their infernal "to who, to who," on dark nights when the faithfulture abroad on missions of marcy?hnOr is it the other fellow they are after?

THE ARCANA OF SPIRITUALISM It Receives Well-Merited Acknowledge

ment.

Judge W. Grablachoff, of the Circuit, Court, Sophia. Bulgaria, says: "In reading several books on Spirit ualism, I found The Arcana of Spiritualism the best without comparison of all I had seen in this line of literature It made me perfectly satisfied and text book in our spiritual society in Sophia."

Let none of you treat his brother in a way he himself would dislike to be curtosities never exhibited before: treated.-Mohammedan.

It Borders on the Miraculous

Is Clairandlent and Some Mischievire seems to lark with Aminias—it tremely intelligent from the time he mal into the barn. And for weeks she ous Spirit Is Stirring Things, and read the minds of his mother and Creating Great Excitement by Apfather and his sister Lizzeb before he the man. "There wasn't a mark or a father and his sister Lizzeb before he than and the man. "There wasn't a mark or a father with a mark or a father wasn't a mark or a father wa Whole Occult World.

Perhaps the strangest case of communication and understanding he him to do something. Often, she tween man and animals ever investigated by scientists has come to light time to take a nap—and, before she mother. "The idea of Trace killing in eastern Alabama—in the section of could speak, he either cried in protest sheep. Why, there ain't any sheep cotton country between Wedowee and Rockdale. The astounding reports towards the trundle bed and rolled and none of them has been killed." of the case have startled the students into it: of psychology and the possibility of the establishment of complete underthe case

Howard Erwin, a six-year-old boy, she noticed it still more. is reported by competent authority, and the reports are substantiated wholly or in part by the investigations recently conducted, to be able to to converse with, to understand, and rious power—not yet understood and "Maw, Trace says the mule is in the not understood at all by himself, this corn patch." boy otherwise a perfectly healthy and normal lad, holds long talks with asked Mrs. Erwin. sheep, cats—even with the barnyard fowls—and he understands and re- a child. He must be crazy. ports to his father or the others just what the animals want, all their found in the corn patch. grievances, their sicknesses, and their

in him. cially attached to him, with the excepest and with increasing amazement. a time, came away and reported. tion of Trace, his old coon dog, and The negroes vowed he had second the relation he appears to bear to sight. them is simply that of a friendly translator-or intermediary between them if he had been called and trot and their masters.

Nor has any one yet been able to discover whether it is by spoken lan-come back and report. He always guage or by some mystic transference used the expression, "The horse says," of thoughts that they understand each or "the dog told me," or "the hens other. It is known that when he is near an animal they both make sounds with them. occasionally, but he speaks nothing that any one can understand nor does the alleged language sound in any way connected or to have any meaning the day's work, was lying on the

The discovery that the child is possessed of a strange power has thrown a veil of mysticism and superstition knee hurt her. She says she sprained around him. The negroes avoid him it plowing to-day." and watch him with a strange mixture of fear and admiration.

it has been observed that his power of to work to-morrow." communicating with the beasts of the field appears to be waning—and those who have studied the case declare that within a few years the strange power will vanish entirely. Could Read Minds of Humans.

When the child was just beginning father. to toddle around the house it was no-

Tuesday Evening.

Address-Can Any Good Come Out

of Hydesville—Rev. B. F. Austin. Song...For All Eternity—Miss Ther-

esa Adams. Violin obligato, Mr. Jos.

Messages—Mrs. Georgia G. Cooley. Cello solo—Mr. Paul Schoessling.

Wednesday Morning.

of the Illinois State Association, in the

Wednesday Afternoon

10 a. m.—Annual business meeting

Address-The Uplift of Spiritualism

Song-Sing Me to Sleep-Mrs. C. C.

Address-Bible Phenomena - Mr.

Messages-Mrs. Grace Aitken, Mrs.

Wednesday Evening

Violin solo-Miss Lida Hatch.

Address-Weak and Strong Points

A GREAT ATTRACTION FOR LILY

DALE.

A Scientific Display That Will Aston-

ish the Visitors.

bly, Lily Dale, N. Y., are to enjoy a rare treat this summer. Professor

l. B. Swift will give two grand scien-

tific illustrated lectures on August 14

and 16. There will be fine spectacular displays of the Binocular Cosmo-

scope, Projecting Microscope and Tel-

In place of the mirror used in all

compound microscopes, a few drops of

concentrated by large lenses upon the

This is something entirely new and

intensely interesting, showing drops

of water, living insects, crystals, jas-

per, oak and many rare instructive ob-

jects, illustrating botany, chemistry,

There will be rare views of helio-

types from the world's greatest ob-

servatories, showing eclipses, hydro-

gen flames, milky way; also views of

huge fissures and vast plains in the

ings, statuary and art treasures,

physiology and geology.

objects, enlarged 5,000,000 times.

Visitors to the City of Light Assem-

Hugh S. Fraser. Violin duet-J. and W. Singer.

Violin obligato, Mr. Joseph

-The Next Step-Miss

Overture-Orchestra.

ers and social reunion.

Overture-Orchestra.

Mr. Wm. V. Nicum.

Barbara Hilbert and

lizabeth Harlow.

Overture-Orchestra.

Congregational singing.

Congregational singing

Blue Parlor. .

Pierce.

Congregational singing.

Spiritualists Association,

go, February 20, 21 and 22.

PROGRAMME.

shaw.

Pierce.

Informal reception to visiting work- Present Status and Future Possibili-

Professor Joseph Singer has charge of the musical part of the program.

be found

compound microscopes, a few drops of had been the property of one now water burn upon a crayon of lime three years in the "border land," and

giving an intense light, collected and that the anniversary of her birth was concentrated by large lenses upon the near at hand. Was she testing my

moon seemingly but a few miles away, a prayer in the Senate at \$5 a pray, concluding with lovely dissolving ought to be placed in a dime museum. views of the world's greatest paint- He's a freak.—San Francisco Charles ings, statuary and out the contract the contract of the contract of

mies, and an immense collection of her operations, and all final causes are

Spinoza.

parently Making the Animals could talk. The mother, who worked swelling on her, for I examined her Speak.—To Say the Least It Is a hard, had little time to spend with him in play and his companions were his sister, three years older than he, will Excite the Attention of the and Trace, the cound dog. The mother Whele Occult World.

Whele Occult World.—The Making the Animals could talk. The mother worked first that the sheaf of the main. There wasn't a mark or a m noticed first that she did not have to speak to her child when she wanted

man, nor yet one of much education, standing between man and the lower although she can read and write, but ture." animals is suggested by the facts of even she puzzled her brain about the child. And, when he learned to talk, two sheep were found in the bushes at

Dog Tells Him the Truth.

One evening she and her husband were sitting with the children on the porch of their little home, when Howmake himself understood perfectly by the floor, with his head on the dog's animals of all kinds. By some myste-body, wabbled to his feet and said:

"What will that child say next?" "He's all the time cows, with mules, with dogs, horses, telling me what the dog says, or what the pigs told him. I never saw such his power seemed at its greatest. He

Half an hour later the mule was "I reckon the dog told the kiddle

Acts as Their Interpreter.

How he does it the boy does not have gone out then. Shouldn't be surknow. The power, it seems, was born prised if old Jem had foundered herham bull got wild, refused to permit in him. While fond of animals he self." seems not to be more so than any After that the child's strange power around its pasture lot as if mad, tho healthy child, nor do they seem esne- was watched with the greatest inter-

> At times the child would get up as pain is making it mad." through the yard and into the barn let to some animal. Then he would sticking in the cleft of its front foot, just as if he had been talking

Told by Mule of Its Injury. One evening his father, tired from

grass, when Howard came trotting in from the barn. "Paw." he said. "Jem told me her

"I rackon that mule lied to you. "I reckon son," remarked his father. And also within the last six months she's jes' powerful lazy and don't want "She says she can't work to-mor-

row," said the boy. "Her leg is so sore she can't hardly touch it to the "I reckon she's just telling you that so's you'll tell me," remarked the

C. Kirchner, Mr. Hugh S. Fraser.

Thursday Morning.

diumship Mental and Physical-Their

ties. Opened by Mr. Max Gentzke.

Cornet solo-Mr. Ray Moffatt

Overture-Orchestra.

Overture-Orchestra.

Mrs. Corn L. V. Richmond.

Song-Mr. Arthur Hooper.

Congregational singing

Congregational singing.

to Use It -- Rev. B. F. Austin.

Thursday Afternoon.

Address--Thought Power and How

Address-Relation of Spiritualism

to Christianity-Miss Elizabeth Har-

Harp solo-Mr. Walfried Singer.

Messages—Mrs. H. L. Lichtig, Mrs. C. Schwahn, Mrs. M. A. Burland.

Thursday Evening.

Foregleams for the Coming Year-

Harp solo-Mr. Walfried Singer.

Address-The Spiritual Outlook and

Address-Spirit Communion and

What It Implies-Rev. Thomas Grim-

Messages—Mrs. Isa Cleveland, Mrs. Georgia G. Cooley.

Spirit Power Did It.

I have worn an aluminum hair pin

when I arose I removed it, laid it on

my dresser as is my custom (I am a

person of habit), but when I had

made the usual French twist, the an-

cient and beloved hair pin was not to

I knew I had removed it from my

unkempt hair. I knew I had not stirred from the dresser upon which

I had laid it, but thorough search

failed to reveal the hair pin.
I recalled that before I owned it, it

fidelity to her and to law? No an

swer, and still no hair pin. I was

compelled to use a clumsy make-shift

Two hours later, an artist friend go-

ing into my room found the pin sus-

pended from some lace that hung over

picture that was on the dresser

That psalm-singer who daily prates

but pure fictions imagined by men.

to hold my twist in place.

Chicago, Ill.

brushed and combed my hair

10 a. m.-General conference: Me-

A VERY EXTRAORDINARY BOY, ticed that he was not the same as but before noon her leg was so swollen. other children when he was in the that Erwin was forced to abandon his presence of human beings. He was plowing and bring the suffering anitremely intelligent from the time he mal into the barn. And for weeks she "I don't understand it," remarked,

"Maw," said Howard another day, "Trace says he had a fine time killing

sheep the other night.' "Listen to the boy," said the other. "The idea of Trace killing "Well," argued the boy, "he says
She is not a particularly bright wosheep in Mr. Tomlinson's back pas-

And the next day the carcasses of

the edge of the pasture. "You'd better tell Trace he'll be killed if he does that any more," said the father.

Shortly afterward Howard reported that Trace had promised never to kill sheep any more—and, so far as is known, he never has, although the Norton dog was caught and killed a few weeks afterward while eating the body of a sheep.

Bull Explains Cause of Madness.

When the child was five years old country around when valuable animals He would walk to the side of the sick animal, slowly stroke its the truth," remarked the father when head with his hand-and then come away and tell exactly what the matter was. Once, when Mai, Pettit's Durany one to come near it, and raved boy calmly walked up to it, and after

> "The bull says that there is something hurting its foot and that the

> The negroes, under orders, lassoed the bull, and a wire nail was found rusting while the wound festered. He reported that a valuable horse belonging to Gen. Dunston, merely had the toothache, after veterinarians had tried in vain to cure it-and, when the tooth was removed the horse got well.

He told what the pet rabbits said, he even talked with the pigs, and in time as the facts became known, he was regarded with superstitious awe. The animals seemed to know by instinct that he understood them and even the wild rabbits and the 'possums would come to him, and the wild birds did not seem a bit afraid of him. Often when he sat in the front yard in front of the house he would be surrounded by a flock of birds.

The facts reached Prof. Shaw, who "Her leg is so investigated and reported that the touch it to the child seemed possessed of a strange and peculiar power-which gradually was dving out. Without drawing any definite conclusions he reported the facts of the case as they were reported The next day Jem was put to work, to him.—Chicago Tribune.

THE VETERAN WORKER.

Midwinter Mass Meeting of the Illinois State tems From Meadville, Pa.—A. G ton on Cuba—Theological Shivers

Another trip to Meadville, on Exbirthday, (Feb. 11), and I enjoyed a good dinner and pleasant visit with Will Convene at Handel Hall, 40 Randolph St., Chica-Lynn Hollman and wife, and their charming six-year-old daughter, whose bright face is a promise for the future. I had a splendid audience in the evening-about three times as many, I think, as at my former visit, (and we called that a fine audience). of Spiritualism-Rev. Thomas Grim- throughout.

There appears to be a lively interest in Spiritualism in Meadville, and Song-Happy Days-Mrs. C. C. Messages-Dr. C. A. Burgess, Mrs. gives a wholesome trend to the move-

Brother Kincaid, treasurer, made some inspiring comments at the close of the lecture, and announced meetings for home talent and thought exchange, to keep the people in touch, the social interest alive and improve the mind; and A. B. Gaston made interesting remarks on the same line.

I was the guest of Hon. Athelston Gaston, and enjoyed every minute of the time. An atmosphere of quiet, and restful vigor, charged with echoes from the higher life, made it seem like a tropical garden thrilled with the music of the spheres. He had just returned from a trip to Florida and Cuba. and expressed favorable opinions of that famous island.

I hear that Hon, A. B. Richmond is to be a citizen of Meadville again in the spring, as his son, with whom he lives, is to move back to his native

I was agreeably surprised by a call from Marion Judd, whose mother is sister to Mrs. E. L. Watson of California, and was a fine medium years ago; perhaps she is yet Marion is a splendid looking man, about six feet high, and weighing about 180, I The last time I saw him bejudge. fore he did not weigh 70 pounds, I think. How quick the babies become men and women, and then no stop in their career, but onward to the ripening harvest, and the sunset of life, and they disappear behind the veil. But few are left whom I knew in Meadville sixteen years ago. It was at the Unitarian college of for four years; my hair is never dressed without it. This morning ville that Harrison D. equipped for the ministry. too, the son and daughter of E. W. Sprague graduated; and there Spirit-

ualism left them, or they left it The most liberal theological institutions shed a palsying poison upon Spiritualism. Many of their leading ights believe it, but rarely do they have the courage to speak and act their convictions, especially upon

Spiritualism. I wonder if the Morris Pratt School will turn out free men and women after they have received the brand of

I am painfully surprised at the revelation made in the last week's Progressive Thinker by the letter from Cortland Ball. Such acts are a puzzle. Why so earnest a Spiritualist as was Frank Schmid, should totally ignore the society of which he was a member, and for many years its presito institutions having no interest or sympathy with Spiritualism, is a con-How it came there, I have no means of undrum. True, his action is in keep-knowing.

B. S. ing with many others; but that does not make it any more consistent. only makes the inconsistency the more

they have no abiding interest in the objects and efforts of spiritual societles? It looks that wa LYMAN C. HOWE.

Where cavilling begins reason ceases,

Thus argument is wasted .- Anon.

A MEMORIAL ADDRESS

Delivered in the Spiritualist Temple, San Diego, by Dr. J. M. Peebles, upon the Death or Departure from Mortality of Justin Hulburd, a Noted Actor, a Remarkable Medium, and Abraham Lincoln's Special Private Detective During the Civil War.

"He was clairaudient and clairvoyant. He had vis- him at all hours." ions. He prophesied and was entranced, both consciously and unconsciously. His friends, E. W. Hul- little boy selling peanuts and searchburd. Dr. F. D. C. Meyer, and others inform me that Longstreet in tenderest tones that he for several years, he was seldom free from the overshadowing influence in various stages of unfoldment."

While the Infinite Principle and that he saw the sights and heard the Presence of the Universe may be con- voices. While Sir John Robinson, sidered as absolute Causation, manifest everywhere from atoms to oceans, and from sea-shore sands to the stars in the heavens, the minor causes and more important plans relating to human beings as moral actors, are doubtless first conceived above by great, intheir intelligences, and because of carriage at the door, the coachman on their innate humanitarian sympa his seat, Lady Robinson and little Jus-

Death, an Incident.

Death, an incident in the line of evolution, is the leaving of the body THEIR HARNESSES, every buckle with its limitations, and entering into remaining firmly buckled. Lady Roba larger sphere of opportunities and inson screamed aloud, that this was conscious relations. The unfleshing mother proof that boy was a "little of the spirit through death affects neither the individuality nor the immediate moral status of human beings; they take with them beyond the casket, beyond the cypress-shaded put in charge of Mr. John Fuller and cemeteries, the cities of the dead, family, Mr. Fuller being a cousin of their tendencies and their great lead- the child's mother. These parties, ing life purposes. VARIED ARE THE EMPLOYMENTS of the so-called dead. Scientists, in the territorial invisible influences would take him zones encircling us. further explore the mysteries of nature; astronomers. cease not to count and weigh the circling, whirling planets that gem the or three times as a truant by the postarry immensities; philosophers peer lice, for obstructing the by-streets into the depths of life, light, ether, where the crowds gathered to hear the potency of thought, the transfer- him. It was said that he "was never ence of forces, and the relations of two days alike." He was a mystery. spirit to matter and motion; poets continue to sing in rhythmic measures the harmonies of the MANY-MANSIONED HEAVENS; travelers dered, doubtless obsessed, from home, lower spheres up to the celestial residences of the seers, and the palaces of the Seven Dials in London) where he the gods; actors, theatrical actors, in was found by Mr. Fuller, staying in a those regions supernal, continue their cellar with low people, telling foreducational work of translating the ideal into the real, and the emotional found at the Five Points with the Rev.

hatron and esteemed for his business capabilities and moral integrity in Varren, Ohio; Morris, Ill., and Kaneas City. Mo. He now resides in Descanso, Cal. In 1872 he became a Spiritualist, and his interesting artiles have often appeared in the columns of Spiritualist journals.

ween Wallace and Justin. They vere like heart to heart brothers in the work of spiritual unfoldment.

What the San Diego Press Said of This Deceased Actor.

this death: "The theatrical world has existence. lost one of its best known celebrities. and San Diego county one of its best known characters. To members of the profession and to the theatrical world, Mr. Hulburd was known under the name of Justin Robinson, a name which he assumed for stage purposes. Though a number of years have passed since he appeared behind the footlights, his name is still remembered by the older members of the theatrical profession. Up to the time of his retirement in 1879, he was considered one of the foremost actors on the American stage. He was very small in stature until after the War of the Rebellion, when, as reported. he grew in height, twelve or fourteen inches. He was considered in some directions a prodigy. Many actors as well as his special friends, looked upon him as a sort of mystic, with psychic phenomena peculiar to the Highlands of Scotland."

His Peculiar Origin-Hears Spirit that he saw.

Voices. He was born in Perth, Scotland, to Justin Hulburd, a Jesuit priest, and Mary Elizabeth Stuart, a grand-niece of Prince Charles Edward Stuart, known in history as the pretender to the British throne. His father's mother was Margaret Hulburd, a lineal descendant of Robert Bruce, king of Scotland. Though knowing all this in his riper years, he cared nothing for his distant relation to royalty. He was, in fact, so intensely American in his nature, that he greatly disliked, even in his life's prime, to have his kingly blood descendancy mentioned.

When this child Justin was ten months old, he was taken for various his own in the South, but ardently in reasons, to live with Sir John Robin- love with American institutions and son, a Scotchman of great wealth. He remained with Sir John until he was in his sixth year. Mrs. Robinson number of statesmen and senators, he was a rigid Roman Catholic, and re- was introduced to President Lincoln peatedly called the little boy a who, becoming after a little while, "witch," because he "pretended to sea seemingly infatuated with him, made ghosts" and describe them. He was him his private detective, a trustconsidered premature and strange, worthy spy to cross and re-cross the When he described the scenes and the lines leading into Southern camps. BRIGHT SPIRITS HE SAW IN THE getting hold of maps, drawings and AIR, he would be whipped for lying, communications, and bringing them have been but three methods of dis- the skull, one leg was drawn up and Still he insisted in childish innocence, through varied wily devices to Lin- posing of human bodies: Burying, the other crossed in such a way as to

caring nothing for religion, made a pet of little Justin, Mrs. Robinson pronounced him a "freak." As a sample of the physical manifestations occurring in his presence, it is related that when the family had arranged for a May-day festival, the tin seated, and Sir John Robinson stepping in and signalling the coachman to start on, the horses walked right out from under and THROUGH

wizard, and ought to be killed." Sir John then, to save Justin's life. took him up into the mountains for a year, and later, this little waif was solemnly promising to care for him. removed to New York. Many times from the home of the Fullers, and he would be found in the streets, preaching or singing. He was taken up two

His Exceedingly Weird Career.

When eight years of age, he wanver there traverse the strata of the and went to the Five Points of New York (equaled in depravity only by tunes. Again, and later, he was of tragedy and comedy into soul-stir- Mr. Pease, a Methodist preacher, exring manifestations of mirth, or of horting and singing. His voice was as sweet and musical as a scraph's. Justin Hulburd was the cousin of He sometimes appeared on the rosthis intellectually able and excellent trum as a girl and sometimes as a doeE, W. Hulburd, originally from boy. He had the perfect delicate and Vermont, and later well well-rounded form of a woman, but was a man: two in one.

> At ten years of age he made his debut at the National Theater in New York, as a singer and dancer. In future years he traveled this country, England, Wales and Scotland as an actor in different companies. And once, because of his high Scotch ancestry and clairvoyant gifts, he was introduced to Queen Victoria. He was often with the lesser royalty.

At times he was on the stage as an actor, with Edwin Forest, George Keene, Hooley, Florence and others, The San Diego Evening Tribune and and all this time he was conscious of

He was Greatly Admired.

As a child, Justin was very high tempered and yet, exceedingly affectionate. He knew nothing of restraint or fear. He was admired for his beauty, his wit, his wise sayings; his far-off gaze at times exciting inexpressible wonder. For years he was attired alternately as boy and girl, and when attaining the years of manhood, he was by actual measurement, but four feet, two inches tall. He had a sweet, attractive, and winning way: his eyes were deep blue; his skin a delicate white; hair, long and auburn colored, while his weird appearance and his temperamental tendencies made him understandable only

upon the principles of mediumship. He used to be asked, even by the staid Quakers of Philadelphia, to go into "that state"—they did not say spiritual trance, but that "state"and describe the visions or pictures

Though small in stature, he did much to make the stage of the Anglo-Saxon world a great engine for amusing and educational progress-a stirring agency for culture and artistic education.

As an actor, he was gifted with great versatility, with the richest imagination, with marked intuition, and was one of these strange, yet conspicnous successes of the last century, and worthy ideal, aided by inspiring invisible intelligences.

He Becomes a Private Detective.

When the rebellion broke out he was on the stage with a company of the glorious Union, he hurriedly left for Washington, where, knowing a

He once got into Gen. Longstreet's headquarters in the guise of a poor ing for his poor father. Upon telling could sing and dance some, some officers were invited into the camp in the evening to witness an exhibition of his singing Scotch songs, and dancing. The officers were delighted; but during the night he slipped valuable papers and maps into his pockets, and hurriedly crossing fields, streams of water, and by-roads, LED BY A VOICE-MARK THIS, LED BY A 'VOICE"-he escaped, reaching Washington. Prices were put upon his head-once twenty-five thousand dollars. He was several times condemned to be shot or hanged, but always escaped, aided by the "guiding voice." He was informed after the war that this directing voice was the voice of Washington.

Conceived and Planned in the Spirit World.

For centuries had angels, inhabitants of eternity, yet once mortals, seen the curse of slavery-seen human beings torn from their homes, separated and sold in slave markets like the cattle of the field. The sympathies of these exalted ones were touched. Their advanced natures, being afire with the love for humanity, they said slavery must end; the colored man SHALL BE FREE, and we must impress, inspire and raise up men and women to break the chains of the oppressed, and usher in the long-desired era of emancipation. Among those wisely chosen for this end was Justin Hulburd. Accordingly he was brought to this country from his Scotland home, and kept in that physical dwarflike condition by these mighty intelligences, by invisible impelling forces which move nations, to be the better detective in aiding and hastening the Proclamation of Emancipation.

His Body Commences to Elongate. This feat accomplished, and 4,000, 000 of human beings made free by Lincoln's presidential pen-strokes, and Justin's work done as a sharp detective, this wonder, this seeming miracle in his organization, began to manifest itself, though now nearly forty years old. His physical body began to grow, to literally elongate, till it lengthened unwards ABOUT FOILE-TEEN INCHES: and further, a full

made its attractive appearance. Is there anything impossible? Who can set bounds to nature? Is there any limitation to spirit power, the proper conditions being given? There are no miracles in the sense of the seventeenth century churches, or the eighteenth century theological schoolmen.

beard, becoming a vigorous manhood,

Clairvoyant, Clairaudient and Had

After the closing of the rebellion, Knight, Charlotte Cushman, Laura he returned to the stage for a few years, but failing health came, caused. as his best friends believed, by invisother journals said, in speaking of influences from the invisible realms of ible intelligences, that they might do a more spiritual work through his finely tuned organization.

He was clairaudient and clairvoyant. He had visions. He prophesied, and was entranced, both consciously and unconsciously. His friends, E. W. Hulburd, Dr. F. D. C. Meyer, and others inform me that for several years, he was seldom entirely free from the overshadowing influences in various stages of unfoldment. Similar instances are confirmed by history. The distinguished Quaker. George Fox. FREQUENTLY HEARD SPIRIT VOICES. Upon the authority of Cicero, Scipio Africanus declared that he was guided by spiritual beings, and at times conversed with them. Mohammed, hearing the voice, spoke with an angel, when tarrying for a season in the deserts of Arabia. His mission, like that of Jesus and Gautama Buddha, was angel inspired. Socrates had his demon or spirit guide. Dante had his. Joan of Arc heard heavenly voices. These and similar manifestations, have been the demonstrations of immortality all along the fading ages.

A Book to Be Published.

In the early eighties Justin lectured upon Spiritualism in Kansas City for a year or more. While in this city, he was told by his guardian intelligences to move to California, where he would a most retentive memory. His life do his final work. They selected Descanso, a lovely retreat, in a grove of live oaks in the mountains-a grove all this because of his high and that would charm the Grecian gods. Here he received communications for two or three volumes, his cousin, E. W. Hulburd being his scribe. It has been my privilege to hear a number of these communications read. They are plain, positive, off-hand; in a word, unique. Now in preparation, they will appear in book form for perusal and spiritual assimilation.

Unexpectedly, suddenly, this noted man passed from his material body, in Descanso on his birthday, being seventy-three years of age; and agreeable to his expressed wish, his body. was cremated.

Shall We Burn or Bury Our Dead? During all the historic ages there

burning, or exposing them in trees or upon wall-encircled towers, "Towers of Silence," as the Parsees of Bombay, India, term their conscented places for leaving the - pertahing forms of their loved to be devoured by birds, or to be disintegrated by, suns and storms, and then scattered by passing

9913. 11. Personally, I am strongly in favor of incineration. Qur oft-repeated burial services plainly relignize cremation—"ashes to "ashes." Poets have breathed in temperness, "Peace to thy ashes." Gerald Massey, in a wailing moment, sings:)02 | ni

"Set is the sun of my years, And over a few poor ashes I sit in my darkness and tears." Tennyson, in a more cheerful

nood, says: "And from his ashes may be made

The heather of his native land." Ashes and dust, interchangeable terms relate to fire as the residuum of burned matter. Fire is a symbol of both brightness and purification hence the phrase, "the baptism of fire." Trees are the mausoleums of their dead leaves, which autumn fires and winds lift to the clouds. Life, conscious life, is comparable to a phoenix rising from the ashes of funeral pyres.

The human body, ever changing, lives largely by combustion. Diseases and fevers are mortal bodies on fire, the wastes constituting the ashes; and incineration at the crematory, literally gives "beauty for ashes," by freeing the spirit that it may pass unconfined into the encircling zones of earth or the higher Isles of the Blest.

If not wishing to retain the sealed ashes of the dead in the homes of the friends, the burying of them would diminish the area of our cemeteries, reduce the cost of grave-yard plots. Many, in our great cities are denied, because of their poverty, ownership in flower-broidered Mount Hones, Greenwoods and Spring Grove cemeteries, and so are forced to lay the forms of their loved ones away in weed-grown vards or Potters' fields.

The moment that a human body is dead the soul-body elements and energies, having left the human-shaped shell, change, disintegration, and putrefaction begins. The Jews were taught in the Talmud not to even touch a dead body. A corpse should never be kissed. Why kiss a cold cadaver, a shell from which the conscious spirit, like a'Chird. Thas flown? Many, the trance being mistaken for

death are doubtless buried alive each

year. What can be more horrible?

Burial of Human Bodies Unhealthy.

Cremation would obviate this. We bury the dead, and yet, know, that from their slowy decaying, rotting bodies there rises mephitic gases, which, floating over cities, poison the atmosphere the people are comrelied to breathe a most painful thought. Graveyards are most unsanitary visiting places. They should be made beautiful, with roses blooming and wild briars twining around the tomb-stones and then abandoned, only for repairs. None, aglow with the truths of the spiritual philosophy, would think of looking down graveward, but rather upward, for those called dead.

It is said that over 5,000 acres in the vicinity of New York are used for girdling her city with the graves of the dead, while busy, bustling New Woodlawn and Calvary by nearing other cities are reaching out towards the silent tombs of their buried dead. During heavy rains the waters percolate these graves, affecting if not filling cisterns, wells and reservoirs, preluding fevers and deaths.

The Putrescence of Graveyards.

The air of thickly peopled cemeteries is loaded with germs of disease The French Pasteur demonstrated that angle-worms lift to the surface countless bacteria from the putrescence of the dead in grave-yards. The mould and the effluence of the dead feeding and fattening the grassy turf, all too often ensnare the thoughtless living, leading to untimely disease and death. Often dead bodies, to increase building lots; are-removed from their resting places, and every time a grave is opened a cloud of poisonous effluvia is freed to taint the air or poison the ripening fruits and adjoin-

ing waters. Prof. Bianchi shows that the Modena plague was produced by the excavations of earth from an old cemetery. In the fourth municipal district of New Orleans, 1853, 452 persons out of 1,000 died of yellow fever, double that of any other section of the city, because of cemeteries in the immediate vicinity. Inhaling poisonous air into the lungs taints the blood and breeds disease and deathir therefore cremation, with neither demoke nor smell, nor poisonous vapor is infinitely preferable to the berial of the body. . tit. , ta

Burled Alive Can there be anything more awful than for a rational movial awaking to consciousness and finding himself encoffined and buried, gasping, choking with carbon dipxides: Statistics in this and foreign countries show that hundreds each year; are being buried alive, the trance being mistaken for death.

Prof. A. Wilder relates the case of the undertaker at Mullican Hill, N. J., who, upon opening the grave of a boy six years old, for removal to a Philadelphia cemetery, found, when the crumbling coffin was opened, that the body was drawn up in a manner that told the mute story of a horrible struggle. The arms were bent over

afford unmistakable evidence that the little sufferer had been hurrled off to the grave while yet alive."

Recently in Sandy Creek, N. Y., Mr.

An Extremely Sad Case.

Case, a man thirty-five years old, supposed to have died of scarlet fever, was hastily buried. Breathless and seemingly unconscious, he had been pronounced dead by the attending physician. On the 29th of March his father died and when arrangements were made to dig the grave in the family plot, it was found necessary to move the son's coffin several feet. Upon disinterring the casket, the grave-diggers found the glass front of the coffin shattered to pieces, and the bottom kicked out and the sides considerably sprung. The lid was then removed and the body of Mr. Vett Case was found resting on its face, with its arms bent at the sides, and in the clenched fists were handfuls of hair, showing that most terrible struggles had taken place.

No artist could transfer to canvas nor tongue describe the anguished horrors of this man, coffined and such terrible burial catastrophes. The new Pennsylvania law requiring graves to be dug two feet deeper, is causing the abandonment of ceme teries in favor of crematories.

Rising From the Dead.

The past, molding the weary years, converges in the present. "That which has been, shall be," said the Syrian prophet. Spiritualism, under different names, has illumined all the past centuries; the light increasing with the progress of the ages. The Babylonian soul-group chambers and the Biblical mansions of the old seers vere real, substantial and wisely adapted, fitted for the abodes of snirits, angels and gods. These exalted intelligences, ever aflame with love, are continually active in some great educational and redemptive work. They condescend to descent to us to teach, as the professors graciously mingle with their pupils in universities. They delight to educate and uplift. Coming to earth enriches their experiences. They glory in selfsacrifice, knowing that in educating and lifting up others, they become still more highly and divinely exalted.

They delight to give. The infinite superiority of God consists in that he is eternally giving and never receiv ing. All is life—all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intensified by the translation from earth. The immortal life, then, is not a dissipating "shell" life, but a conscious social life, where the emancipated soul sweeps onward and upward in wisdom excelling wisdom and in glory transcending glory through the measureless acons of eternity.

Spiritualism does not say "goodnight" in the hour of death, or in the day of cremation; but rather gives the glad assurance, the irrefragible demonstration, of a most welcome "goodmorning" just across the crystal river -a cloudless morning whose sun

I am sure that I speak the wishes of the kind-hearted and royal-souled Justin, the medium, the actor, the honored detective of Abraham Lincoln, burial purposes. Brooklyn is fast no mourning garments worn, nor would he see doors or caskets draped in black; but rather would he see York is constantly encroaching on homes, cemeteries and crematories made as beautiful as groves in spring-Greenpoint Ferry. Cincinnati and time with the buds and blossoms and all resonant with resurrection songs of music-music that thrills and echoes along the evergreen shores of immortality.

> 'The world hath felt a quickening breath

From heaven's eternal shore. And souls triumphant over death Return to earth once more.

Our cypress leaves are laid aside For amaranthine flowers, For death's cold wave does not divide The souls we love from ours.

From pain and death and sorrow free. They join with us to sing: O Grave: where is thy victory,

O Death, where is thy sting?"" J. M. PEEBLES, M. D. Battle Creek, Mich.

A CURIOUS PHENOMENON.

A Spirit Wears an Undervest on a Cold Night.

To the Editor:-I have just been reading an article in your paper of January 27, by Eva A. Cassell. She is all right, and a few more like her might bring some of these OLD know an old man who attends these kind of seances often. He told a party he "never knew that the climate could affect a spirit, but on a very cold night, a spirit came from the cabinet to him and she had on an undervest." He was perfectly honest in his belief. I have acquaintances flowers, etc., for the controls, and the medium has a fine time with the There is no wonder unbeliev-

ers ridicule us.

MRS. L. S. STONE. Allston, Mass.

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REFLECTIONS FROM DIFFERENT MINDS.

In Which They Allude to the Man Jesus-"That Forged . Passage" -"Man by Nature an Atheist." :

The Man Jesus.

The hundreds of volumes that have been written designated as the "Life of Christ," do not throw as much light on the subject as the following short paragraph written by Prof. Goldwin Smith of Canada in the New York Sun and copied into Secular Thought, pub-

'The mighty and supreme Jesus. who was to transfigure all humanity by his divine wit and grace—this Jesus has flown. To my mind this fact has no terror. I believe the Legend of Jesus was made by many minds working under a great moral impulse -one man adding a narable, another an exhortation, another a miracle story—and so Jesus represents to us not man, but the aspirations of many hearts. If one age can create a Jesus another can. Our age can, You and I can help in the creation. We can join in making, not a legend, but a new ideal of humanity, the figures of a new man, a new message, a new prophecy. All our better thoughts, all our wiser speech, and all our trues deeds shall form parts of this creation, which shall be a gospel to those who come after us."

That Forged Passage. "Can you give me the reason infi-

dels have for saying that the para-

graph in the works of Josephus refer-

ring to Christ was manufactured after Josephus' death, or put in to bolster up the creed?"—F. E. Ladd, M. D. We can give the reasons infidels have for rejecting the passage. They are the same reasons which have led learned and intelligent Christians to reject it. Gibbon stated that the passage "was inserted into the text of Josephus between the time of Origen nish an example of no vulgar forgery. Dr. Nathaniel Lardner supports the view of Gibbon. The Christian fath ers, Justin Martyr, Clement of Alexandria, Tertuilian, and Origen never cited this passage in their controver sies, although they were well acquainted with the writings of Josephus and would not have overlooked such a favorable testimony to Jesus. The evidence against summed up by .G. W. Foote in his "Crimes of Christianity" under the head of "Pious Forgeries." Mr. Foote says: "The inventive genius of Eusethe fourth century. He quotes it those who doubt the Christian story of Jesus henceforth 'stand convicted of downright impudence." Tanaquil maintained that Euseblus forged the passage himself. A little more care in the composition might so foreign to the context that Tillemont was obliged to resort to the supposition that Josephus inserted it after he had finished the work. As a zealous and orthodox Jew, Josephus could not speak of Jesus as Christ,' nor doubt whether It was lawful to call him a man,' for the be God, and the statement that Jesus drew after him many Jews and 'gentiles' is inconsistent with the gospels. The passage is now generally aband-Bishop Warburton called it a rank forgery, and a very stunid one. too.' Dr. Giles also condemns it as a forgery interpolated in the text dur-Christian who was scandelized that so famous a writer as Josephus should have taken notice of the gospels or of Christ, their subject. And De Quincey, in his essay on the 'Essenes' emphatically says that 'this passage

Man by Nature Is an Atheist.

has long since been given up as a for-gery by all men not lunatic." This

is a case where infidels do not have to

They are found ready at hand from

the writings of Christians .- People's

This

"After all that has been so plausibly written concerning the 'innate idea of God,' after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any beast of the field. He has no knowledge of a God at all; neither is God in all his thoughts Whatever change may afterwards be wrought (whether by the grace of God, or by his own reflection, or by education), he is, by nature, a mere atheist."-Wesley's Sermons, vol.ii.

A SPIRIT VOICE.

It Saves the Life of a Little Child.

To the Editor:-I read your paper every week with interest. The many thoughts expressed therein give me new impressions, and inspiration to delve deeper into that most beautiful of all religions, Spiritualism. Years ago, before I ever knew any-

thing of this beautiful work, my child lay dving of cholera infantum. The doctor said she could not live. watching all night for some change, A VOICE bade me get up, and do as directed, and she would recover. I arose, and followed the instructions, against the direct opposition of family and the physician. My child began to improve from that moment and soon recovered, and to-day she lives, and joy fills my heart that I have a child who has spread so many beautiful things in my pathway, and who was saved by a spirit's voice.

I was in years past a strict Episco-

palian. I lived as the church taught me. I feared a hell and dreaded There was a longing for something. I knew not what. While strolling down the streets of

Indianapolis one Sunday afternoon some few years ago, I was impressed to enter the First Church of Spiritualists in this city, and our good Sister Ropp (Amos now) gave messages. She called my daughter by name who had been in spirit life many years and also the names of others. I was then convinced that spirits do return. My life, my home, my all, seems orighter and better for the thought I now have no fear of death. I feel as if it will only be like beginning life anew, in a more beautiful and happier world.

Our Ladies' Aid of the Progressive Spiritual Church is doing nicely. We have a good membership and a few spare dollars in the treasury. On February 27 we will have a night-cap social, when we expect to net a few more dollars.

Brother Will J. Erwood will be with

us next Sunday, and dispense the truth of Spiritualism broadcast. Sister Frances Ruddick last evening gave many messages on slates, and Brother Kingsley a few remarks and were well received. Both were gladly welcomed.

MRS. MARTHA WOOLSEY. Indianapolis, Ind.

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General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearation 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 re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one aide of the paper. Please bear this

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occu-py, and in order to do that they will enerally 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 writes so and so, with-out giving the full name and address of cast into the waste basket.

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

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL

its Sunday services. The Auxiliary Order, Hepzibah, in Oriental Customs, magnetized articles from the audience for healing purposes. The pastor in charge gave psychometric readings. The assistant pastor, Dr. L. C. Koehler, delivered the lecture for the even-Friends, do not miss the meeting March 11th. Dr. Geo. B. Warne will be with this society."

Gustav Williams writes: "Sunday evening services, February 11, at the North Star Spiritual Union Hall, 1546 Milwaukee avenue, was given to a large audience. Visiting mediums, Sister Hause and Sister Gartelmann, speakers, and Sister Dean, test medium. and with Sister Letzer we were given a rare feast of spiritual food. We extend our usual invitation to strangers and co-workers."

W. J. Elmo writes: "The Spiritual Alliance Society at 3514 Vincennes avenue, is having large audiences at all the services. Lectures and messer are highly appreciated. Excellent musical program at all services. All fore, extend to you the right hand. Mrs. M. Schumacher writes: "Feb.

9, there were flower and valentine readings and spirit messages given by readings and spirit messages given by self with the sword of the spirit, its Sister McIntyre at her parlors. The hilt with unsullied virtue clad, its receipts of the circle were turned blade with justice tempered, and its over to the Students of Nature Sopoint with love anointed. Go forth to clety, of which the sister is an honor-fight valiantly for the cause of truth ary member. In behalf of said so-and right. Defend, we beseech thee, ary member. In behalf of said so-ciety, I extend her many thanks."

Maurgurite Mac writes: "On Thurs- ant; guard, guide and protect-her to ay evening, Feb. 22, Mrs. M. A. Bur- her life's end. Amen." day evening, Feb. 22, Mrs. M. A. Burland will hold her regular monthly

held its annual meeting at Hotel Es- always welcome and invited. sex, Boston, Mass., Wednesday, Feb. | meeting last Sunday, two other visit 7, and the following officers were elected for the season of 1906: President, J. Q. A. Whittemore of Boston; vice-president, James B. Hatch of Boston; clerk, Geo. A. Fuller, M. D., of Onset; treasurer, Geo. A. Fuller, M. D., of Onset; directors, Mai. Chas. F. Howard, of Foxboro; Chas. Whitte-more, of Newton; Joseph H. Burgess of East Wareham: Walter C. Pessels of Brookline: David L. Whittemore of Newton; Loring Q. White of Brock-

Alonzo Coons writes as follows from the Pacific coast: "The weekly vists of The Progressive Thinker have become an indispensable educator for myself, and those who as friends to liberal thought desire to keep in ly at work in the West. He lately touch with the advanced thought of lectured in Kansas City. His address the day."

. Frank T. Ripley, speaker and test medium, has the Sundays of March, April and May open for engagement, and is also open for camp-meeting en-Address all letters to P. O. Box 543 Tipton, Ind. Terms rea-

Correspondent writes: "The attendance at the Sunday services given by the Spiritual Alliance are increasing, and all who attend the services held at 3514 Vincennes avenue, are of one opinion—that the tests and lectures are all of the highest order. Prof. H. S. Fraser, who is assisting Mrs. May Elmo, is in favor, both as a start promptly at 3 and 8 p. m. All

Ferd C. Suhrer writes: "Sister R. Briggs, Brother Jones, of the South Side, and Brother Thompson each gave a short talk to the congregation f the Rising Sun Mission, Sunday afternoon. Feb. 11. The attendance was large and appreciated the remarks of speakers. Sister Weaver and Brother Thompson added to the interest of the meeting by giving messages. In the evening, Sister J. L. Fravel of a gifted inspirational speaker. prelipied the rostrum and delighted our large audience. Sisters Weaver and Kirchner, Brothers Burgess, Jones and Thompson gave many wonderful says: "Mrs. Sarah K. Henderson, 326 demonstrations of the continuity of South Putnam Building, Davenport, between the two worlds was a fact. ment regarding her recent arrest: Brother J. H. Randall will speak for The members of the Metaphysical as on the evening of Sunday, Feb. 25. Club, of which I am president, desire services every Sunday at 3 and 8, at that I should publish this letter 378 So. Western avenue."

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

When writing for this paper use a pen or typewriter.

We go to press early Monday 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.

J. M. White writes: "Since sending in the route intended for a trip South, matters have arisen causing a delay, rendering it impossible to go South for quite a while, therefore all desiring my services in Rich Hill, Jasper, Carthage or Joplin, Mo., can reach me at Peculiar, Mo., until further notice. Address J. M. White, P. O. Box 56, Peculiar, Mo."

Mrs. M. A. Kiburz writes: "The Golden Rule Spiritualist Society has been largely attended for the past three Sundays. January 28, Dr. C. A. Burgess gave a highly interesting talk, his subject being that everyone the writer. The items of those who do not comply with this request will be their own future life. Messages were given by Mrs. Susie Thompson and Mrs. Nora E. Hill, all of which were recognized. Sunday evening, Feb. 4, the speaker was our pastor, Mrs. Nora E. Hill, taking for her subject the first two verses of the Psalm of Life, which convinced the audience that life was not an empty dream, but real and earnest. Owing to something unforeseen, Mrs. Alice Sexsmith, our assistant pastor, was detained at home on Feb. 11, and our pastor was compelled to fill the yacancy; and her subject NOT BE PUBLISHED, AS WE HAVE was the 'Ships of Life,' and she held NOT SPACE SUFFICIENT FOR THAT Convincing messages were given at the meetings, both afternoon and evening. The speaker for Feb. 18, istic Society, Students of Nature, on February 11, 461 North Avenue, held Charles Hughes. All on the Hon. attend our meetings, at O'Donnell's College Hall, between Park avenue and Washington Blvd. The society will also give a package party, Saturday evening, at Mrs. Nora E. Hill's, 705 W. Madison street, March 3. No charge; only bring a package to be auctioned off. The society is steadily growing. The membership now reaches over sixty. All are invited to the package party."

On extending the right hand of fellowship to Rev. Mary Stein, recently ordained by the State Spiritual Association Midwinter Convention, at Detroit, Mich., Dr. C. W. Burrows said: Dearly beloved, only the angels in heaven can know with what anxious care and solicitude I have watched over your spiritual unfoldment these many long years, and rest assured that whatever has been my care, the joy of the present moment to see you exalted to the highest honors, repays me a thousand fold. The ancient custom now about to be observed and fore, extend to you the right hand of fellowship, and greet you with a royal welcome into the holy ministry of the Gospel of Spiritualism. point with love anointed. Go forth to Father of all mercies, this thy serv

Mrs. Lucile de Loux writes that, test social at her parlors, 3015 vermes avenue. Good test mediums, psychics and palmists will be present to give and it was very encouraging indeed. It is the desire of the management to the m eshments served."

make these meetings a grand success
The Onset Bay Grove Association in every way. Visiting mediums are ing mediums and myself, presented what the spirits gave us and all of the tests were recognized. We shall endeavor to have some good speakers during the season, and always have good music. Sunday, February we shall have with us a special feature, Miss Ella Carr, champion banjoist, who will render several classical selections, and Miss Shoutes, who will give a reading fitting our cause. Both of these ladies are Spiritualists, and are a credit to the caure of Spiritual-Everyone who comes to these meetings may expect that good evi-dence of the truth of the claims of

Spiritualism will be given." Harrison D. Barrett has been activethere is 1115 Cleveland avenue, Kanéas City, Mo., in care of F. D. Atkins.

Mrs. S. S. Rockhill writes: "I would not do without The Progressive Thinker for many times its price. How I wish that all Spiritualists would avail themselves of the benefit to be derived from reading the paper each week. It would be educational and keep them in touch .. with the progress of the world in the realm of

advanced thought." Thos S. Kizer writes from Decatur. Ill.: "Mrs. Lillie Bell who has been with us for a month returned to her home in Chicago the 10th inst. is not posing as a Reverend, though some of our city papers gave her that title in speaking of the funeral she conducted on the 8th inst. We feel that she has been a great help to our society. Her guides are certainly entertaining. We think any society will be greatly benefited by her ministrations. While here she endeared her self to all with whom she came in contact. She will find a hearty welcome ony time she may find it convenient to

visit us again." February 12, Harrison D. Barrett, President of the National Spiritualists Association, lectured at I. O. O. F. Hall, No. 938 Massachusetts street, Kansas City, Mo.

The Davenport Times of late date, through your courtsey, in order to The Ingersoll Edition.

The edition containing the cele brated address by Col. Ingersoll on "The Devil," has received widespread attention. Orders are still coming for it at the rate of about 2,000 each week. The lectures by Mrs. Longley, Judge North and Mrs. Cora L. V. Richmond, and the poems lin the same paper will also be read by at least 200,000. Orders will still be recelved at one cent per copy. No order received for less than ten copies.

police and forcibly taken before the mayor on the erroneous charge of fortune telling. My case was postponed, and evidently dropped. As a member of the Mississippi Valley Spiritual Association and a missionary of the Iowa State Association, both chartered societies, I say that my arrest false information; on that account I east no reflection on the mayor, but humbly suggest that the police thorities make themselves better acquainted with the state chartered so cieties. We all make mistakes. hope your readers will be pleased to know my position, and see clearly that I am innocent of any wrong-doing.'

Charles Dawbarn, the California philosopher, is rapidly recovering from his sickness, we are glad to learn. We now expect he will attain the age of one hundred, and continue to write articles to the Spiritualistic

Mrs. E. M. Hull writes from Marvin, Kansas: " I would like to correspond with societies that need a speaker. I am also ready to make engagements for camp work for the ensuing season. Am at liberty after May 6."

Dr. Dobson-Barker writes: "The Spiritualists of San Jose, Cal., had a genuine treat the past week, a seven-days' visit from the veteran worker, Moses Hull, president of the Morris Pratt Institute, Whitewater, Wis. He was accompanied by his ever faithful and loving companion, Mattie Hull, who has given to the world many beautiful songs. Her life is full of inspiration and psychic work for the good of humanity. The First Spirit-ual Union of San Jose held an all-day meeting at Hale's Hall, Feb. 11, in honor of Moses and Mattie Hull. The lyceum at 10 a. m., was very interesting, many of the children giving quotations from 'Wayside Jottings,' of which Mrs. Hull is the author, during the 11 a. m. conference there were many short speeches in which worthy tributes were given to the two Ms. A banquet was served in the diningroom at 12:30 p.m. Then two hours were spent in social visit. At 2:30 p. m. the hall was filled to hear world-famed Biblical scholar, Moses Hull. Again at 7:30 p.m. he spoke to a large audience. On Monday evening he gave an address at the parlors of the Unitarian church of this city in the interest of the Morris Pratt Institute. February 14, at 8 a. m., the above parties took their leave of San Jose, destination Portland, Oregon. They leave behind many friends wish them a safe journey, and hope to have them with us again next year. Mrs. S. Cowell of Oakland, will fill the platform of the First Spiritual Union, Feb. 18."

BEAUTIFUL TRUTHS.

Rev. Minot J. Savage in a Late Sermon Gives Utterance to Truths in Harmony With the Teachings of Spiritualism.

To the Editor:—I have just read your editorial in a late issue of The Progressive Thinker, referring to a Chicago weekly paper on the quota-Chicago weekly paper on the quota-tion from a recent sermon of Rev. Mi-not J. Savage. A number of New York daily papers on Monday, the day after the discourse was given made fter the course was given, mad quotations, and every one quoted and lawful, the city has no right to impose transposed words so the wrong sense a license and profit by such unlawful

Was given in each case.

The sermon was "The Companionship of Friends," the third in the present series of "Things Worth Living."

A license and profit by such unlawful acts.

"If this medium lady client possesses es the God-given right of second sight no law can be passed to take away

that grand sermon, and I remember it well, for that Sunday it was very hard to get a seat, and camp chairs had to be used in the aisles. give the last few sentences of this per mon, and in Dr. Savage's own words: "A man can work better because he has a friend. If I know somebody expects me to do good work I can do it. I will do it for his sake, for her sake. will be worthy of my energy. be patient. I will toil. I will seek to the very utmost of my ability for the sake of the person who loves me, and forth messages between the dead to do the best I can.

"Then it makes it easier to believe in the spiritual facts and forces of the world.

'Friendship-what is it? "It is not money, it is not a house it is not a horse, it is not a carriage, it is not a social position; it is none of these material things. It is invisible, it is spiritual, it is divine, and yet, it is the mightlest thing in the world. It is more than all these. "Spirit, then, is at the top. Spirit

dominates, spirit shapes and controls Spirit is, and spirit is the material. divine. And then it makes it easier to believe in immortality. "I cannot think that God would

guide and lead this universe through millions of years until man appeared, and then take all the pains to lift him from the brute to where he has come to be to-day, give him all thee fine and high qualities of love and pity, and

then let us all go. "I believe that friendship has the power in it to overleap the GULF OF DEATH and start out on eternal pathways. I believe that over there believe in will find us and we

shall find them. "I believe that when set free in the hereafter that people who belong to-gether, will be together; and if this is what heaven means I agree with it.

boundaries. Heaven to me means the people I love. Heaven means waiting for the companionship of the TO BE SAFE WITH HER AT LAST I WOULD TURN MY BACK ON ANY HEAVEN OF WHICH I HAVE EVER READ COULD I NOT FIND HER

"I would wander through the spaces between the stars for millions and millions of years, endure any sorrow, any trouble, any pain so I might fall at her feet at last and feel her hand touching my hand."

THERE.

This was one of the most spiritual sermons I have ever heard from a church pulpit, and when some of these orthodox busy-bodies can preach as spiritual a discourse then it will be time for them to criticise.

J. OSBORNE LUNT. New York City.

TOPIC FOR THE PROGRESSIVE

LYCHUM. Sunday, February 25, 1906: "Let Each Doublis Part."

Gem of Thought:--No more burdens are e'er imposed, Than strellgth the have to bear; if only each will gladly take, Unto himself his share

In patience take the things that come, 11 They are thy rightful fruit; To fill thy place, to bear thy load, Leads on the upward route.

ful .. 3s For information concerning the Progressive Lycetim, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston,

THE PROGRESSIVE THINKER.

This number of The Progressive Thinker is especially interesting, and will hold the attention of the reader from beginning to end. It abounds with grand soul-elevating thoughts that will do you good to introduce to your BRAIN for further consideration.

OCEANIDES.

Oceandies is a psychical narrative by Carlyle Petersilea, author of The Discovered Country. This book deals with the question of soul mates, or of the completed ego. It is intensely in teresting. Price, paper cover, 50 cts.

LICENSE LAW FOR ATTACKS MEDIUMS.

Attorneys Robertson and Connor Say City Ordinance Is Invalid-Dictionaries Are Quoted—Call Spiritualism Learned Profession—Justice Hinkle Reserves Decision.

In their efforts to free Mrs. Lundeen er counsel were armed with large bound volumes, which proved to be the Universal dictionary, law dictionaries and a formidable array of legal tomes.
"I will show that this city has abso-

lutely no right to charge a license fee for any learned profession, and that its ordinance for such charge is invalid," said Attorney Connor when he gained the floor

"I contend that this lady," pointing to Mrs. Lundeen, "is a professional person. There is no authority under our state law to license a profession. A profession, dictionaries say, is a knowledge of the learned arts. The supreme court of this state has decided two cases ruling against such effort to collect license fees. One of these cases was where they tried to compel a horse-shoer to take out a license and pass an examination, and the other case was where an effort was made to have a man running a dentist's business to take out a license, although the man running the business was employing men who had licenses. You cannot interfere with Christian act-ence—cannot interfere with liberty of conscience—and therefore why should

you try to interfere with this lady?"
"We contend that this woman is
doing an illegitimate business," replied Mr. Edge. "This law is merely
to protect the people against impostors."

Mr. Robertson Discourses.

"If this woman is an illegal insti-tution the city can not tax her and take a profit from the illegal business she is alleged to be carrying on," de-clared Mr. Robertson. "My discourse, which I am now about to deliver, will be both philosophical and legal.

"There is no such thing as witch-craft, and there being no such thing, is not a profession and is un-

from her those faculties or to deny her I had the great pleasure of hearing the right of that higher intellectuality. hat grand sermon, and I remember It will be remembered that Galileo suffered for his superior knowledge and was bound down as a spiritualist or gazer into the future of some sort.

Reading from the Universal dictionary, which I hold in my hand, under the head of spirit rappings, I find that there is such a thing as circulating mediums. The dictionary does not say whether, and neither does the complainant say whether, this lady is a circulating medium. I guess she is a circulating spirit, if she sends back and the living.

Spiritualists Are Feeding.

"In the past centuries Spiritualists were punished severely, and I find by Anderson's law dictionary that James I., in 1603, caused a law to be passed that Spiritualists should not be fed. We have advanced from those days, however, and our Spiritualists are now

"May it please the court. I say tha

this city has no right to pass a law licensing the job of communicating with the dead, and I say, from the days of the blue laws, such cases as this have been laughed out of court. What right has this city to fine this lady \$50 every quarter for possessing the power of second sight. I am told that if a child is born with a vail over its eyes it is sure to have this power, and it should be respected; and I wish to say to this court that if a law like this were in vogue Dowie and 'Doc' McInturff could be taxed out of business for the wonderful visions that have come to them. Joseph Smith told the United States senate that he had, a vision that polygamy must cease, and you never heard of the senate fining him for having the vision. Some peoples of course, would believe women like my client a fake, but there is no more right for take. but there is no more right for this be "Heaven does not mean getting in-side of certain walls or past certain the homocopath is a fake. This woman says she can aid persons by communicating with the dead. It would be absurd and wrong to make her pay soul-waiting for a friend, and so, it a license for this wonderful ability." seems to me that and that alone is heaven. I WOULD CHOOSE ANY HELL THAT THE WORLD HAS around their counsel with tracts and EVER DREAMED OF WITH THE other documents at the end of the COMPANIONSHIP OF ONE I LOVE, proceedings. Mr. Robertson asked the court to file the documents. Everybody looked happy but Major Gwydir.—The Spokesman-Review, Spokane, Wash.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price. 10 cents.

"The Infidelity of Ecclesissticism. A Menace to American Civilization."
By Prof. Wm. M. Lockwood, lecturer upon physical physiological and psy-chic science Demonstrator of the Molecular or Spiritual Hypothesis of Na-

MARY ANN CAREW. Wife, Mother, Spirit and Angel. By Carlyle Petersilea.

This most beautiful story of the ex-periences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

WORK AT BUFFALO, N. Y.

A Worker Expresses Her Appreciation of Kindly Attentions.

Being at home again for a short ime preparatory to beginning misslonary work in Wisconsin, I have a little leisure that is filled with reflect tions of the past two months in Buffalo, N. Y., where my stay was made as one long holiday through the many kindnesses bestowed upon me by every member of the society I served. I was entertained at the hospitable

home of Mr. and Mrs. August Ey, where no means of comfort are lacking, but where to me could one know every comfort was doubled in value through their insisting that I send for my son from whom I had been separated since the first of October, 1905 Nor can I forget how my friends were welcomed, among whom were people from Watertown who visited me dur ing this time. When I say that my entertainment there afforded me as much as I could have enjoyed in my own home, I do the matter but fain

But all was kindness though shown in various ways.

Presents, flowers, letters of congratulation and appreciation, among which was one from President R. A. Hoyt that I prize very highly because of his street in the street of the street in the street of his sincerity.

During the fair, many chances on different articles were taken by my friends in my name, and in one

stance-I drew a large bust of Hiawatha, the lucky number having been taken by Mrs. Nellie Whitcomb for my benefit. I was even spared the trouble of shipping it to my home, by Mrs. Dr. J. H. R. Matteson, who had it crated to insure safe shipment.

The banquet at Mrs. Dr. Matteson's

given in my honor and to which were present the entire official board and some friends of the society, with all its attending labor seemed no effort at all for our happy hostess, Mrs. Matteson, and her daughter, Mrs. Nellie Whitcomb

At nearly every meeting in the tem-ple, I was made to feel grateful to some one for special musical, literary or numbers of mediumistic ability, added to the regular form of service, while cut flowers were always in evidence and to them attached cards on which were written the kind sentiment of the writer.

About the nicest thing I ever saw in flowers was a basket that was brought me to the temple the last Sunday night of my engagement, by friends of the society. Every touch lent to its design simply beggared description, and I feel in this one matter along I con the surprise of the society. ter alone I can draw from the memory of it fragrance for a lifetime. I wish I could find language to ex-

press even a portion of the strength I derived from these forms of thought for if I could, the world at large would know how truly earnest are the people of Buffalo and how, if all others could do likewise, they would be equally successful in keeping the banner of our noble cause pure and unstained.

AMANDA L. COFFMAN. Grand Rapids, Mich.

IMPORTANT NOTICE.

I am making a tour of Texas in the interest of Spiritualism, but especially in the interest of a State Campneeting next summer. I will lecture, organize societies, etc., and will be pleased to hear from Spiritualists all over the state. My present route in-cludes Houston, Galveston, San Antonio, Austin and Waco, with several smaller cities, and I will answer calls to go anywhere within a reasonable distance of the cities mentioned any time within the next two months, to

lecture, etc. I want to hear from every place where there are Spiritualists. an ordained minister and can perform marriage ceremony, officiate at funerals, or christening services.

railroad fare and entertainment. MRS. CARRIE M. HINSDALE. President Texas State Association.

547 Franklin street, Beaumont, Texas. THE INGERSOLL EDITION.

The Grand Work The Progressive Thinker Is Doing Is Fully Appreciated-The Interest is Great.

To the Editor:-I beg to acknowl edge, with thanks, receipt of the 100 copies of your paper containing Inger soli's lecture on "The Devil." A promised you, also, enclosed herewith please find money order for four dolars to pay four yearly subscriptions. I shall continue to do some missionar work for you, and I hope to be able to send you some more names in the

near future. Those 100 copies went like hot cakes, and request was made with each one given out, that it be passed on to do some one else good. One man walked four miles to see me in the evening, after his day's work, to ask if I could let him have two or three copies to distribute among his neighbors. He said that he lived in Free Methodist district, practically hemmed in by people to whom he was sure that lecture would be a veritable revelation. I gave him four copies and de assured me he would do good work with them. I hope soon to add his name to your list of subscribers also I am pleased to watch the healthy GROWTH OF YOUR PAPER, to see it opening up roads to new and liberal thought, espousing the cause of right and liberty; and while I am not blessed with an abundance of this world's goods, 'I wish to be counted among your earnest supporters and to help as some others do. I can be like the country lad at the picnic when the girls had a foot-race and his sweetheart entered the contest. He said: "Go it, Sal; I'll hold yer bun-

net." I can cheer. S. M. DEGOLIER. Bradford, Pa.

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

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality,

Books by Carlyle Petersilea. Owing to the great demand for these books, we have republished a new edition of Mary Ann Carew and We can now supply the friends that have long wanted these books. Price of "Oceanides," 50 cents; "Mary Ann Carew," \$1.

MORE FAKE MATERIALIZATION.

As Given in San Francisco, Cal.

many other parts of the country are being buncoed by bogus materializaions, it is well to mention the possibility of there being one of that kind in the city of San Francisco, Cal., Judging by what a friend of mine and one who is a staunch and old-time Spiritualist, has just been telling me. He and wife, at the earnest solicita-tions of a friend of theirs, attended a materialization seance lately in the above named city. This gentleman and his wife declare that what they saw under the name of materialization was nothing more or less than the alleged medium, "togged" up to suit the occasion, and that, too, in such a clumsy manner that most anyone could not help but see that it was fraud, pure and simple, and one of the darkest sorts of abuses upon our phil-

osophy. I am writing this communication with the hopes that some interested Spiritualists in San Francisco may go and see for themselves, and try if possible to put a stop to such deceptive work. I will furnish anyone who writes, the street number, where and by whom they are being held. Address me at General Delivery. Oakland, Cal. D. SIBERT.

NOTES FROM A WORKER

Who Is Now Lecturing in Hamilton, Ontario.

Several months have rolled around ince I have written anything regarding my spiritual work. During January I lectured in Tole-

do, Ohio, to very good audiences in-deed, which increased in numbers from start to finish, and with a "God bless you and come again," I left them for Hamilton, Ont., where I am now serving a two months' engagement The society has a very pretty and convenient hall, centrally located, the best of officers, and the president is a gentleman who thoroughly understands his business, making it very pleasant for the speaker, as he assists in giving best conditions for good work, as do all connected with the organization.

Last evening I was agreeably surprised when the president of the First Spiritual Philosophical Society of Detroit, Mich. of which I was pastor for ten years, put in his appearance. He and his faithful wife were with me nearly two weeks in my own home before his departure for this part of the spiritual vineyard. I was more than delighted to meet them here among strangers, still working in his own way to aid and advance the cause of the higher spiritualism.

Yesterday I was reading Brother Hudson Tuttle's article regarding the transition of his daughter, and he will never know how that article cheered me in my loneliness since the departure of our daughter-in-law, who had taken the place of a daughter in my affections, and without doubt thousands of others were comforted in like

manner. God bless Hudson Tuttle in his efforts to enlighten humanity regarding Spiritual truths.

The only thing I regret is that so few Spiritualists realize what they are losing by not subscribing for the best Spiritualist paper published in the United States, which gives the cream of everything to feed the soul upon. We may differ in opinion regarding certain things, but at last we know that agitation of thought is the begin-ning of wisdom, and we will agree to has never seen the like of it before. disagree; but one thing I am determined to do and that is to place in every home possible The Progressive

Thinker. · I shall endeavor to do my spiritual work here as eisewhere with a view of co-operating with the forces for the

uplifting of humanity From present indications we expect to celebrate the anniversary of Modern Spiritualism in Hamilton this year, so as to convince all that Spiritualism as a truth has come to stay, and with the aid of the best talent procurable in the society and the cooperation of the spiritual forces, I

will succeed. From here I go to Washington, D. C., for April, which completes my engagements for the season. Anyone lesiring my services for future gagements will kindly write me ng February and March, at 7 Nightingale street, Hamilton, Ont., or permanent address, 411 Vermont ave nue, Detroit Mich. NELLIE S. BAADE.

NEW ERA CAMP. OREGON.

An Announcement by President G. C Love. The First Spiritual Religious Asso

ciation of Clackamas county, Oregon will hold its camp-meeting at New Era, Oregon, from July 7 to July 28 inclusive. or more, you must send in a yearly sub-scription for The Progressive Thinker. The managers of the camp-meeting will do everything possible to make

the meeting one long to be remembered as a grand, good camp-meeting in which lofty ideas of Truth will find utterance, and good proofs of spirit return will be given. Come and visit our meetings during its session, and realize what true

brotherhood means. You may catch

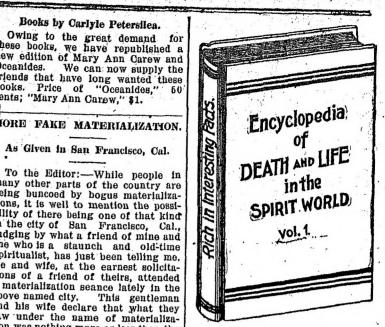
the love message of some one dear to you in the realm of spirit. We are in correspondence with Harrison D. Barrett, president of the N. S. A., and hope to have him with us as our lecturer. He was with us dur ing a part of the camp-meeting of the year 1905. We refer any inquirers concerning our camp work of last year to Brother Barrett, and feel sure the coming camp-meeting will be as good, and maybe better than the last

As president of the association, I shall do all in my power to make the meeting a success, for my soul is in the work. I shall have full charge of the hotel, and plenty to eat, and served in good style, will be my

We will be in better condition to accommodate the people this year than we were last, and as it takes crowds to make a hig meeting of any kind, we want them at our campmeeting in July coming. Surely no lovelier camp ground is found anywhere than ours

The water is pure and healthy, shade-well, it can't be beat. REV. G. C. LOVE, Portland, Oregon. President.

"The New Life." By Leroy Berrier. lecular or Spiritual Hypothesis of Na | with Tables of Ephemeris from 1830 to | Eminently suggestive along the lines | Price, 25 center | Price, 25 center | Price, 25 center | With Tables of Ephemeris from 1830 to | Eminently suggestive along the lines | Price, 25 center | Price and tendencies. -Price, cloth, \$1.



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We have now TWELVE magnificent PREMIUM BOOKS, which you can select from.

Any one of the Twelve Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25. Any two of the Twelve Premium Books you may order, price 70 cents. Any three of the Twelve Premium

Books you may order, price \$1.10. Any four of the Twelve Premium Books you may order, price \$1.50.

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country or Europe. Bear in mind that every order for a Premium must be accompanied with a yearly subscription for The Progressive Thinker. We repeat that the world the world

OUR TWELVE REMARKABLE PRE-MIUM BOOKS FOR \$3.75.

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4-Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6—The Next World interviewed, by

Mrs. S. G. Horn, a most remarkable medium.
7—The Occult Life of Jesus, by Alexnder Smythe, a medium of rare gifts. 8-A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful

English medium 9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

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

Hull and W. F. Jamieson

-Letters from the Spirit World. written through the mediumship of Carlyle Petersilea. Each Spiritualist should at once commencing forming a Spiritualist and Occult library.
When ordering a Premium Book, one

Three Remarkable Books

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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 as-sertive, which of all things is to be dep-Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

M. C. G.: Q. When our friends pass away, should they be prepared by the undertaker, as is the usual custom, or remain , undisturbed for a

A. J. Davis has beautifully described the transition, and recommends that perfect quiet be preserved for some hours. The spirit does not immediately withdraw from the body with the expiring breath. It is a process completed only after some hours, unless as in accidents the body is suddenly torn away. In conversation with a recently departed spirit I asked, Were you disturbed by the preparations which began 'soon after

tions which began soon after the physicians said you were gone?"

The reply was: "No, yet it would have been better to have left me in the quietude, all withdrawing, for it was five hours before I was free, and my angel friends who received me, assured me that I had entered a new

"How long before you fully real-"Many days and weeks I was as one ized the change?'

in a dream, and some way the fibres of my spirit clung to the old surroundings and I was unable to comprehend. Through the good offices of those around me, I gathered strength and awoke to a realization of the new life, so glorious and attractive, my regrets

A. C. Fisher: Q. One of the teachings of Spiritualism most difficult for me to believe, is the method of building houses, etc., by thought alone. If this can be done by spirits alone. If this can be done by spirits in the discarnate, why not by spirits in the

body? at doe nower except it works through ing of the simple act of willing has natros tive force, even in the universal mind, which can create or evolve only through methods which we call the property of the power of If he creates by the power of Will, that Will must be exe the lines of law or it would be abort-The least thing cannot be thought" into existence. "Very well, then these communications are false. No, not false, for the maker of a steam engine may truthfully say, "I thought the machine into being." The architeet might declare the splendid palace he has erected was created by his will. Everything created by man is embodied thought. The design in minutest part is first a thought. Then it is embodied in matter. The wood, the metal takes form to express thought. The automatic valve, the train wheels, pinions, levers, do not think, when they perform their wonder ut of-fices, but thought molded them into form, and they do as thought in-

Now, for spirits to intelligently describe the activities of the spirit world to our understanding, is impossible, for the conditions prevailing there, although similar are so unlike there are no words to carry their meaning. They are forced to speak in words which have meaning to us.

The only alternative for them is either to give their descriptions an altogether too material cast, or on the together too material case, of the land a spiritualist other hand a spiritual that is beyond meeting at the Salisbury home a few our comprehension.

and yield no warmth to the earth. and yield no warmen computation sitting room, reading the evening pa-

A. From the incomplemental a room upstairs. Air and Mrs. Salis-flood of light, heat and energy which bury went up to ascertain the cause nood of fight, near and shorted and confusion met their sight. that it suffers loss, and this going on for ages, would at last exhaust the source: but no diminution, as yet, has been observed. The planets do not indicate that there has been a higher temperature at the solar center than at present. In fact, a period of 1,000 years would be too brief to expect a measurable difference of temperature.

The maintainance of the temperaing of the body of the sun. Sir Oliver house. The affair caused a furor of Lodge is reported as saying that the sun "shrinks slowly," in which he re-peats the words of many astronomers. They account for the heat by this shrinkage, and supplement this by asshrinkage, and supplement this by as-serting it does shrink, yet there is not serting it does shrink, yet there is not the apartments upstairs without their serting it does suitant, yet cheef in and the apartments upstairs without their the least fact in support. There has knowledge, and it seems too much to the least race in support the same and think that either of them would been no measurable shrinkage, and think that either of them would been no measurable shirthnage, and stroy their own property, as the beds the only reason for supposing in the second and bed clothing were destroyed, is that it is demanded by this explana-

As for data, for foundation of these cumstances. assertions—not theories—there abso-lutely are none. They are the fancies which receive attention, because put which receive attention, because put summer." By Lilian Whiting. No forward by men known in the walks mind that loves spiritual thought can or science. It is sacrifice their fame as book. Beautiful spiritual thought, comsuch men will sacrifice their fame as such men win satisfact of the cheap notoriety given bining advanced ideas on the finer and

Our correspondent should not be the mind onward into the purer atmos-alarmed, even granting that the light phere of exalted spiritual truth. A of the sun will go out in 20,000,000 book for the higher life. Price, cloth, rears. The catastrophe is too remote \$1.00.

to affect the present generation. estimate the age at which the surwill cease to shine, as accurately as Lord Keylin, or the combined wisdom of all the scientists. There is just as much evidence to prove the solar system will endure forty as twenty miliions of years. For aught that is known, as attraction is followed by repulsion, so may the repelling sun attract a continuous supply to make good the loss. No one knows. The constant storm of cosmic dust which falls into its surface, may supply its furnace indefinitely. In fact, the cause of the heat, light and magnetism of the sun is as unknown to the scientist as to the Moro savage. The constitution of the sun is a matter of

speculation. If some one would set down the facts and demonstrations of science, free from fancies, hypotheses and guesses which now overstradow and pass in its name, they would not have large book, but one invaluable to the lay reader, who now uninformed, is liable to give the same attention to the dream of a professor, as to facts, being unable to distinguish between them.

J. Osborne Lunt; Q. In the cases of divine healing, when by prayer the Lord is supposed to almost instantaneously heal the most incurable diseases, is it not more probable that it is the work of spirit power?

A. This question more particularly refers to the recent miraculous cure of Rev. Hilligoss, a Mennonite preacher, located at Zionsville, Pa. He had, he says, forty-two cancers on his tongue, his right eye was shut, his ear afflicted. For twelve years he suffered and physicians gave him up to die. "Then," he says, "I gave them (the doctors) up and prayed to God in person to come to my relief. He answered by telling me how He would help me, and in a few weeks he cured

Before we theorize or draw conclusions we should be sure of the facts. If God did cure this preacher he would heal any and all who as faithfully apnealed to him. Did Rev. Hilligoss have forty-two cancers on his tongue? Did he have one? If he had cancers of twelve years' standing, neither the spirits nor the Lord could have healed him. Under what ailment Rev. Hilligoss suffered we do not know, but we may rest assured it was not cancer. God will not suspend the laws of the universe to prolong the life of a Men-

nonite preacher. It may be possible by suggestion, that wonderful factor in the restoration of health, to control the vital forces in a wide class of nervous disorders, and functional disturbances demendent thereon, but suggestion cannot affect disorganized tissues or broken down organic structures. In the former so-called miracles may be

worked, not in the latter. A cancer is a malignant growth that will not heal. It rapidly poisons the blood and becomes constitutional. The countless remedies proposed, from incantations and drugs, to the latest, electricity, X-rays, radium, and inlection of toxins and anti-toxins, have been delusive, and complete failures. Removal by the surgeon more often

hastens, than retards the crisis. In all such cases, prayer is as hopeless as drugs. The high claims of be-lievers in the power of faith, the reliance on their being a part of God by Christian Scientists, here find the futility of their beliefs. They are powerless. The God they call on is powerless, for whatever he may be, the laws. methods of effects to reach their causes—cannot be changed by

Him And the same applies to the intervention of spirits. They can only work through the courses of law. They cannot perform miracles by "power of thought," or will alone.

Spiritualists start out with the old

elief in the infallibility and omniscience and unlimited power of spirits, and fail to understand the limitations to which they are subject. It is difficult to escape the beliefs which are inwrought by ages of heredity, which have had as much influence in shaping the thoughts as in molding the body.

SPIRITS ACTIVELY AT WORK.

Strange Doings Reported in Dunkirk Home-Furniture Was Smashed-Mr. and Mrs. Salisbury Insist That Spirits Were Angry at Skeptics and Wrought Confusion.

Much excitement was created in a Dunkirk (N. Y.) home, on the evening of Feb. 9, by strange manifesta-tions in the residence of Mr. and Mrs. David Salisbury, 191 Railroad avenue. The family believes that the manifestations were made by the spirits of the dead returning to express their dissatisfaction at remarks made by a skentic who attended a Spiritualist nights ago, who said that he did not believe disembodied spirits could re-

Roscoe Myers: Q. I see it stated turn to earth.

On authority of Lord Kevlin that the authority of Lord Kevlin that the sun will grow cold in 20,000,000 years sun will grow cold in 20,000,000 years while the family was seated in the pers, singular noises were heard in From the incomprehensible a room upstairs. Mr. and Mrs. Salis-

Beds were torn open, mattresses were ripped apart, chairs were unside down and ashes from a stove scattered promiscuously on the floor. In the midst of all, a table was dance ing about, apparently propelled by ghostiy hands.

Neighbors were called in and saw the disorder which had been wrought, and some even claimed they heard

Spiritualist phenomena. Both Mr. and Mrs. Salisbury de-

"After Her Death. The Story of a It is remarkable that fail to be fed and delighted with this ethereal phases of Spiritualism, leading by the newspapers.

Our correspondent should not be the mind onward into the purer atmos

effow Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 pents. Send to Mr. Tuttle, Berlin Heights. Q. | Conducted the funeral Mrs. R. W. Morrill of the music.

"Just How to Wake the By Elizabeth Towns. beauth. Price, 25 cents."

EXTREMELY IMPORTANT.

What Science May Soon Reveal to Us -"It Has Often been Noticed That Dogs Will Bark in a Peculiar Manner When a Death or Tragedy Occurs in Their Neighborhood, and Also at Times They Appear to See and Hear Things We Do Not," Says Professor W. J. Clarke in the Chicago Examiner.

The whole scientific world is to-day eagerly expecting the announcement the discovery of something new and startling. There is wide divergence of pinion as to just what this discovery will be, but it is fairly well set-tled in the minds of men of science that it will either give us a glimpse nto the unseen world around us or that it will provide us with an entirely new means of navigating the air. We have been so accustomed.

think of the spirit world as being at

an infinite distance from us that it is

hard for us to believe that in all likeligood it is close around us. The teachings of science, however, show us most conclusively that there is a vest unexplored region around us into the depths of which we have as yet been unable to penetrate. It has often been noticed that dogs will bark in a peculiar manner when a death or tragedy occurs in their neighborhood and also that at times they appear to see and hear things that we do not We have got into the habit of calling this instinct, but are we right in this? Science has taught us long since that both light and sound are simply the result of vibrations of either the air or the other. It has also taught us that we cannot hear anything when those vibrations reach a point beyond about 40,000 per second, and that we cannot see light or anything else until the vibrations reach 400,000,000,000 per second. From this it will be seen that between the point where our ears fail us and the point where our eyes this space, which may be filled with

not been permitted to either see or These are solid scientific facts that have been proven again and again by delicate laboratory experiments, and should we not ask ourselves, if we are not continually in close touch with the spirit world, even though we may be entirely unconscious of the fact. The eyes of Elisha were opened, and he saw the horses and charlots of fire. Now, may it not have been that Elisha was simply permitted to see a rate ot vibration that we cannot see, and thus get a brief glimpse of this region

beautiful sights, which as yet we have

Should the next great discovery happen to be an instrument that will increase our range of seeing and hearing, there is no telling what glorious discoveries we will make and there fore it is small wonder that men of

at hand when we will have an ex-

gravity, can be shot into the air at an acute angle and at great velocity, so that it will be able to cover a distance of hundreds of miles in an incredibly short time. Then there will be nothing to prevent the ship being-designed in the lines of an auto car and provided with wheels so that when we descend to the earth again we can navigate the ground as with an auto.

Possibly not one of the tens of thousands that saw the DeForest wireless telegraphy exhibit at the Coliseum realized that the waves passing out from the transmitter were really passing through the bodies of all pres The wireless waves are invisible simply because they are of too low a rate of vibration for our eyes to see. but the day is surely coming when we will be able to see these waves, and this means that we will probably be able to see to as great a distance as we can now cover by wireless mes-

Telephony without wires is sure to come at an early day and then the human voice will be actually passing through our bodies, and through ev-erything else in its path, and our ears, for the present at least will be unable

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines nly will be inserted free. All in excess of ten lines will be charged at the rate words constitute one line.

Passed to spirit life from his residence, 911 Nashville avenue, New Orleans, on Jan. 18, John McDougall, aged 90 years. He had been a long time a Spiritualist, and for many years a subscriber to The Progressive Thinker. He was a rare character. Among his intimates he was a dear and valued friend. He was whom to know was to love. Many ure for the brighter clime.

George Stanley passed to the higher life from Detroit, Mich., Reb. 1906. He was a staunch Spiritualist, beloved by all who knew him. Services conducted by Laura L. Crawford.

Passed to spirit life from her home in Decatur, Ill., on Feb. 7, in the 84th year of her age, Mrs. Lurancy Ferris. She had been a Spiritualist many years, the oldest one in our society. She leaves two sons and many friends who will greatly miss her presence. Services were conducted by Mrs. Lil-lie Bell of Chicago, assisted by Sister Garraw of our society. By her request, "Nearer, My God, to Thee," "Safe in the Arms of Loved Ones," and "The Soul Has Fled," were sung.

Orlando T. Whitcomb of Dutton, Mich., passed to spirit life, Feb. 8, 1906, at the age of 75 years. He was born in Orleans county, N. Y., April 3, 1831. On March 26, 1853, he narried Caroline C. Cranson, of Eaton county, Mich., to whom three children were born. On January 31, 1876, he married Emaline Ives of Barry county, Mich., who lives to mourn his loss. He also leaves two sisters. three daughters and ten granchildren. Mrs. Belle Fuller of Grand Rapids. conducted the funeral services, and Mrs. R. W. Morrill of the same city,

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for

Review of Passing Events.

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

Professor Larkin An Inquiry. A splendid article is that of Prof. strike as hard as I felt impelled to do, Larkin in The Progressive Thinker of for I was distressed to be obliged to Feb. 10. I am glad I gave a shock to direct my criticism against one whom Echo Mountain. Aport I Larkin has I held in such high esteem and as a given us a delightful feast of reason, choicest friend. He now says he did spiced with wit. No one for a moment doubts his stricerity, his honesty
and zeal for the truth. He would report a fact of spirit manifestation,
over telegraph and cable, and every

words "terrible mediums," and the
horrhole things they were spirit of

dence. the presence of Spiritualism," and I Now our Brother Larkin probably asked the names of one or two who has his own ideas of what such fact trembled, he says, "I really did make or manifestation must be, and it will a break there; I meant policemen... have to come his way." What would some Brother Tuttle knows I had in convince others will not convince him mind policemen." I am glad Prof. Larkin has such an exalted onlinion of Eminent scientists,; - as: Wallace, ed as conclusive. The evidences suffi- readers to understand who are not cient for one are not acceptable to an- thus prescient?

be observed under the hard and fast tions, and are compelled to go on ex- to his words. He says: perimentally. We are not able to comwait the fortunate time when we, as it aged mother many times started were by accident observe them.

We doubt if any evidence of spirit state. For several months, every manifestations would shake the post-time she would begin the letter her tive state of Brother Larkin. There hand would write as follows: "My is a mental condition which is impervious to the reception of ideas of a future existence, and forbidding to the manifestation of spirit power. Of The blank spaces were filled with the most awful language only and so on. course there is with such, no gain in most awful language, oaths and obargument; they will not accept the observation of others as facts, and they cannot themselves receive direct evidence. Why? Because the receptors for a long time."

My trouble is over what he means tion of such manifestations depends largely on the psychic organization of the receiver.

If one desires to engage in the study of the manifestations, he must them, and yet he "was all worked up find a sensitive, and study the subject over it!" in a small circle for a lengthened

dium and receive all he asks for, an this possession by a good spirit is by dium and receive all he asks for, an this possession by a good spirit is by absolute test, he would not be satistic the same law and means as by an evil. the same law and means as by an evil fied, or convinced as he now thinks he would be. He would soon say: "How which had such absorbing interest to in the dickens did that fellow deceive Prof Larkin that it makes it an ex-

in which he used the words "terrible of this woman, another can, and if at hand when we will have an extremely light attachment to our automobiles that will enable us, even when going at full speed, to lift the machine into the air and allow a trolley can or any other obstruction in our path to pass below us.

When this is accomplished it is but a step further to design a light air-ship that, by reversing the force of

then appeared the time. I did not scientist in the world would know of it in twenty-four hours, and the How should I know that he meant in twenty-four hours.

How should I know that he meant only the frauds? He made no exception which would be absolute in evidence.

How should I know that he meant only the frauds? He made no exception. How should I know, more than when he wrote, "statesmen tremble in the presence of School and the presence of School the presence of Spiritualism," and I

Larkin has such an exalted opinion of Crookes, Lombroso, and many others my clairvoyance, that when he, proud have given, not one, but great num of his scientific accuracy of observation and narration, writes "statesthem." Millons of intelligent possess. them, Millions of intelligent people men," I am to understand "police have received facts which they accepted a formula of the control of the

I said I was not writing for discus-Spiritual phenomena, as yet, cannot sion, but to gain an explanation. shall not dare discuss or criticise unrules of physical science. We are not conversant with their laws and condimens, for it seems one is not to trust

mand the manifestations at will, simply because we do not understand the essential conditions, and thus have to I personally observed wherein an We doubt if any evidence of spirit

write a letter to her son in a distant
state. For several months, every

My trouble is over what he means by saying this woman was "obsessed." As he does not believe in the existence of spirits, it could not have been by

Obsession, as understood by Spiritriod. This was the method of Hodg-son, Crookes, Wallace and others.

If Brother Larkin should visit a meusually refers to an "evil spirit," but

fore it is small wonder that men of science are so eagerly expectant.

It has long been recognized that the navigation of the air by means of gas bags is a clumsy and antiquated method, and that if aerial navigation is going to be a success we must look for some other method. Many experiments have already been made along this line, and while it would be a breach of confidence for me to give details, I can say that there is good reason to believe that the day is close at hand when we will have an excuse for writing over-heatedly? He

GREAT SUCCESS IN INDIANA.

The Young Orator, Will J. Erwood, Enthusiastically Received.

Sunday night closed the series of meetings here, held under the auspices of the State Association of Sair-

the speaker at each meeting, and we the speaker at each meeting, and we recipients. Mrs. Throndsen ranks must confess that for sound reason- with the best of our platform mediing, logic and eloquence, he has but ums, and it is the earnest hope of all few equals and no superiors on the that these good people may be wis spiritual platform to-day; and when us again.

JOHN CONGDON, it is taken into consideration that this is a town of churches, and that most of his audiences were members of some denominational church, and thoroughly imbued with orthodoxy from the cradle up, we think it won derful that he held thom each meet ing to the close, and if he had staved a few days longer there would not have been a hall in town large enough

to have held the people. orthodoxy, and we venture the asser- Murphy, who was given Herr's seed sown will ultimately bring forth lieving that the dream had "run out."

a bountiful harvest. And his is the doctrine of PURE

Mong, secretary of our state associa- cents postage extra.

tion were also with us, and did much the meetings a success Twas good to meet these genial whole conlea people.

Mrs. Anna Throndsen of Indianan olis followed each lecture with tests, and they were most appropriate, and thankfully received by the audience; especially was this the case at the itualists of Indiana, and it was a suc- close of the lecture Sunday night, for cess in every way.

all were quickly recognized by the
Will J. Erwood of Wisconsin was many in the audience who were the Seymour, Ind.

> OWES LIFE TO DREAM WARNING. Railroad Engineer Lays Off and Sub-

stitute Dies in Wreck. Louisville, Feb. 15.-That a dream saved his life is the firm conviction of W. W. Herr, an eigineer on the Louis We are more than satisfied with the ville and Nashville Railroad. Just work done by him here, and we can before dawn of Feb. 1 Herr in his cheerfully recommend him to the sleep saw two trains dash together, friends of our cause-everywhere. He and then the scene of disaster shifted offends no one whatever their belief to a cemetery in which there was a or creed, giving all credit for the good long row of tombstones, each of which they do, but in his reasoning he bore the name "W. W. Herr." He imshows the superiority of the spiritual mediately obtained a leave of ab-philosophy over the dead dogmas of sence for twenty-eight days. Peter tion that many went away from the was killed in the head-on collision meetings "almost personded" to be-near Latonia race track Tuesday, and come Spiritualists, and we believe the to-day Herr reported for work, be-

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work radiates a good spiritual.

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NOT GUILTY.

Rev. Dr. Coon Replies to Questions Propounded to Him.

To the Editor:—Recognizing the fact that you neither make fish of the one or flesh of the other, but give to every one the same right, old or young, rich or poor, high or low, I would with your kind permission attended with your kind permission attended to anywers few questions asked would with your kind permissions asked soon be a thing of the past; but they tempt to answer a few questions asked soon be a thing of the past; but they me through your paper by Professor will not do this. But Spiritualism as me through your paper by Professor

Coon please tell us where and when we were recognized as Christians?" We were first called Christians at Antioch.
Second question: "And who made

that recognition?' Answer: All of the ancient prophets

and seers who lived in that day. Third question: "What Spiritualists or organization of Spiritualists ever sought for such recognition?"

Answer: In the spirit of truth, should say that many a Spiritualist organization has desired such recognition. Judging from the way and manner in which they act, and in giving their societies the name of Spiritual Church and Spiritual Temple, etc., you can see any amount of such evidence by looking over the notices of have attached to their ministers the title of "Rev." and in fact all of your ministers or nearly all have accepted

Are they, therefore, disgraced for dain one of our brothers or sisters as All of these things are recognized as belonging to the Christian religion.
As to Christianity, or religion, I do Miss Anna R. Alex, a young woman not object, but I do most emphaticthe Apostle, reproved two men, one

Christ did not belong to any and the "Stars and Stripes" would not church, but he did teach Spiritualism have spread their glory to the skies, in all of its beautiful phases, from heralding the birth of liberty. communicating with the so-called dead, to holding a genuine material- Paine had sublime ideals, and izing seance in which he took part. them before the world, uplifting and He had instructed his old circle of refining. That as parasites, he detwelve to gather themselves into an upper chamber, and to lock and bar the doors and windows, and said he to them, "I will be there," and he kept his promise, and thus established the most beautiful phase of our glori-ous religion; and you will further notice that on that occasion Christ did not say, as some of our mediums of to-day, "Please do not touch the spirit, it so shocks the medium:" but to the contrary he said, "Take hold of me and be convinced that I have a Spiritual body, and one that is subject to materializing or dematerializing, at

Christ rebuked Peter for using the sword on the High Priest's ear, so the sword spoken of by Professor Loveland was a symbol to be used in separating the good from the ignorant or the bad. The Nazarene did not teach men to carry on war against anything but crime and ignorance, and all true reformers should do this.

As to the statement that Christ should have said that a man should hate his father and his mother and his sister and brother, his wife and himself also, to become His disciple, I believe that statement to be the blackest lie that was ever recorded in the Bible or any other book. I know that every other thing he did in his he taught both in spirit and in truth and by example that if men even spit in his face, or your face, you should not be offended.

do not believe in Christ as the Savior of the world any more than any other man that by his example and his teachings and his life shows to the world that we live another life than this. If we do this, as hundred of our Spiritualistic brothers man, aye for the race, the one rule, and sisters have done, we then become Saviors and Christs and Gods as "Know you not that your body the Temple of the Living God?' Christ said, "I am the Son of Man and born of a woman." He did not claim to be immaculately conceived. Phone, that he doubted about Samson The orthodox got that up themselves. and the multitude of tangled fox-I am not an orthodox, but a Spiritualist, first, last and all the time.

Bible says, and I believe in two Gods, the great over-souls, or Great Spirits, was the same one the good Christians God the Father, and God the mother, and they are of Spiritual origin. I do not believe any of the black, ugly mean things that are in the Bible or mean things that are in the Bible or any other book, but like Brother Barmillions of true-hearted Americans rett, I want all the golden grains in the Bible, and all of the golden of the world's benefactors. That grains in any book written by those though the church once said the earth who are spiritually-minded and who was flat, and for denying it, put Gaare guided by the Spirit of Truth. lileo in prison, yet the same church However, I know of no book that has now uses the latter's telescope, and more golden grains in it than the has been forced to see in February, Rible, so you can label me as a Bible 1900, on a street in the city of Rome, Spiritualist of this kind, and a Spiritualist of the control of th itualist, Christian Spiritualist, or Di- truth.

the renewned Bible Spiritualist and a Paine leads the van, beneath the banman we all respect; and that grand ner of truth—truth that never bade old man, Dr. Peebles, who has awak—a man kiss the toe of power, nor ened the whole world with his books pressed an iron crown of torture on

and his lectures. The greatest Psychic Society in London, England, has honored him. Are we ashamed of these bright lights? I say no. Dr N. E. Ravlin and many more too nunerous to mention, are recognized as To the Editor:—Recognizing the Bible Spiritualists. If the orthodox J. S. Loveland.

His first question was, "Will Dr. ing it, is taking the orthodox creeds and dogmas and man-made institu-Christ taught it, and as we are teach

tions to pieces rapidly
REV. DR. R. E. COON, Spiritual Evangelist. Spokane, Wash.

A MOST SUCCESSFUL MEETING.

The Progressive Club of Los Angeles, Cal.. Honors Thomas Paine in a Most Enthusiastic Manner.

On January 31, 1906, The Progressive Club held a meeting at Blanchard Hall in commemoration of the 169th anniversary of Thomas Paine's birth. and presented an excellent program The music, vocal and instrumental was excellent, of a high order and apthe various meetings in The Propreciated, and the recitation was in gressive Thinker, and further they fine taste and brought out the sublimity of the poet's conception of the triumph of justice.

Mr. Jas. T. Moriarty was chairman and referred to Paine as grandly illustrious in England, France and Amerso doing? Is it wearing blood-stained ica, and he pointed out that his servand filthy garments to be called a less in this country embrace five great Reverend, or to solemnize a marriage, things: 1. He proposed and worked or preach a funeral sermon, or to or- for national independence; 2, He inspired the Declaration of Independa minister? Was it wrong for the N. ence; 3. He wrote the thirteen Crisis S. A. to go into a church at Minneapo-plas to hold its National convention? papers that upheld the army; 4, He obtained a loan from France to prose-

Miss Anna R. Alex, a young woman of rare power and of a fine magnetic ally object to sectarianism or ortho platform presence, gave a short orig-doxism, or hypotrisy, or anything inal speech, showing that for 100 clse, call it what you may, that is not years an ignorant prejudice had viliwhat it represents itself to be. Paul, fled Paine as unworthy of our Amerithe Apostle, reproved two men, one can love, and yet the truth is, no true who said to him, "I am Apollos," and the other one, "I am Cephas," and which omits Paine's name or minim-Paul said, "Why not be Christians," izes his services, since but for him, Paul said, "Why not be Christians," izes his services, since but for him, which was the same as to have said, "Why not be Spiritualists." this country would not then have had a place on the man of the transfer had

The fair oratress affirmed that spised kings, and trusting the people, held Democracy the salvation of the

That he regarded priests and preachers as drags to progress and curses to liberty, and turned from their evil teachings and false doctrines to the holiness of making the people happy in this life, and that mankind needs co-operation and fraternity to enjoy a religion whose mission

is mercy and love.

The lady's address was well received and won her plaudits of praise. Of course Mr. Bruce made a really good speech, as he always does. He is a veteran, full of fact, apt in platform knowledge and a master of sar-

He took up Paine's personal history, following out its marked events and recalled that it was he who first used the words, "The free and independent States of America," thus christening this nation.

That in 1776 John Adams, Dr. Rush, Franklin and Washington met in an attic and were almost in despair, and that Paine came among them and with the zeal of a martyr and the fire of a poet, led them to recognize that independence was desirable and inev-

itable. That after the Revolution Paine went to England and in his book, "Rights of Man," challenged kingship and made every throne in the world less secure and set forces in motion for their final overthrow.

. When Lafayette said, "Where liberty is, there is my country." Paine rose to a sublimer conception when he said, "Where liberty is not there is my country," and laid down for every "The world is my country and to do good is my religion."

Mr. Bruce said he supposed, the church did not love Paine because the latter did not swallow the tale that God had used Balaam's ass as a teletails; that he did not believe that God cut a dignified swell in a box, while 1 do not believe in a personal God, the helfer toiled on bellowing and or any kind of an orthodox God, but kicking, and not knowing "Gee" from I do believe that God is Spirit, as the "Haw." Mr. Bruce wondered if this God in the box on that go-devil cart wanted to put in the Constitution of

this nation. The orator closed by declaring that will honor Paine as a patriot and one up and on and no church can stay it, Look at such men as Moses Hull, and that in that march the spirit of

the brow, that sought for nature's

The oration was well delivered and gave eminent satisfaction. The audience was large, enthusiastic, appreciative and cultured. The memorial

JAMES TAYLOR ROGERS.
Los Angeles, Cal.

Spiritualist Meetings.

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

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sundav-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 noon 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 8 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. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.
Chicago Spiritual Alliance Church, in

Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, as-sisted by Hugh S. Fraser. All wel-come. Services at 3 and 8 p. m. avenue. The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music, Mrs. Grace D. Aitken, pas

tor and test medium. Come and bring The Progressive Society holds services 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. Most men and women, whatever their age or occupation, are sensitives, if not psychies. This qualifies them to fully unfold and realize their Divinity. To do so is to enjoy the fullest knowledge of their powers, and by the law of correspondence consciously to enter into rapport with the spirit world to be guided to success and prosperity, demonstrate over disease and death by proving to themselves their immortality. My system tenches anyone how to unfold his special phase of mediumship, how to develop clairvoyance, telepathy, healing, inspiration, serviship, psychometry, llumination. Since 1803 my college has been in cristence: My work is practical, simple, comprehensive. You cannot full. For reduced terms and prespectus seen stamped addressed envelope to J. C. F. GRUMBINE.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 361-863 East 48d street. Conducted by Mrs. Isa Cleveland.

Spiritual Science Society meets every Bunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after noon meetings, free; evening service 15 cents. Mrs. Dixon and her daughter the child wonder, will always be in at tendance. Others will assist. These meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st. street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 623 Belmont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every zer-

vice. The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, ev ory 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. La.C. Knehler and others.

The Christian Occult Church, United Brotherhood Hall, 8245 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 Washing ton Boulevard and Park avenue. All

Temple Light and Truth, 370 Wabaneia avenue, near Robey street and are all right in their place as diver-North avenue. Sunday-school 10:30 a. sions; but are entirely cut of place in 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 ovening 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 To spread the truth is the meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. 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 af-ternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western avenue. All welcome:
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77 East Thirty-first street. Service every Sunday at 3 and 8 p. m. Scienlific and philosophical lectures: hest psychic and message bearers in attend-

ance. 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 meetings 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 will hold meetings every Sunday even ing at 730 sharp, in Grand Bouleyard 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. ball, 6236 Princeton ave nue. Every Thursday at 2:30, Ladies'

Church of All Souls holds services every Sunday at 2:30 and 7:30. Everyhody made welcome. 220 Western avenear Van Buren. Mrs. Squires, minister First Spiritual Temple, South Side

Turner Hall, 3147 State street. Meetings every Sunday evening at 8 o'clock. All are welcome. Mrs. Lucille De Loux, pastor.
Mrs. Mary Hill holds meetings every Sunday and Wednesday, evenings at 320 Flournoy street. Good speakers and

The German-English Society, Bund Brand's Hall; 152 North avenue, be der Wahrheit No. 18, holds services ev-ery Sunday evening at & o'clock in every Thursday evening in Math. Jung's

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Startling Book Written by Professor in University Divinity School-Assails Canon of Rible-Declares Miracles Incredible and States Proof of Resurrection Is Lacking, Says the Chicago Tribune.

Fundamental principles of orthooxy of the Christian religion, includng the belief in miracles, prophecies, verbal inspiration of the bible, and its distorical basis, are assailed by Prof. George Burman Foster of the University of Chicago, considered one of the most advanced thinkers on theological questions America has produced, in a book on "The Finality of the Christian Religion," to be issued from the University of Chicago press shortly.

This work, compiled after a score of years of work, and predicted by University of Chicago professors who have read the advance sheets prove the most important religious book of the generation," and to occupy "in theology a position analogous to that of Kant's 'Critique' in philosophy," is a destruction of the "author ity religion"-the traditional orthodox ecclesiasticism.

Is Christianity Permanent? In main the book is an inquiry into the question whether Christianity can be regarded as the permanent religion of mankind—"whether, as Goethe puts it, "the fisherman's hut can widen into the temple of the uni-

verse.'

Prof. Foster has been accused southern Baptists of heresy in his teachings and it is said the University of Chicago has been urged often to drop him from the faculty of the divinity school, but members of the di-vinity faculty have stood strongly by him, declaring that he is too lar advanced a thinker for them and too great a theologist to be dropped.
"The book," he declares in the
preface, "Is a mirror of the develop-

ment of the author's own experience—a development, moreover, which has not yet come to a close-a fact mirrored in the book. He believes that a multitude of thoughtful men and women are passing through an experigreater multitude will travel, with bleeding feet, the same via dolorosa to-morrow and the day after. It is a pathetic and tragic, or inspiring or iluminating spectacle, according as one looks at it.'

Real Jesus Is Supplanted. One of his main points is stated in

the preface as follows:
"The church's theological Christ still supplants the real Jesus of history, whose spirit alone is the life of our spirit; secraments instead of the fellowship of Christian persons set up as the mediation of salvation, and an external religion of historical occurrences is substituted for the invisible impression made by persons.

"The watchword, "Christianity is a historical religion," is superficially true, but fundamentally means that Christianity is a religion of nistorical facts. It is not a religion of facts, but of value, and values are timeless.'

Scripture Canon Is Assailed. In summing up the net results of his survey of the canonicity of the Bible,

Prof. Foster writes:
"The Bible exhibits local and personal passions—in a word, has all the marks of a deliberate human composition. From a history of the origin and fixation of the canon, it is clear that the apriori declaration of the coincidence of canonicalness and im-mediate divineness has no historical From both points of view, the way the Bible came about, its constitution, its origin, and history, witness against its immediate miraculous derivation as set forth by au-

Flat Denial of Miracles.

"To the scientific understanding of | did I tell you?" the world and to the intellectual habitude superinduced by science a mirnarratives like the biblical, originating from no observers who possessed sufficient knowledge of the relations and laws of nature to have a right to pronounce upon such matters, have no scientific importance. And the orthodox exaction of 'faith' in such stories cut of all relation with everything we know must forever be no less antagonistic to the higher activities of true faith than it is stultifying to science and to common sense. An intelligent man who now affirms his faith in such what intellectual honesty means.

"It is customary to commend faith in the miraculous as the only faith that is in a position to give God the honor which is due, to lay hold of his grace, to recognize the glory of Christ, to appropriate the fruit of his life and death, and, amid universal uncertainty, to find a firm rock on which one may stand. This is an illusion."

Meager Proof of Resurrection. Referring to the importance attached to the bodily resurrection he

"The importance attached to the bodily resurrection is out of all pronortion to the evidence therefor. The narratives yield a fluctuating image which eludes all assured evaluation. Shall we base our highest and holiest eligious life on an occurrence of which no one can make a perfectly distinct picture? And is it, indeed, necessary that we build our salvation

on this occurrence?" After discussing the relation of Jesus to the ideas of the men of his time Prof. Foster writes in the last

chapter: "Deeply as Jesus participated in the ideas of his people; certainly as he expected no breach with Judaism, any more than Luther with the Catholic church; continuous as he was with the nast, he yet was himself a new creation and the great liberator.

"His was not book religion, but experience religion. As religion is not cult or institution, so it is not dogma, nor formula, nor theory. Religion is too simple for the theologians. They cannot teach religion any more than they can teach the grass to grow, birds to sing, or lovers to love."

"The Molecular Hypothesis of Naure." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents views as demonstrating a scientific hasis of Spiritualism. The book is com-mended to all who love to study and

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LEARNED CRITIC RIPS THEOLOGY | MYSTERY OF THE DARK SEANCE

One Who Is Highly Gifted in Every thing Pertaining to Spiritualism and Its Philosophy, Has Something to Say of Special Importance, Illustrating How Easily People Are Deceived.

In this article we shall deal with the mysteries of the dark seance, showing how some of the fake mediums'are able to give seances that create profound sensations—producing as they do, manifestations of the most startling character.

Before proceeding farther I will say that what I am about to relate is no fairy story, but an actual fact-an experience which came to me within the recent past. I am, moreover, ready at any time to file my affidavit that the following statements are facts.

A friend accosted me on the street and said: "I'm getting there all right—getting some good manifestations." I was surprised. I did not know before that he eved believed in Spiritual ism, but he assured me that he did—that he had been a Spiritualist for

some time, but had kept the fact "un-der his hat," as he expressed it. Not long afterwards he assured me that he had "got the trumpet," and had given a number of seances with fine results. And his statement was confirmed later on by a number who had attended his seances.

Ben Franklin was his chief control. whose mission was to give tests of the highly scientific kind. At the time it seemed somewhat marvelous that a person should be able to develop such wonderful mediumship in the brief period of five or six weeks. But accepting the statement that mediums are born, not made, we did not question his mediumship. From all accounts he was an excellent medium-perhaps, the most promising of the number who had been "developed" in our city in recent years.

Some months had passed, when upon invitation, he and his wife came to my home to give a family circle. Upon their arrival I found them to be accompanied by another medium and wife. The latter had been in the field for the past year or more, and was well known as a trumpet medium. He has since traveled quite extensively and his name used to be mentioned frequently in the Spiritualist press.

There was the usual messages through the trumpet. With two good mediums and good conditions, the seance promised to be one of more than ordinary interest. Suddenly there came some beautiful spirit lights.
Then they would resolve themselves into well defined stars. What was that—a Masonic emblem? Spirit Ma-sons were present. Then came faces -faces BEAUTIFULLY NATED. They were right They were right there before the eyes. Recognize them? Should say we did! For there was Uncle Carroll as natural as life. And when he disappeared, there came a message from him in his peculiar phraseology that left no doubt as to

his identity. At length something happened. A spirit addressed the writer in a familar manner—just such a greeting it was that might have been expected from an intimate friend. He said his name was Jim, and later, revealed his full name. A friend? Well, hardly. Only knew him as an aged and retired jurist—but he didn't know me "his incident aroused my suspiciotA. ing the remainder of the seam numes ly, its fraudulent character ansions apparent. Early next morning the writer called upon the medium, who was a brother in a local lodge, and addressed him in language as follows: That was a very raw deal you gave

Before the sentence was finished, the medium's wife, who was present, broke in with, "What did I tell you on the way home?—told you Andy had caught you at your tricks! Eh! what And then she laughed heartily.

us last night and-"

band. Mr. Medium "acknowledged the It was a fake scance. He was a fake medium and so was his friend who assisted him. He made a complete confession. He went far-ther. He exhibited the Masonic cmblems, and the "spirit faces" which we had gazed upon with reverential awe the night before—faces painted on black card-board with paint mixed

with a "spirit star," made of the same material. He made all of them himself. Then he exhibited some "cabinet goods" recently received from Chicago, and declared that these goods found a ready market Much of the information which this nedium imparted was of a personal nature concerning other mediums of the fake variety, and which can not be given here—suffice it to say he gave me much valuable data—information

which I have since found to be

with phosphorus. He presented us

convenient when seeking genuine me-But why don't you expose this medium? We did, and what was the result? Simply this: His dupes declared that his confession didn't change their opinions-he was genuine, and they knew it! If the medium had confessed that he was a fraud, he had simply lied about it. And there you are. But the time will come when the fraud medium will get

'what is coming to him." Among other things imparted was the information that fake seances are not to be held during thunder storms for two reasons. First, that a flash of lightning might reveal the medium with the small end of the trumpet at his mouth; the second is that there is a general belief among Spiritualists that rain makes conditions unfavorable for spirit manifestations, and upon such occasions he would run the risk of being regarded as a fake. Fake, though he may be, he is careful not to do anything that would lead the people to suspect his real charac-

No doubt some of our readers have witnessed spirit faces in the dark se-ance. We will only add that if the cances were given by either of the mediums named that the faces you gazed on were painted on black paper, with phosphorescent paint. Almost anyone could perform the trick, it's J. A. WERTZ.

Anderson, Ind.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the govcrnment. An important work. Paper,

25 cents. "How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.