

SPIRITS DOMINATE MAN.

Evil or Good Influences Depend Upon Education.

In an interview reported in The Sunday Chronicle of July 1, under the title "Do Evil Spirits Dominate Man?" occur some statements which I desire to have corrected, as they do not correctly state my view or position and are therefore somewhat misleading.

I am quoted as saying that I scoff at thought transference and subliminal suggestions. This is not correct, for, in the first place I do not scoff at anything. Secondly, thought transference is a well-authenticated fact and recognized as such by the foremost thinkers and scientists of today. But I do assert and say that the attempt or endeavor to account for and explain all psychic phenomena on the thought-transference and subliminal-suggestion hypothesis, as some pseudo scientists in their eager effort to reason away the simple and easily verified truth of spirit existence and communication with mortals are doing, disregarding the overwhelming and accumulated testimony of tens of thousands of mortals, is, to say the least, a discredit to science. Not only is thought transference a faculty of the mind or spirit while in the body—a system of wireless telegraphy from one mortal to another, though little understood or understood—but it is the language or vehicle of speech in the world of spirits. How else, having no physical vocal organs, could they converse one with the other?

Moreover, it is a means of locomotion; the spirit thinks itself—if it knows how—in a given locality and is there. What should hinder, the spirit having no cumbersome physical body to lug along? Only ignorance of the faculty to do so could prevent it. Look an ignorant spirit in a room and it won't know how to get out—having no physical hands to open the door. To an intelligent spirit, walls and doors offer no obstruction whatever.

Thought transference, then, is one of the many faculties of the spirit or mind of man that should be taught, trained and practiced in earthly schools and in every-day life, as the knowledge of how to use it would be of great importance and help to the spirit as it enters the next progressive stage of life.

Premonitions and warnings of danger, etc., of which there is such an abundance occurring and recorded in the daily press, are readily accounted for on the hypothesis of thought transference, or impression, by the ministering spirits (Heb. 1:14). In my statement, that "all thoughtful people, especially ministers, doctors and others who enjoy the privilege but actual duty it is to know the truth of the correlation between this and the unseen life around us," should study and investigate the subject, I did not mean they should do so by following after phenomena mongers, many of whom, with a few noble exceptions, are too often nothing but shameless fakes.

Investigators should form circles in their own homes. But this should never be done in a spirit of fun and never indulged in without first learning the necessary laws and rules that must be known and implicitly observed for the safety of the members of such a circle—especially so for the protection of the prospective medium. Having succeeded in finding and developing sensitive of their own the investigators should avoid the too often wrong method of research, that of constantly trying to hear from and seek to have some particular spirit identify itself. Let such particularizing be incidental. But instead, let whatever spirit that can come do so. Then question them to learn who it may be. And in this way endeavor to establish or learn the spirit's identity—frequently a very difficult task.

Be not surprised, however, if the spirit, though the medium may be a woman, should declare itself a man, demand whisky, tobacco or cigars, etc.; or vice versa, a man medium may declare itself a woman and laugh you to scorn for insisting on calling her man. With persistent reasoning and questioning the spirit you will usually learn who it is and where it belongs. But you may find it exceedingly difficult to convince the spirit that it really is so-called dead, and that it is temporarily occupying a borrowed body.

Such experiments will speedily remove any doubt existing in the investigator's mind concerning a continued existence of the spirit after the change called death, and also reveal to the reflective mind the too often woeful condition spirits may find themselves in through the stupidity of humanity in refusing to recognize the spirit part of man's constitution, fail to educate children, large and small, concerning the reality of the laws governing the next life. A knowledge of this while in this life would prevent and minimize untold misery to not only many spirits plunging blindly into the to them unknown hereafter with the rest of passion and earthly desires intact, but it would also obviate much indirect suffering to mortals as a consequence of such ignorance on the part of such spirits. And I may say here that never will humanity succeed in eradicating the now often mysterious causes of crime, drunkenness and vague acts until they are willing to come down from their high pedestals of presumed superiority and learn the simple truth that man, regardless of beliefs, is a spiritual being, and that only through education and knowledge of the laws governing his spiritual faculties on one hand and by the "real"—not sham—practice of the golden rule on the other can humanity ever succeed in advancing to a higher plane of civilization or usher in the millennium dawn of "peace on earth and good will to man."

One great drawback to the more general acceptance of the simple truth of spirit existence, no doubt, is the unreasonable fear many people seem to entertain toward spirits. They regard them as something uncanny. Why this should be I cannot understand, unless it be the fear that is due to ignorance. It certainly is not due to an over abundance of love for our fellow man, be he in or out of the body. Such love casts out fear.

Some people seem to have the conceited notion that their dead, so-called, never come to earth, but stay in some far-off land and are ever playing on the air. But if such people knew that their spirit relations, if truly enlightened, are constantly endeavoring to carry

A SPIRIT MESSAGE

Which Maintains That Reincarnation Is a Fixed Fact—Great Differences of Opinion Exist in Spirit Life as Well as Here.

The doctrine of Karma is the law of cause and effect. This law means to be born again. The life lived in former incarnations must under these conditions. You do not carry the memory of the previous life into the next life, but you are gradually evolving in the graded course—eternity in which to develop. The infinite possibilities which reincarnation gives, in time will help you to grow onward and upward until you reach the divine life of safety and the Savior of mankind; this is certain truth. The remembrance of past existence I will explain to you.

In each incarnation you take a physical, also an astral, mental body. At the present state of evolution the mental alone remembers. The mind cannot remember past incarnations, because it is a part of the new, acquired for the new birth. The soul, the true self, has had many births.

When you raise the mind into soul, evolution will become real, and previous lives unroll like remembered dreams.

Let the light that cometh from star, from universe, enter thy soul. The light of the eternal way shall lift thee into the celestial.

From the silence cry for recognition; dwell in the atmosphere of soul-consciousness, and find the beauty and truth of soul-life. The inner meaning stands revealed in this perfect harmony.

On the astral and spiritual planes, you live the spiritual-thought life. Under higher attributes of mind you cultivate love and wisdom, and are led to perceive relationship with the Divine.

Soul must know the absolute. In the soul the breath of love vibrates, flows in the realization of the higher self within, closer to the infinite.

In soul's growth, love is the fairest blossom. It has within itself power to enlighten, lift up, redeem.

Love is the creative force of the universe. Love perfects harmony of all life. Gather the roses of love; in the flower of love, find the image of love, harmony and soul.

Let the blossom of love take root in the heart; the soul that it will supply in abundance. Out of darkness cometh the light of love. Stars are soul sentinels.

The by-paths of life lead to the universal center where the brilliant gems of thought-life carry one into realms of spiritual activity.

Soul harmony kisses the eye-lids down in blissful slumber. Soul destiny waits the moment of Fate.

Reincarnation is the soul-evolution—a logical fact. Take all nature as an example. All life, organic, passes through many births, reincarnations, soul evolving soul.

Flowers are divine revelations of this great mystery. The soul-life evolves throughout creation.

The powerful magnet of life within life draws into its cosmic states the elements necessary for the different conditions. Each incarnation purifies and lifts the soul to a higher sphere in the beautiful sunlit life of immortal growth. The atmosphere of divine love surrounds the aura of the successive incarnations until the birth from the chrysalis of past incarnations bursts in the radiant glow of an eternal karma.

Time cannot count the passage of life from the great source to the existing successive re-birth.

Life emanates and departs to form the life to be, in the great reincarnation, emerged into the divine light of universal evolution.

There is more than one road to the mountain top—the transition of consciousness to the astral plane, the cosmic conception, the vital truths of nature.

Every created soul, animal, plant and mineral has the principles of organic life, vitalizing the chord, or continuous thread of life which runs through all evolution, uniting in succession previous incarnations.

From the different evolutionary spheres, the higher you ascend, the life impulses burst the chrysalis of the present to invade the fluorescence of the next incarnation.

The tide of life passes on from sphere to sphere—the evolution of each sphere, the result of previous evolutions.

Written through the hand of Mr. C.

"THANK THE LORD!"

It May Have Been a Little Premature on the Part of the Editor, and Hereafter He Will Be More Cautious in Rendering "Thanks"—A Sorry Portrayal of the Boy Medium Whom Dr. Peebles Eulogized—Another Meal Composed of Legende-mania for Thinking Spiritualists to Consider.

To the Editor:—Having read the article headed, "Thank the Lord!" by Dr. J. M. Peebles, in your issue of the 14th, it is putting it mildly to say that I am amazed to think a man like Dr. Peebles could possibly be taken in and give credence to such rank legende-mania for a young man of the same name, who came to my house early in the spring, styling himself "the boy medium," his home as Big Rapids, Mich.—a materializing medium of no mean quality.

He came to my house claiming to have been visiting a relative in the lumber camp north of here. He said he had walked from there and was on his way home, but having stepped in at a corner store, was told that I was a Spiritualist. I am the only one in these parts interested, or a believer in Spiritualism, that I know of.

The fact developed that he sponged his dinner at a Methodist Ladies Aid gathering. He told me that he was an exposé of Spiritualism, and wanted to secure the school house to give a show, showing how all the tricks were done by mediums; that it was all tricks, and he was exposing Spiritualism.

He came directly to my house, and said he was a materializing medium. I was overjoyed, as I thought I was to have a great treat, and I could convince some of my friends of the fact of spirit return.

It was not long before I commenced to get impressions, and then I questioned him. I told him he could make himself at home, and that I would do all I could for him socially and financially, but wanted the pure truth. He said that he had been placed under test conditions, one of which he mentioned himself, and which suited me very well, that of sitting in a large box, his head projecting through a hole in the top, all securely nailed. He only asked 25 cents a head for a session of ten or more. I told him I would give him five dollars myself if there were more than one form come under these conditions.

I had a box that was just the thing. He might have seen it, only he came from the wrong direction. He possibly did not think that an appropriate box could be easily secured, as we are six miles from town.

Well, he tried to crawl out of the trap; made excuses that he would have to communicate with his "controls," etc. He thought that to have his hands securely strapped behind his back, with a pair of straps which he produced, would be a fair test. I told him that kind of a test would not do.

It was not long until I saw my impressions were right, so I let him go, and reflected on the sensations of joy I had just a short while before in anticipation of a real treat from the other side of life.

He went from my house to a friend of mine, Mr. Geo. Troyer, a mile and a half away, where he solicited his supper, lodging and breakfast, for which he gave them an entertainment, purporting to them to be an exposure of Spiritualism.

The same séance conditions as usual, singing and lowering of the lights, were introduced; his hands were securely strapped behind his back, with the same straps he had shown me, or at least similar ones.

After he went behind the curtains, he threw the straps over the curtains before my friend could count three. Instantly hands protruded all over the curtain, seemingly eight and ten at a time, materializing unbidden for a whole hour, who if they were influenced by spirits at all, they were so by spirits as ignorant and shameless as themselves. As a rule the true teacher, whether of earth or heaven, is gentle, cautious; he emits a kind magnetism and his (or her) words are few. Oh! the power of gentleness!

I want to speak in this matter of a spirit teacher who in days gone by did me much good. He never flat-

tered or scolded, but he often reminded me of my faults; but, oh! he did so gently, so kindly, that his lessons are not, perhaps never will be, forgotten. He taught me to keep my angry passions under control. He taught me patience, and like a little child to look for help in my weakness and to be wiser and stronger than I, yet who, in their turn, invited the assistance of wisdom and power eternal.

Soon after our marriage we used to attend the meetings of the society of Friends, Mrs. Harding's mother and I that branch of the family having been Quakers. We were intimately acquainted with a friend named William Johnson. He was a large, portly man, fleshy, slow in speech and movement, but a calm and reliable gentleman. I was young then and fond of joking, and just because it was directly opposite to Mr. Johnson's character, I gave him the name of "Billy," when we spoke of him amongst ourselves.

We were still young when Mr. Johnson died, but he died out thirty years after in that "old house on the corner," 4,000 miles away. One Sunday evening Mrs. H. and I attended services in the Baptist church; a young man just from college officiated. I knew him well and when he died a very few months ago, I gave public testimony to his worth. I did not like his pious, almost sanctimonious manner, but so far as he used the words, "blessed redeemer," that I was in the common habit of calling him "The Blessed Redeemer." That night while walking home I criticized him severely to my wife. "I hate the style of that Blessed Redeemer," I said. "Surely a young fellow like him would look better frolicking in the fields than sniveling in a church."

We were asleep in our bed that night, and as often before were awakened by the spirits.

"Are these angels, Thomas?" spoke the spirit, William Johnson.

"No," said I.

"We were sorry to hear thee speak as thee did to-night about that young man."

"Ah," I thought, "here's Billy again. I am in for another curtain lecture."

I tried to excuse myself. "I did not mean to hurt the young man. I merely criticized his style."

"But, Thomas, what right had thee to criticize him? Thee thinks thee very young seemingly. Don't thee know that young man was his teacher and guardian as well as thou? We were sorry to hear thee, Thomas," he repeated.

How the words—kind and gentle words—found lodgment in my memory! Oh, the power of gentleness! THOS. HARDING.

Sturgis, Mich. (To be continued.)

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

A Spirit Teacher! The Power of Gentleness, Ordinary and Extraordinary.

When Spiritualism was young, and the public in and out of society were much opposed to it, it was said, "No one is fit to teach it but one who has lost his reputation," meaning, I suppose, that the speaker or writer would then be untrammelled and speak the whole truth boldly. In those days as in these, there were persons most anxious to preserve their reputation, who really had no reputations of any value to lose.

I have often asked myself, "Why was it that those strange things came to me and not to others, better and abler than I?" I can only conceive of two reasons for this:

1. That spirits saw some quality in us which was not to be found in people in general.

2. Perhaps they found in my composition a little, at least, "of the stuff martyrs are made of."

Some of those who also hear and dear to me are of the opinion that it is indecible to expose to public view matters and things which occurred in the privacy of home. This, of course, is true under ordinary circumstances; but the matters of which I am writing are not ordinary, but extraordinary, and I am only doing my duty in assisting the wise people of a higher condition to raise the world from earth and animal passion to the better one of unity, sentiment and unselfish love.

I speak what I do know, and testify to that which I have seen, and if my readers will not accept my testimony I, at least, shall have done my duty.

I once exchanged letters with a medical gentleman of the state of Georgia, and one of the points he made was: "You will find that the more reticent a spirit is, the more reliable." Now, that may stand good in social intercourse; but like all other general rules it has its exceptions, particularly on the rostrum! The spirits or intelligences controlling Mrs. Richmond, Lyman C. Howe and many others are voluminous, yet instructive and reliable, and I can call to mind how in the early days of our Free Church here, a young girl, perhaps not out of her teens, entertained on Sunday morning and evenings, for several months, a house filled with intelligent men and women. But the rule holds good, for there are only exceptions.

I have heard men, and women, too, voicing unbidden for a whole hour, who if they were influenced by spirits at all, they were so by spirits as ignorant and shameless as themselves. As a rule the true teacher, whether of earth or heaven, is gentle, cautious; he emits a kind magnetism and his (or her) words are few. Oh! the power of gentleness!

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The Facts in the Case.

AN IMPORTANT LETTER.

Walter A. Hall Gives in Detail an Account of the Arrest and Trial of Miss Rice, a Medium, and He Imparts an Impressive Lesson for Spiritualists to Consider.

To the Editor:—In your issue of July 7, 1906, there appeared an article headed, "Arrest Mediums as Vagrants," signed by D. D. Foster, secretary and treasurer of the Spiritualists' Defense League (so-called) of Seattle, Wash.

In this article Mr. Foster has stated the facts surrounding the arrest and trial of Miss Rice in this city during the month of May last past, in a fair and impartial manner, as far as he went; but he did not state all the facts, particularly as to Miss Rice's business card that led Justice Davis to render the decision that he did.

At the trial there was offered in evidence by the prosecuting attorney a card taken from Miss Rice's door by the officer making the arrest, which read as follows:

MISS RICE,

Medium.

Spiritual and Business Readings.

Mining and Ores a Specialty.

Development of Mediumistic Persons.

Justice Davis, in rendering his decision picked up this card, read it, and then said: "Now we will take one hundred people from the common walks of life, and they read the card, and ninety-nine out of the hundred would come to the conclusion, or draw the inference, from the wording of the card, that it was a place where they could get their fortunes told."

Miss Rice was arrested under the vagrancy act, a state law, which characterizes all persons telling fortunes as vagrants. The wording of the business card of the medium, and this alone, was the element of conviction in the trial. The justice could not pass upon the constitutionality of the act and decided the case on the written evidence, per se, the medium's business card.

The vagrancy act of this state, designating all those who tell fortunes as vagrants, is a copy of the old New York law. In view of the fact (so far as we know) that there has never been a decision rendered as to the constitutionality of the vagrancy act, as applied to fortune tellers by the supreme courts of any of the states, and we had absolutely nothing to go by in the way of precedent, the Seattle Spiritualist Society, of which the writer is president, in the trial of Miss Rice, employed its own attorney, in the hope that upon conviction in the preliminary court, the case could be appealed to the supreme court of this state, and a decision obtained as to the constitutionality of the act itself, and the issue settled, once for all, in one way or the other.

However, after the preliminary trial of Miss Rice, the Seattle Spiritualist Society decided to go no further with the case and abandoned the idea of appealing to the supreme court. Personally this and refers to the writer personally in the following language: "Strange to say, though, on the following Saturday, Miss Rice received a telephone message from Mr. Hall that he declined to go any further with the case."

And now I will state why the Seattle Spiritualist Society and myself personally abandoned the Miss Rice case, in order that we may go on record for all time to come.

As I have stated, Justice Davis rendered his decision of conviction on the wording of Miss Rice's business card, and this alone; and before doing so appealed to the reason, common sense and judgment of those present as to whether the printed matter on the card itself did not imply or carry the inference to ninety-nine out of a hundred people from the common walks of life that "fortunes are told here."

This business card of Miss Rice was marked exhibit 1, for the prosecution, in the preliminary trial, and on appeal of the case to the supreme court of this state the card would be in evidence; or, in other words, read and passed on by the judges of the supreme bench of the state of Washington in arriving at a decision. Can any rational mind, reading the business card of Miss Rice, come to any other conclusion than that the supreme court of this state will most certainly sustain the decision of the preliminary court? The attorney employed by the Seattle Spiritualist Society to appeal the Miss Rice case is decidedly of the opinion that the supreme bench will concur in the decision of the lower court. On his opinion and in the better judgment of the cautious Spiritualist of the city, is one of the reasons why the Seattle Spiritualist Society abandoned the Miss Rice case. But there are other reasons. A decision from the supreme court of this state confirming the decision of Justice Davis would put our mediums to an endless chain of answering the future throughout the state, rather than locally, as conditions now exist; and the officers of the law, emboldened by the supreme court concurrence, might feel licensed to interfere with the circles and platform work in our religious meetings, under extraneous conditions.

I have cited the initial phase of the case under which Justice Davis rendered his decision; but there is also a chance for reform side to the Miss Rice trial in her business card.

Anyone reading the Miss Rice business card unbiased will note particularly that it is a business advertisement. After her name the word "medium" is placed, instead of recommending Spiritualist, medium or ordained Spiritualist medium; in the "development of mediumistic persons" a guarantee is implied, and to cap the climax, "mining and ores" are made a specialty. In the wording of the card Spiritualism as a religion has apparently been overlooked, and professional-ism has been substituted for spirit messages.

The attitude of the Seattle Spiritualist Society in refusing to co-operate any further in an appeal of the Miss Rice case to the supreme court is not a personal one in so far as Miss Rice is concerned; but our stand is taken solely upon the legal phases of the case in the hazard of submitting her business card to the supreme court bench of the state, and in going on record for all time to come as opposed

to the form of advertising characteristic, for example, as the Miss Rice business card.

President Harrison D. Barrett, who has been speaker for our society for the past month, inquired personally into the facts of the Miss Rice case while here, and he takes the same position in toto in regard to the matter as the Seattle Spiritualist Society.

THERE IS SOMETHING WRONG IN THE PRACTICE OF MEDIUMSHIP; WE ARE IN DISREPUTE, AND WE NEED TO POLISH OUR OWN RANKS BEFORE WE CAN EXPECT TO COMMAND THE RESPECT OF THE PUBLIC. THE OFFICERS OF THE LAW AND THE COURTS.

THE PROMISCUOUS PLAN OF OUR MEDIUMS ADVERTISING SO STRONGLY SUGGESTIVE IN THE NEWSPAPERS; THE PLACARDING OF THE FRONTS OF BUILDINGS AND THE DOORS LEADING TO THE MEDIUMS' ROOMS WITH FLAMING ADVERTISEMENTS, AND MEDIUMS TACKLING ON TO THEIR NAMES THE TERMS "REV." "MME." AND "PROF." IN ORDER TO ASSUME AN IMPLIED PROTECTION UNDER THE LAW IN ORDER TO ESCAPE CITY LICENSE ORDINANCES, ETC., ALL THESE FEATURES SHOULD BE ABANDONED NOW AND FOREVER.

The cause of Miss Rice was educational and instructive to the thinking minds who were present at the trial in that it pointed out to us the weak places in our own cause in the advertising of mediumship.

What is needed at this time is for all ordained and recommended mediums to adopt a uniform system of signs and announcement cards, so that the general public and the courts will become familiar with the set of terms in the practice of mediumship, and further to the end that our recognized workers may be distinguished from the charlatans that float from place to place avoiding a test.

Immediately after the Miss Rice trial, I, as president of the Seattle Spiritualist Association, suggested to the mediums to co-operate with our society, to refrain from advertising in the newspapers; not to placard the fronts of buildings or office doors, only with a sign giving the name, followed by the words recommended or ordained medium (as the case may be), and the numbers of the street, and forever and hereafter to abandon the prefix of "Rev.," "Mme.," and "Prof."

In other words, in the adoption of this plan (which is only suggested, understood), Miss Rice's card would read as follows, by way of comparison with her business card marked exhibit 1 in the trial:

HELEN RICE-BURLEY,
Ordained Spiritualist Medium.
Rooms 49 and 50, Vendome Hotel,
Seattle, Wash.
Spirit Message Circles Tuesday and Friday Evenings.

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The street sign should read: Helen Rice-Burley, Ordained Spiritualist Medium, Rooms 49 and 50; and on the door of her room just Helen Rice-Burley, Ordained Spiritualist Medium.

If this plan could be adopted by all ordained and recommended mediums throughout the United States then we would get down to a common custom that would be understood by the public at large, by the officers of the law and by the courts.

In short, if Miss Rice's business card would have read as the plan suggested above the Seattle Spiritualist Association or myself personally would not hesitate one minute in appealing the case to the supreme court of the state of Washington or the supreme court of the United States if necessary.

I sincerely hope at the next convention of the N. S. A. that steps will be taken adopting a uniform system of signs and announcement cards for mediums.

Under the vagrancy act of this state there is no penalty fixed in the preliminary trial, and Miss Rice was simply placed under bonds to keep the peace (that is not to practice mediumship) for the term of three months in the state of Washington. This is not a bar to her giving readings outside of the state.

At the trial of Miss Rice there were present about seventy-five representative Spiritualists and Justice Davis and also the prosecuting attorney treated us with the greatest spirit of kindness, generosity and toleration, and Justice Davis rendered the decision that he did reluctantly. But in justice and equity to himself he could not do otherwise.

Since the trial of Miss Rice the city council of the city of Seattle has repealed all ordinances licensing mediums. There has been no arrest of any medium since the trial, and in my better judgment I do not believe there will be if the mediums will avoid promiscuous advertising, placarding and banner efforts. Neither, in my opinion, would Miss Rice have been subjected to arrest if she had not paid a personal visit to the chief of police of the city and in that interview resorted to a war of words; and this prior to her arrest.

THE CAUSE OF SPIRITUALISM SHOULD BE ENTRUSTED TO THOSE SPIRITUALISTS WHO ARE SANE AND CAUTIOUS; ASIDE FROM THIS WE CAN ONLY MEET WITH DEFEAT.

Letters From the Spirit World.

Written Through the Mediumship of Mrs. Carlyle Petersilea.

Letter From Carlyle Petersilea.

"Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest; Was not spoken of the soul."

"Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints on the sands of time; Footprints, that perhaps another, Sailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing, shall take heart again."

"Let us then, be up and doing, With a heart for any fate, Still achieving, still pursuing, Learn to labor and to wait."

—Henry Wadsworth Longfellow.

No doubt the readers of The Progressive Thinker will remember that my wife related an anecdote connected with a party of her friends, who she tells of my responding to an invitation to dine with the great poet, Henry Wadsworth Longfellow, and of the after-dinner call that cost one dollar.

Now the soul of man never forgets these comparatively trifling events, and that one-dollar cigar has rested uneasily on my soul ever since. I felt somewhat as a man who, after a bank note, and all the tobacco and cigars that I ever smoked since early boyhood until the time when I determined to leave off the vile habit, am resting uneasily within my soul. There is but one consolation thought connected therewith, and that is, the money which I paid for the vile stuff—that really amounted to thousands of dollars during the forty years I had habitually used it—went to help those who produced it. But how much better it would have been for them, and myself, if their labor could have been given toward the production of something beneficial to the world at large. Far better would it have been for them to have spent the same time in raising corn and potatoes.

Great God! My awful habit now looms up before me as a great horror, and my soul will never be pure and clean from it until I make complete and perfect restitution by working to cleanse the world from it. The same law will apply to every vile and degrading habit that man indulges in.

But now, I would like to write of a visit which I have paid to Longfellow here in the Spiritual realm. It seems as though, in one sense, life repeats itself.

I had been here quite a length of time. My conservatory had become well established and very well known, when, one day, my thoughts reverted to Longfellow, the dinner and cigar. I thought I should like to see him; and, as my thoughts thus went forth, stirring the ethereal currents, they struck Longfellow, who, also, had heard of my arrival here, and my present fame had also reached his ears. Just about the same thing over again that it had been on earth—when, there appeared before my eyes, written within the ether, an invitation to come and dine once more with my old-time host, Henry Wadsworth Longfellow.

Now, in the earth life, when I went to dine with Longfellow, he lived in Cambridge, Mass., and I lived in Boston. The distance was not far, but I had the "bridge" to cross, otherwise, Cambridge bridge. How well I remember! Everything now is distinct and clear-cut.

Longfellow lived in a fine old-fashioned mansion not far from the college grounds. I was not a student, nor even horse car in those days, and I jumped aboard an omnibus which passed his door. Oh! how strangely delightful things seem to me now, a grand remove higher up!

When I received the spiritual invitation to come and dine with Longfellow, my soul thrilled delightedly.

The time was at hand when I was to dine with the immortal one more. It soon arrived, and I started. We are not troubled about distances here, for we follow the gleam, that is, I followed the gleam in the ether that connected his soul with mine, and it led me over another bridge—a spiritual, mystical bridge, of poetry, music and learning.

Did I jump aboard an omnibus? No, not quite. I did not have a heavy, cumbersome body to be thus carried, but I floated airily over. Electric motive power really carried me, after all, for the motive of my soul sent my electric, spiritual body over in a short time.

I saw a great marble palace, glistening white in the distance. This, I at once knew to be a great college; and not far from this immense building, I discovered a smaller structure, the discreet gem that I had yet seen in the spiritual realm. It seemed to me that a thousand little spies went up from it, piercing the ether in their glittering brightness, the private residence of a great poet, a learned, wise, and powerful soul. These spies indicated the reaching upward of the soul's desires, and the answering responses, from the higher angels, were sent down upon them.

The house itself was quite modest, not very large, but a pearl among pearls, and was composed entirely of diamonds and pearls. A beautiful river was near by, flowing mysteriously onward to an infinite ocean. I saw a large grove of shining pines, not far off, near its banks.

I have never seen many fences in the spiritual realm, but this house was enclosed round about by a fence, which had all the appearance of gold, and there were gates of pearl. Beautiful flowers, fountains and statuary gleamed from the grounds, and silvery pathways ran round about among the green and gold. Birds sang sweetly. The front door stood wide open, and I entered the vestibule. The author of "Hiawatha" met me with smiling, dignified grace. "Welcome, Petersilea," he said, "most welcome! How glad I am to meet you once more. And so we dine together for the second time, shall we?"

"Certainly," I responded, as we clasped hands warmly. As he held my hand, he looked at it.

"I can never forget this hand," he said. "I have often wondered how it was possible for these hands to execute what I have on more than one occasion seen them perform. The human hand is a mighty instrument for the use and expression of the human soul."

"Very true," I could not.

"Her sorrows and loneliness will at length work out an exceeding weight of glory. If she but knew, she would be willing to bear her grief awhile longer. If she but knew, she would not grieve at all."

"Now, when you write your message through her, as I know you soon will, I want you to thank the lady for me." Petersilea, I have been to many times, and this is the first time that I have been able to make myself

known, personally, to the world below. Of course I have influenced many, but they knew not from whom the influence came. Now it will be different, they will know the source of the influence. I thank you for the favor you confer by dining with me; and if I had not invited you to dine with me, when we were both in the mortal form, I might never have been able to make myself known to the earthly world at all. Now I would like to send a message by you, through your wife, to a soul who is different after all, than sending one on earth through the telephone, or by wireless telegraphy through the ether. I suppose you are aware that wireless telegraphy operates directly through the ether, which is our air?"

"Yes, I have thought as much."

"Well, I wish you would say to your wife that my message to the world is this: That wireless telegraphy will yet prove to the world at large, the immortality of the soul—scientifically prove it—and that we, as spiritual beings, communicate with the lower world wholly by wireless telegraphy, that the human brain is a receiver, and a spirit the one who projects the thoughts. We, as spirits, propel our thoughts, and they, like cannon balls, go with lightning-like rapidity directly to the mark, or directly to the brain or receiver that they are intended to reach."

"Yes, I understood much of this before I passed out of my material form."

"Well, therein you had the advantage of me, for I did not then understand these laws, and at the time when I was on the earth, within my material body, if one had talked of wireless telegraphy, that person would have been considered insane. The earthly world has moved onward a long distance, even since I passed out of my mortal body. You remained there long enough to see wireless telegraphy demonstrated as a great scientific fact, and your wife will remain there long enough to see spiritual wireless telegraphy proven beyond all question—scientifically proven—just as Marconi's wireless telegraphy has been."

"My dear professor, this life is not much as we supposed it to be in our boyhood and early manhood?"

"Yes, it is much as I supposed it to be, for music waited my soul into the spiritual, since my very early childhood."

"The wings of poetry also made me very much dissatisfied with the dogmas that were promulgated in my youth, and my own mind cast them aside very soon after my boyhood days were over. I remember the very day when my mind struggled up through false teachings. One day a voice seemed to speak to my soul and ask: 'What are your ideas of bliss?' I began to make reply: 'Why, I suppose bliss must be a state where, within a golden heaven, the redeemed are praising God around his great white throne.' But," said the voice, "are those your ideas of bliss?"

(To be continued.)

LESSONS.

Cogent Reflections in Regard to Many Matters.

In the legend of the three wise men who came from the East to do homage to the Babe in the manger, the Greek among them is reported as saying: "Two of our greatest philosophers of the many, teach the one, the doctrine of the soul and every man and its immortality. The other, the doctrine of our God infinitely just. From the multitude of subjects about which the schools were disputing, I separated them as alone worth the labor of solution, for I thought there was a relation between God and the soul as yet unknown."

It is a long time since those wise men made their journey to Bethlehem, but the subject of the soul's relation to God is still unsolved to the understanding of the masses of mortals, although it has been studied in a way from the beginning of man's nativity on this earth. However, in the last half century, through this great spirit outpouring upon all flesh, many mortals being in conscious communion with immortal beings, the relation of soul and its relation to God is being learned and taught in various ways through different instrumentalities. The knowledge so gained is truly epoch-making, giving this age of the world the credit of the mystery of this long attempted solution.

However, earth-life being so constantly recruited by new-comers on its stage, and so full of confusion, the garden department is needed in all ways will be, to give the unfolding mental and soul-powers a start by what can be seen and touched, thence carried on to esoteric or inner lessons which soul sense and mental illumination alone can grasp and rightly understand.

Take a seed of a shrub, tree or even grass from the seed comes the plant, everything that we see is the result of the processes of growth from a seed planted, explains or gives a solution of soul-life. In stem, branches, leaves you can see the fibrous network is the soul system and the life of plant, tree, vegetable, bird, fowl, animals and man is supported through this fibrous or nerve system.

The vital fluid of its kind in degree of intensity and life and its functions, must be drawn from sun, air and soil for man, from the higher realms of fluidic substance by virtue of anchorage to the nervous or fiber system in space which is the Over-soul.

You perceive, then, that while soul is said "to be form and does the body make," it is the seed, the pattern, which, when unfolded, constitutes the nervous frame-work through which the vital substance of life and intelligence is ceaselessly withdrawn, in-breathed, exhaled, exchanged and renewed, even thought and intelligence which is spirit, the spirit in man, but which is dependent upon the soul's system and service for its manifestations. The forms you see you can call soul forms, for they are after that pattern builded in nature's way. In the onward world these forms, or bodies are builded of the renewed substances, are therefore light, beautiful and healthy, yea, eternally so, for the simple reason that there no impure vapors or substances are drawn into the individualized soul system to work it injuriously.

As time goes on and the human family progresses more out of its vices and carnalities, the world will be a fairer and live much longer without becoming decrepit or stamped with the marks of age, which condition is due to inharmonious between the natural nerve system and the divine soul system contained in the cruder or material system.

When there is vibratory reciprocity, all is well and one so attained cannot sicken, but the world will be a fairer and live much longer without becoming decrepit or stamped with the marks of age, which condition is due to inharmonious between the natural nerve system and the divine soul system contained in the cruder or material system.

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MRS. M. KLEIN.

Van Wert, Ohio.

SPIRITUALISM AND THE LAW

As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should be Preserved by Every Spiritualist.

Number Eight.

When judges are sufficiently versed in religious history and spirit manifestations, they soon perceive the difference between the improper practices of mediums or pretended mediums and the established phenomena and teachings of Spiritualism. They also find in the Bible manifestations no less wonderful than those asserted to take place in these latter days. If the manifestations of Spiritualism be "mischievous nonsense," then there is a lot of foolish nonsense recorded in that book whose contents are believed by many to be directly inspired by God.

That men learned in the science and distinguished for their ability as jurists, have in the past and do now, believe in the actuality of spirit phenomena, is well known to readers on those subjects. And Courts have occasionally called attention to the great men who have believed in these things. Two of such cases are herein referred to.

Williams vs. Williams, 23 S. W. Rep. 789. This is a Kentucky case, decided in 1893.

On the contest of the will of the decedent, it appeared that more than twenty years before making his will, and nearly thirty years before his death, the testator was confined to an insane asylum for a few months for religious insanity. (And he was not a Spiritualist, great reader of the Bible and of a religious newspaper; that before making his will, he prayed much at night, and professed to have seen three lights, which he believed typified three different religious denominations. It was shown that in the heat of discussion he talked of religion in an excited manner; that he sometimes had a wild look and lost much sleep.)

In this case it was held that those facts did not support a verdict of insanity, rendering void the will which devised the testator's property to a religious society, where it further appeared that the testator was a man of fortune after his release from the asylum; that his relatives, the contestants of the will, often procured him to go on their bond, and that they joined him in business transactions, and allowed him to look after their interests, and where many witnesses who had known him intimately for years, testified that he was perfectly rational on all subjects except that he had perfect health and slept well and was a fine business man.

Commenting on the testimony in regard to the lights which the testator claimed the saw while praying, the Court said:

"The Apostle Paul, the Christian lawyer, philosopher, statesman, and soldier, said that his conversion was caused by a vision of the heavens saying, 'Saul, Saul, why persecutest thou me?' and many things were revealed to St. John on the Isle of Patmos. It is not uncommon to hear men of strong and undoubted intellects, speak of their conversion in strong and vivid terms, and believe that God was present, aiding them in their efforts."

The Circuit Court decided against the will, but the Court of Appeals reversed the decision of the Circuit Court and awarded a new trial.

There is a certain class of men to whom every assertion of spiritual experiences is evidence of insanity. To be brief, it is well known that dogs and horses have acted in such a way as to force the belief that they were clairvoyant; but there is but one instance on record where swine are said to have had any spiritual experiences, and this instance is recorded in the Bible, and it is written that they did not long survive that experience. Gospel of Mark, 5 Chap. 13 Verse.

The next case we shall consider is Wait vs. Westfall, 161 Ind. 648. This is a late case, decided in 1903.

Statement of facts: Clark Wait, the testator, for thirty years prior to his death, was imbued with the belief that he possessed the power to locate hidden treasure. (And to think, he was not a Spiritualist!) He asserted that

reaches out to soothe and comfort the afflicted and suffering. It lifts up and aids the weak and tottering. It dwells in the heart of the truly religious as an ever present strength and guide.

8. All religious ideals should be of the human, and therefore presenting themselves as attainable by the human. Those ideals which are pictured and held up as beyond, and not of the human, man will fail attempt to attain.

9. A religion to be enduring, must rest upon a solid foundation—not a foundation of myths, uncertainties, creeds and faiths, but of knowledge and facts, prominent among which must be an absolute certainty of continuing future life, and the recognized principles of the universality of brotherhood of mankind, and the divinity of spiritual and human love.

Such a religion Spiritualism brings to the world to-day as a revelation or gift from the spirit world, from those who have passed beyond the sphere of creeds and dogmas that originated in the human mind warped and moulded by the ignorance of the times that gave to their conception and birth, and now in the light of the knowledge they have attained, seek to lead and guide us to a better comprehension of the higher and better life as it has developed to them in their spirit homes and associations. They come as an ever-present inspiration to elevate the standard of human thought and human living to the higher spiritual plane. They come as our friends and loved ones—let to harm, but to do good; and as we go out to them in the spirit of truth, so will they be able to encompass, comfort and bless us in our daily lives, and the better prepare for us our spirit homes where we may dwell when we shall have passed over the river, the silent, beautiful river we call Death.

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HIGHLY APPRECIATIVE.

Comments in Relation to The Progressive Thinker and the Premium Books.

To the Editor:—It is due to you that I should acknowledge receiving The Progressive Thinker at my table once more, after an absence of four months.

As a special welcome guest, I relish its contents more than I do my meals. The spiritual food of The Progressive Thinker might well be given the appellation, ambrosial, for it is not only spiritual but goodly food.

It makes me feel sore at heart when I meet with Spiritualists who never read a spiritual paper, and will not subscribe for them, fearing that other church members would find out that they are Spiritualists. May their own God help their poor, dwarfed spirits, as they are, and will be later on.

When the first copy of this term came to hand, the reading of it caused me to realize that I seemed to have lost an age in my very life in missing a winter's reading of the brilliant thoughts of the many contributors to its pages. I never let go of the first number until I had read every sentence in its reading columns, and what a feast I enjoyed. I hardly know how to impress upon your mind how much I appreciate the stand you are taking against the frauds and fakes, who are the only black spots to be found in the spiritual ranks.

I hope you and The Progressive Thinker will live to see the last fake sent "up," or "down," to where he (or she) belongs, and their torgery used for kindling to start the fires of their own hell; in other words I hope they will escape the hell they are creating for themselves.

Before closing I can't help but say a few words concerning the much-valued premium book that goes with The Progressive Thinker. I have read every word of it. I have reference to the Letters From the Spirit World, by Carlyle Petersilea. I only wish this book was in the hands of every person who can read. Every page of it is embellished with the essence of spiritual knowledge that seems rational, reasonable, logical, and consistently truthful—very interesting and entertaining, to say the least.

Any chapter in the book is worth more than the whole subscription for the paper and the price of the book, especially the letters to the Editor, especially to the Rev. Talmage, and the one from the spirit Madame.

Even if the whole of the letters contained in the book were founded on a dream, or written as a novel, the moral itself embodied in the subjects treated is a thousand per cent of more value to the mind than the disconnected stories told of Jesus.

I write these words in the hope that they may reach the eyes and ears of even a few of those who have never had the pleasure of reading the Letters From the Spirit World, and, if possible, to induce them to subscribe for The Progressive Thinker for the sake of getting the book, even if it were their last and only little American god in which they put their trust.

Eureka, Cal. A. FERGUSON.

THE CONFIRMED OPTIMIST.

How Impressively He Expresses Himself in His Glowing Account of What "We Intend," in the "Coming Glory."

Hail, all hail the coming glory, Say to all your woes good-by; Be prepared to cease repining, Draw your last unhappy sigh; Let them bravely shout for gladness Who beneath their burdens swoon, We will put their proud oppressors All in jail—not yet, but soon.

We intend to stop unfairness, We propose to call a halt; We will right existing evils, Scourging them that are at fault; We will make each graver wailer, As did Davy Crockett, roar; We intend to drive the robbers From the land—not yet, but soon.

We will fence off South Dakota And blot Sioux Falls from the map; We will stop the quick divorce, And the stoups, too, mayhap; We will put an end to scandal, And make each life a honeymoon, With every wife and every husband Satisfied—not yet, but soon.

We will stop the risk of losing The dear savings we invest; Every worker will have money And abundant time to rest. There will be no strife for profit, All the shops will close at noon; Each who toils will be rewarded To the full—not yet, but soon.

There will be no labor riots And the costly strikes will cease; Union and nonunion people Will work side by side, at peace. There will be no need of bosses And the toiler's wife will croon Hopeful ditties to her offspring, Nothing else—not yet, but soon.

We will have no agitators, There will be no muck to rake, And our honest legislators Will have new laws to make. We will have secure contentment As a universal law; Bank cashiers will cease to gamble With our cash—not yet, but soon.

Every man will give his neighbor All that is his neighbor's due; There will be no slums nor sweat-shops.

And diseases will be few, We will all go South in winter, To return the first of June, When we get the distribution Equalized—not yet, but soon.

We have planned it all, it's coming! Universal brotherhood Is to rid us of all evils, Leaving nothing but the good. Joy will reign, the bells will even Cease to jangle out of tune When we get men's greed abolished, Yes, in deed—not yet, but soon.

—Chicago Record-Herald.

IMPORTANT MOVEMENT IN IOWA.

A New State Organization to Be Formed.

To Iowa Spiritualists:—The National Association has requested me to assist in forming a new State Association for Iowa, and complying with said request, a mass convention is called to meet at Mt. Pleasant Park, Clinton, Iowa, Monday, August 20, 1908. Everyone interested in clean Spiritualism is urged to be present.

Northwood, Iowa. A. WILLING.

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Scintillations From the West

Ithuriel Spear of Seattle, Wash., Considers Some Interesting Problems in Connection With Spiritualism and Its Philosophy, Which Will Greatly Interest the Reader—He Is a Devout Believer in Spirit Return, but Skeptical in Certain Directions.

EVEN IF HE HAS BEEN MOST CONSERVATIVE AND CONSTRUCTIVE IN HIS EVERY EFFORT, HE IS FORCED TO ADMIT, IF HE IS HONEST WITH HIMSELF, THAT MANY OF THE CONDITIONS PRESENTED TO HIS MIND IN THE NAME OF SPIRITUALISM ARE NOT ONLY FAR FROM SATISFACTORY, BUT IN REALITY VERY QUESTIONABLE. HE MAY TRY EVER SO HARD TO FIT EVERY EXPERIENCE INTO ITS PROPER NICHE IN THE ECONOMY OF HIS THOUGHT, YET

FIND HIMSELF FACE TO FACE WITH A DOUBLE QUESTION MARK AS TO THE VERITY, THE RELIABILITY OF WHAT HE HAS BEEN TOLD BY THE INVISIBLE INTELLIGENCES, NOT THE LEAST OF THESE IS THE CONTRADICTION CHARACTER OF MANY OF THE COMMUNICATIONS RECEIVED FROM THE SAME SPIRIT, THROUGH DIFFERENT MEDIUMS. DR. I. K. FUNK LAID SPECIAL EMPHASIS UPON THIS POINT IN A RECENT ISSUE OF THE PROGRESSIVE THINKER.

An Appeal to Reason.

That writer who, in a recent Spiritualist paper, attempts to prove (although his "proofs" are only assertions) that Mind, Life and Intelligence are the outgrowths of matter, is evidently a disciple of Ernst Haeckel, hence is somewhat out of place in presuming to discuss the phenomena of Spiritualism in any one of their many forms of expression.

No intelligent, rational being denies the truth of the old adage of the ancient Romans, "Ex nihilo, nihil fit." It remained for the writer above referred to, to reverse that time-honored axiom, and substitute his own ipse dixit as to cosmology and all of its manifold problems. He proceeds to tell the world how it is possible for mankind, not only to get something out of nothing, but to make that nothing the cause of his own thought! For a thought that is nothing in and of itself, perhaps this savant (?) is nearer right, regarding himself, than he himself has dreamed.

If life the product of matter, how could matter be the product of nothing? If, out of the rare alchemy of nothing, there can come forth something, then will our savant inform us what it was that caused nothing to give birth to that something of which he claims to be a part? Truly it is as mysterious as the wonderful miracle of the trinity, fully as reasonable, and just as impossible.

Mathematics is an absolute science. It is impossible to juggle with numbers singly or in combination. Two and two are never more nor less than four; three and two always equal five. The unit one stands forth indestructible, unchangeable, eternal. Our savant (?) has ruled the unit out of his cosmology entirely, by making the effect the cause, in claiming that that cause was nihil.

Every schoolboy knows that the house, be it a "skyscraper" or the humble dwelling of a working man, first existed in the thought of the man who wanted said building erected. An architect then partially pictured his thought on paper in the plans that were drawn of the proposed edifice. Then came the master builder, with his assistants, and the subjective dream or the thought became a material reality. Every material phenomenon is the resultant of the self-same law. First the mental concept, then the partial photo, then the solidified object itself. Out of subjectivity, then, is drawn objectivity to man's consciousness. This shows clearly that matter is the servant of Mind, and that that mind is the creator of matter. Matter is mind at a lower pitch of vibration, obeying the commands of King Will, who always sits upon the throne of Reason. Perhaps Herbert Spencer was absolutely right when he said, "Out of the heterogeneity is evolved homogeneity," leaving, as is readily seen, the inference that mind is the force behind evolution.

It takes several weeks, sometimes months and years to erect a substantial building in harmony with exact mathematics. It takes more than a score of years for the body of man, or woman to grow to its full stature and power. It took the "Charter Oak" in old Connecticut two hundred and fifty years to become what it was when the great hurricane destroyed it. Each and all of these were the projections of mind into objectivity in harmony with natural law.

There was no undue haste, no attempt to destroy an atom or molecule. The workman had a fixed purpose, and that purpose bound him to a fixed inexorable law. He could not get something out of nothing; he merely drew upon the realm of mind, and obtained all that his thought desired—all that intelligence had planned. There was no decomposing of an atom, no sublimation of molecular particles in anything that was done. Law was observed, and faithfully obeyed. A law is a rule of action. Everything that is, conforms to, and is the result of, Law. Law says that weeks, months, years are required to draw out visibility the results of volitional mentation.

The chemist requires years ere he can declare that he has found a new element in his field of research. Crookes' labors ere he found what "Thallium" was and could prove his propositions to the world, is a case in point. This is likewise true of the work of M. and Madame Currie, the discoverers of Radium. They did not claim to produce their marvels in ten seconds, nor yet in ten hours. They had to obey Law, and in obeying Law obtained results that will give them eternal fame. He who deals with material atoms, at a lower or higher pitch of vibration, must do so in harmony with, and obedience to, Law. He cannot go outside of it, nor can he obliterate the unit. He must have the unit in order to work in harmony with law. Such being the case, something is the matter with our learned "savant" (?) reasoning, or with his mental processes when he asserts that myriads of units or atoms are run together through the lowering of the rate of vibration from perhaps the point of infinity to that of objectivity in matter, in less than a second's time! Truly, he has gotten rid of God, of fact, of truth, of common sense all at once!

Not satisfied with this, he complacently asserts that a finite unit can thus transcend Infinite Law, and break the bonds of mathematical exactitudes! He calmly declares that a dozen forms can be produced at once, weighed, handled—all the results of matter objectifying mind! What nonsense is this!

Through law and order the chemist in his laboratory, with retorts, crucibles and alembics at his command can draw forth from invisibility any object that he desires, provided its constituents are in the atmosphere around him. But he has to move slowly, possess infinite patience and meet with many defeats ere he achieves success. He wins at last through perseverance and the use of all his faculties. "Out of something, something comes" to the chemist. "Out of nothing a dozen spirit form appear" at a second's notice! The unit is forgotten or broken into fragments, all chemical laws are trampled under foot, all common sense is thrown to the winds.

Materialization is a fact; it is the result of growth, governed by Law, directed by Will. That time and change are required for it is an axiomatic fact, hence it follows that instantaneous productions of hundreds of pounds avoirdupois is contrary to mathematics—the only exact science. No sane person ever yet saw, nor will he ever see, ten or a dozen forms come out of nothing into the objective. The atomic unit must be posited, and then receive into itself its fellow until substance is produced. Like the coral insect, it takes myriads of atoms and myriads of seconds, yea, years to visualize a material piece of coral. The coral is no counterfeit, it is genuine materialization. But mind is behind it working out its intelligent purpose through the lapse of years. The same law holds good in the sphere of the human. Rule out the paid counterfeiter and the two hundred dollars per week income for the counterfeiter, and no six, eight and ten forms—no, nor even one flesh, blood and bones manifestation will ever appear. Law is law; life is life; reason is reason; common sense is common sense, and ordinary in-

telligence under the simplest rules of logic will soon determine fact from fancy, honesty from dishonesty, and good goods from shoddy. We have had enough shoddy goods in Spiritualism. Let us now have good goods and use them in harmony with the requirements of law and the promptings of common sense.

Some Nuts to Crack in the Interest of Rational Progress and Upliftment.

In more than a quarter of a century of careful, earnest study of the subject of Spiritualism in all of its many forms of expression, a rationalist is apt to make many discoveries. He soon learns that there are many genuine phenomena, all uniting to prove the sublime truth that the soul of man survives the change called death, and, under proper conditions can commune with those whom he has left on earth. Once satisfied that death does not end all, and that spirit communion is as much a demonstrable fact as H₂O, in chemistry, the true rationalist seeks to apply what he has learned by determining what the communicating intelligence has to offer that is helpful morally, spiritually and intellectually. He does not need to learn the same lesson over and over day after day, nor is he content to repeat, parrot like, the important fact "A is A." He wants to make use of "A" to his advantage and that of his fellowmen by making it contribute to the sum total of human knowledge.

In his search for the esoteric meanings of the varied phenomena in Spiritualism he meets with many discouragements, as well as baffling experiences.

Even if he has been most conservative and constructive in his every effort, he is forced to admit, if he is honest with himself, that many of the conditions presented to his mind in the name of Spiritualism are not only far from satisfactory, but IN REALITY VERY QUESTIONABLE. He may try ever so hard to fit every experience into its proper niche in the economy of his thought, yet find himself face to face with a double question mark as to the verity, the reliability of what he has been told by the invisible intelligences, not the least of these is the contradictory character of many of the communications received from the same spirit, through different mediums. Dr. I. K. Funk laid special emphasis upon this point in a recent issue of The Progressive Thinker.

There is another issue that is very important to the honest investigator as he records his experiences from year to year.

Why is it that the children who act as cabinet guides, or familiar messengers for the mediums, appear just the same as they did when they first manifested. A FULL QUARTER OF A CENTURY AGO?

Why do they not grow up? Are they dwarfs in soul, and without power to grow? Do the mediums STUNT THEIR GROWTH by holding them in their atmosphere through their selfish desires to keep them as guides?

Is it not a crime to deprive any being of his freedom to unfold his mental and spiritual faculties to their fullest possible extent? Why do so many of these "Emes," "Maudies," "Bessies," "Baby Boys," etc., show no improvement intellectually after all these years? Why are their grammar, rhetoric and logic so shockingly bad? Why are their views so strangely identical with those of their mediums?

When Spirit Lotela came to Mrs. M. T. Longley, the efficient secretary of the N. S. A. nearly twenty-five years ago, it was as a young girl. Year after year rolled away and the spirit reported that she was attending school, learning all she could there, and doing the work assigned her by her guardians in spirit. After ten of fifteen years she reported as a full grown woman, and manifested that intellectual difference in her communications that lie between a child and a grown woman.

When Spirit Nannie Gibson came to the same medium ten of eleven years ago, it was as a child of two or three years of age. To-day she reports as a happy lassie of twelve or thirteen years, and manifests the change in intellect that one would naturally find in the difference of age.

Now, if some children grow and unfold mentally and spiritually in the higher spheres, why do not all of them do likewise?

Are the cabinet spirits children, and the little messenger spirits from whom it is "so sweet to hear," held in slavery that keeps them from progress?

Are they not being stunted against by both mortals and spirits, if such be the case?

Is the earth's atmosphere so sensuous, so grossly material as to make them moral, spiritual and intellectual dwarfs?

It is said that every man or woman who embraces Spiritualism has a band of "guides," or perhaps "controls" assigned him. The question at once arises in a rationalist's mind what good does this band as a unit, or any individual spirit of that band, do the one guided? Is the mortal dominated in every way by the influence of his exanimate watchers? Do they do his thinking for him? Do they impress him as to what is right and wrong, moral or immoral?

An Assyrian prince materialized at a certain seance and proclaimed that he was the "special guide" of a distinguished judge who was present, and that he had been with him from childhood. The judge was not at all interested in Assyrian history, and had no special love for Assyrian as a nation; yet he trembled like an aspen leaf and even wept, so great was his emotion because of the presence of this "guide."

How much did this ancient Assyrian know of modern jurisprudence? How much law could he impress upon his protégé's mind at the time of any special emergency in the judge's practice before the bar? If he be his "guide," why is not the judge a lover of Assyrian history? Why is he not interested in the Assyrian people?

Honestly, how much good do such "guides" do, any way? Are they not "stars" at special cabinets, delighting the confused ones to whom they purport to come, and nothing more? If real intellectual entities, why have they not succeeded in spiritually impressing their special charges with something beyond what they were capable of producing in and through themselves? Why is it that so many of those who are under the direction of spirits, ancient or modern, magnates, potentates, Indians, clerics, vibrate on such low spiritual and intellectual planes? Are not spirit "guides" supposed to quicken and illumine the moral, spiritual and intellectual natures of their charges? If under such guidance mortals remain in ignorance and deteriorate in morals, in intellect and in spirituality, would it not be better for them if the spirits stayed away from them?

Once more, why are these "guides" so deficient in

knowledge of history, especially in the history of their own nations? Why do they generally use the provincialisms of the mediums through whom they manifest? Why is their knowledge of English so absolutely wanting, and their use of English so imperfect? How does it happen that so many of them are "past grand masters" in their use of modern slang? Why do not those whom they so tenderly "guide" feel their presences semi-occasionally, and get reliable impressions from them? Why do these "guides" only have the power to appear to their mortal associates at some public seance? Why do not these mortals sense their influence at other times and places? Once more, let us ask the question, What good do "guides" of this kind ever do?

The intelligences that make use of some mediums, have a special purpose in view. They desire to prove that the soul survives the death of the body, and thus bring comfort to the sorrowing denizens of earth. They also seek to instruct their instruments in respect to things of the spirit, and of conditions in the world of souls. SUCH GUIDES DEVELOP THE MENTAL, MORAL AND SOUL NATURES OF THEIR MEDIUMS. THEY ARE BLESSINGS TO THEM AND TO THE WORLD, YET THEY ARE SUCH ONLY WHEN THEY ACT AS PROMOTERS, HELPERS, INSPIRERS, AND NOT AS MASTERS OF THEIR EARTH INSTRUMENTS.

Self-development is said to be the best development. Might it not likewise be affirmed that the best control is self-control?

With "guides," "controls" and "servants," constantly near or about men, are they not quite likely to lay all responsibilities for all acts of whatever nature, upon the unseen? Is it not that thousands of people have made the spirits their scape-goats, just as the Christian Partialists have made the gentle Nazarene?

The true rationalist looks at every question from the standpoint of common sense. He questions, and HE HAS A RIGHT TO QUESTION, the utility of having unseen attendants unless they have some special GOOD TO WORK OUT THROUGH MORTAL AGENCY. Utilitarianism applies to spiritual as well as to material things. It does not mean sordid sensuousness nor anything that detracts from the noblest impulses of the soul. If the spirits have nothing better to do after ten thousand years or less in the spirit world than to hover over mortals with no power to impress them, or improve them, it would seem as if they were not very far removed from the charge of "loafing." Would it not be better for all such spirits to be taken into hand for the purpose of receiving instruction from the lofty souls in wisdom spheres, and withdrawn entirely from their sordid positions as "lords and ladies in waiting" upon some mortal who neither senses their presence, nor is at all affected by it? Would it not be better for such mortal to be told plainly that he must rely upon himself, mind his own business, develop self-control, face the responsibilities of life according to his actions, than it would to have him feel that he was a "mere instrument" in the hands of an outside influence that forced him into all of his experiences in earth life?

Let common sense and reason have a hearing. The "cabinet children" and "messenger spirits" should grow up to full-orbed adulthood in the higher life, and not be held in such bondage to matter as is now theirs. "Guides" without purpose should stay in the spirit zones until they are educated.

MEDIUMSHIP IS AS MUCH A TRUTH AS THE MULTIPLICATION TABLE IS EXACT IN ITS COMBINATION OF NUMBERS.

Spirit communion is as much in harmony with natural law as is the revolution of the planets.

The supernatural does not exist.

The supernatural is but a temporary condition of the mind, and as that mind analyzes its experiences it finds only the normal.

Mediums frequently transcend the known and take their patrons, under the guidance of their unseen helpers, into the realm of the Unknown. Through proper study the Unknown of yesterday becomes common knowledge to-day. When the will of man is strengthened his mental processes, quickened, his view of life broadened, his nature spiritualized by his "controls," then he becomes a

blessing to humanity. Less than this, it is a question as to the good that eventuates from the subjection of his nature to the dominancy of another. Conscientious mediumship, under the sole control of the instrument's real self, inspired, perhaps, by others whose vibration in the same intellectual pitch will probably throw light upon some of these queries, and show the absurdity of much that is now laid at the door, with so muchunction, of the exanimate who are endeavoring to aid this sorrowing world.

Items of Interest.

Permit me to express the great pleasure that was mine when I read President Paul McArthur's explanation of the difficulty with a certain society in Kansas City. He has presented the facts in his usual lucid and very able style, and every Spiritualist in possession of his reasoning faculties, owes him a vote of thanks for his brave words and manly courage. I wish he had gone further and added one of his trenchant paragraphs in respect to the utterances of a so-called psychic from the platform of the society in question. The alleged psychic in a long string of oaths and other blasphemous fulminations, denounced the outspoken opponents of fraud as scoundrels and other equally euphonious epithets. The officers of the society did not reprove the man; nor even call him to time for his indecent language. When a society tolerates and welcomes such language upon its platform, it can hardly be called a "Spiritual" organization. No wonder it hastened to withdraw from all association with those who disapprove of such virulence.

Brother D. D. Foster of Seattle writes feelingly of the arrest and trial of Miss Rice, of his city. He makes a mistake, however, in claiming that Spiritualism was on trial in her case. There was no issue in which true Spiritualism was at all involved. The issue was Simon-pure commercialism, masquerading under the name of Spiritualism. Miss Rice's cards read: "Miss Rice, Spiritualist Medium. Mining and Ores a Specialty. Mediumship Developed." The judge held that ninety-nine out of every one hundred persons seeking Miss Rice for readings, under the allurements of her cards would do so with the idea that they were going to have their fortunes told, or would receive some advice about business. The one hundredth person would be a Spiritualist with some knowledge of psychism, hence might understand what he was receiving.

To my mind, nothing could be fairer or more just than this statement of the learned judge. Both he and the able prosecuting attorney took special pains to avoid all unkind references to Spiritualism, and uttered no sneers at honest Spiritualists. The personality of Miss Rice, who is a most excellent woman, was in no way held up to ridicule. The evidence showed that she mixed business and spiritual matters in her messages, with the business element predominating. It is claimed that it was because of the fee she took for her services that she was made to suffer. The law makes no reference, whatever, to a fee in any such case. It does refer in plain terms to fortune-telling; and the bald commercialism connected with it. I esteem Miss Rice as a woman, yet I do not see how any other outcome could have been expected had she been tried by a judge and jury composed entirely of Spiritualists.

When mediums refrain from making specialties of mining propositions, of locating lost treasure, of developing mediumship, of hunting lost husbands, of producing gold through magnetizing gold, they will never run amuck of the law. I once thought all laws bearing upon this subject were framed for the express purpose of working injustice to mediums. I can now see that every law against fraud, chicanery and commercialism is, and ever has been, for the protection of true mediumship. When mediums abandon fortune telling, necromancy, commercialism, and its evil associates, they will never be in danger of persecution nor of prosecution, because they will then be using only the spiritual treasures that are honestly theirs. "Carthago delenda est," was the constant cry of the Roman patriot. "Fraud and commercialism in mediumship must be destroyed," should be the demand of every patriotic Spiritualist.

SEATTLE, WASH.

Fined Seventy-Five Dollars

Because He Practiced Deception in Mediumship.

TRICKERY AT SEANCE.

British Exposures of a Medium End in Police Court—How the Spirit Was Seized, and Story of the Ceremony—Medium Fined for Practicing Deception, Using Artificial Toggery to Deceive the Sitters.

London, Eng., July 7.—Extraordinary evidence of incidents at a Spiritualistic seance was given at Edgeware Petty Sessions by Lieut-Col. Mark Mayhew in the case in which Frederick Foster-Cradock, of Graemeville Grove Estate, Pinner, appeared in answer to three summonses accusing him of unlawfully using certain subtle craft, means, or device, by palmistry or otherwise, to deceive Colonel Mayhew and other Spiritualists, on February 27 and March 13 and 18.

Mr. R. W. Turner, who appeared for the defense, said that the seance was held at the house of Lieut-Col. Mayhew in the case in which Frederick Foster-Cradock, of Graemeville Grove Estate, Pinner, appeared in answer to three summonses accusing him of unlawfully using certain subtle craft, means, or device, by palmistry or otherwise, to deceive Colonel Mayhew and other Spiritualists, on February 27 and March 13 and 18.

On the occasion of these seances hymns were sung, prayers were offered, and addresses were delivered. TO CALL IT BLASPHEMY WAS A MILD TERM. The hymns used were "Nearer, My God, to Thee," and "Lead, Kindly Light." There was apparently a hierarchy of spirits, who were able to control mediums. The "medium" was able to materialize spirits of departed friends. The chief of these spirits were Dr. Graeme, Sister Amy, Sister Theresa, Dr. Adler, and Joey Grimaldi. The last-named was the departed clown, who was now the humorist of the hierarchy.

Colonel Mayhew was called and described his visits to Graemeville. He produced a sketch-plan of the room in which the seances took place, and mentioned that a fee of \$1.50 was charged. He paid \$5.40, his wife and a friend, Mr. Buelch, accompanying him.

Describing the first seance, Colonel Mayhew said that Cradock sat in a chair and went into a trance after some facial contortions. He then delivered an address in broken French. Towards the end of the address, the seance became extinct, and what he should judge to be a north-country accent, took its place. The address consisted of Socialistic talk, cant, and platitudes.

Asked for a sample of the platitudes, witness said that one of them was that a man pushing a perambula-

tor with a child in it might be as happy as a man driving a coach. (Laughter). A prayer to God was offered, asking that the communion with the spiritual world would be blessed to them. A hymn followed, and when the curtains were drawn across the room one member of the circle said, "Ah, the spirits have drawn the curtain!" Then a voice in a nasal ventriloquial tone came from behind the curtain. It said "Good evening." The salutation was returned, and someone said, "Ah, that is Joey!" Some jokes of a clownish nature followed.

The Spirit Slates.

Colonel Mayhew proceeded to say that from behind the curtain next came, in a low falsetto voice, "Bon soir," and the voice was said to be that of La Belle Cerise. What was called the spirit light appeared, and the voice of Joey was heard saying: "There are several spirits here, tonight." He added that they would materialize, and the spirit slates were then set.

These were luminous metal-plates, and were placed on the floor in the middle of a circle. They then rested, went backwards, and disappeared, and someone in a low falsetto voice, said, "The spirits have taken the slates!" On subsequent examination he detected a piece of wire behind the slates. A deep bass voice, said to be that of Dr. Alder, another of the hierarchy, announced that a spirit was about to be materialized.

Then the slates came round the circle, and when witness received one he saw in it a face with a goatee beard. The head was of a description association with theatrical properties, being of yellow hair, and in one place was not properly stuck on. A second face, which appeared had a moustache, was also obviously stuck on. By rappings, affirmative answers were given to the questions that they were the faces of an uncle. Witness appealed to the voice to tell him his name, and after some difficulty a reply, "George," was returned. Witness never had an uncle George.

Sister Amy was the next to appear, and witness was told that her appearance to him was regarded as a special privilege, as he was a newcomer. She did not speak. Abdullah, another of the hierarchy, appeared next, and the seance closed.

After briefly describing the second seance—one of the mediums came in the person of an Indian chief and asked witness if Mrs. Mayhew was his squaw—the colonel described the seance on March 18, for seats at which he paid \$2.50. Dr. Graeme, another of the hierarchy, gave an address, in the course of which he said that it was very dangerous to break the circle, and might cause the loss of the medium's sight, and even the loss of his life. He also gave some advice on how to cure a sore throat by a few movements of the hand.

Joey said to witness during the seance, "There is someone here." Asked

who it was, Joey replied, "Your mother. She sends her love." Witness replied, "Thanks." "My mother," he added in court, "was and is alive and well."

A Brother Officer.

Soon after this witness was told that the spirit of a brother officer had come for him. A face appeared with a pretty and turned-up moustache. Measuring the distance at which he supposed the position of the shoulders would be, he put out his hands and seized them. His hands came in contact with evident shoulders, to which he held on, and in the struggle the figure to which the shoulders belonged went back to the ground, and a light was turned on. Then witness' money was returned.

Captain Massey Piggett Carlton, late of the 9th Lancers, described the scene when Cradock was seized by Colonel Mayhew, and he turned on the electric switch light with which he had come prepared.

The first and second summonses with regard to the seances on February 27 and March 13 were dismissed. On the third summons the defendant was fined \$50 and \$25 costs, with the alternative of a month's hard labor. The Citizen, Ottawa, Canada.

MORNING.

Spirit of sorrow, spirit of sadness, Drooping thy wing in the dust and the grave, Wake, and rejoice! 'tis the hour of gladness; Angels are coming the fallen to save. Lift up your souls, O ye sad ones, be cheery! Why will ye linger in ignorance long? There is a rest for the toiling and weary; Come to the fountain of Truth and be strong.

Darkness is fleeing; morning is breaking; Blossoms and brightness and glory are here; Bigotry's ranks are now broken, awakening Manhood and womanhood out of their fear. Onward and upward the spirit is moving, Steadily Progress is leading mankind; Mortals are learning the lessons of loving, Hatred is banished and sin left behind.

Mortals are learning; spirits appearing; Down from the mansions of heaven above; Earth and its needs and its hopes they are hearing. Teaching of wisdom and meekness and love. May we rejoice for the day of progression; Brighter and better, is dawning on earth; Heaven and earth are in purest relation.

Knowledge is guiding to wisdom and worth. SPENCER F. TOOLEY, Waterville, N. Y.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clarity is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby less attractive, which of course is to be deplored. 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 favor.

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 becomes 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 expected.

HUDSON TUTTLE.

J. Kurtz. Q. We took up Planchette and were successful from the first, but one day we were shocked when the name of a friend who had left us, was given, claiming she had committed suicide by poisoning, going into minute details of the affair. She almost haunted our senses. We wrote to her friend at a while, and the reply came that she was never in better health. We were greatly affected by this falsehood, and cannot explain it satisfactorily.

A. Such communications do not affect the evidences of spirit existence, for that is proven by a communication being made, and not by its character. It does, however, throw a doubt of light on the condition of those who communicate. Very few investigators there are who have not had similar experiences. They become so inured, they accept the spirits as infallible authority, and it seems necessary for such an experience to awaken them. The conditions which make possible the approach of such spirits is supplied by the earnestness of those beginning investigation, and their hold is maintained by seances held at any and all times and unduly prolonged. The hour should be appointed, for, as has been repeatedly explained, when seances are held as the whim of the occasion suggests, any spirit channeling to be present may control and having entered the door opened wide for it, may indefinitely continue. There is no assurance of the identity of any communications thus received.

The spirit truly "haunts the seance," and is ready with answers to questions to whomsoever addressed.

G. R. W. Q. What is the difference between Spiritism and Spiritualism?

A. These words are used as synonymous, but really have differentiated meaning. Some writers apply Spiritism to the phenomena, while others make it especially to belief in re-incarnation. Spiritualism has a broader, inclusive of the phenomena and philosophy in fact it embraces the entire psychic realm.

"Student." Q. How is the received theory of "electrons," and the electrical nature of matter demonstrated?

A. This question calls for an answer which perhaps reaches beyond the interest of the ordinary reader, yet with the widespread interest in science, the confusing nomenclature of the subject may be made intelligible and acceptable. The theory of electrons, as set forth by Dr. H. C. Jones, professor of chemistry in the Johns Hopkins University, in his recent book, is that received by scientists. The electron is a minute corpuscle, of which the atom is made up. The elementary substances as gold, oxygen, iron, differ from each other because of the different number of electrons which make their atoms. Hence matter is not matter but electricity.

What is an electron which is the foundation of the material world?
The answer is: "The electron is, then, a disembodied electrical charge, containing no matter, and is the term which yet will be employed to designate this ultimate unit of which all so-called matter is composed."

This statement is so explicit, when made by a scientist, it conveys the impression that it has been demonstrated. The idea is strengthened by its application to determining just the number of electrons which go into the formation of the atoms of the elements. Thus it is said an atom of mercury is made up of 150,000 electrons.

How is this so positively known?
By multiplying the atomic weight of an atom by 770, hydrogen being taken as a unit.

Why is hydrogen taken as a unit?
Why multiply by 770? Each of these steps is an assumption. The atom exists only in theory. It has never been seen or felt. It is impossible for it to be recognized by the senses. Its nature is absolutely unknown, yet the electrical theory goes a step farther in assertion and not only says it is composed of electrons, but gives the exact number in each atom of the various elements.

What is meant by "a disembodied electrical charge?"
It contains "no matter," it is a piece of nothing vibrating with inconceivable rapidity; in other words it is nothing! At atom of mercury is made up of 150,000 of these nothings; of disembodied electrical charges!

Now it is asked how is this demonstrated?
It is not. It is entirely an assumption, without the least support beyond the weight given by the supposed scientific knowledge of its advocates.

How can the theory be harmonized with the received theory that elec-

tricity, like light and heat, is simply vibrations? Can the scientist have a clear comprehension of a theory which he presents in language obscure and meaningless? What can be the meaning of "a disembodied electrical charge containing no matter?"

It is a waste of time to ask these questions, for they cannot be answered.

Faith is sneered at by these scientists, and even in religion it is commanded to demonstrate or ingloriously retire. Yet with all the high pretensions of science as accepting nothing, not demonstrated, absolutely, eliminate all that is received on faith, how small would be the volume of the absolutely proven, and unmistakably known. The most bigoted religionist does not exercise one-half of the faith of the up-to-date scientist. Notoriety, newspaper puffing and magazine write-ups are gained by the wildest speculations, and the scientific standing does not seem to suffer from indulgence, in the wildest fancies.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea.

The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relation of man to God, and the colossal scheme of theology to save man by a mediator.

How came these ideas?
What is their meaning?
What will be their final expression?
To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish terror of savage man at the elements. From the beginning its unfolding is traced from age to age; from race to race. A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School, Early Christians, the Philosophers, the Bible, the Border Religions Chinese, Scandinavian, Aztec; The Old Question of Design in Nature; The Ultimate, Cosmic Mind.

The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfolding is traced under the following headings: Hinduan, Persian, and the West; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Generalogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Cause of the Extension of Christianity; Resurrection of the Life and Character of Jesus; The Ultimate of the Christ-Idea.

Publication by subscription of the Arcana of Spiritualism met with such marked success, I have concluded to issue this volume in that manner. It will contain 300 to 350 octavo pages; will be well printed and well bound. The price will be \$1.25; to those who become subscribers, \$1.

The price is not desired until the book is announced as ready for delivery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired, for the placing of the work in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking.

I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations.

Of this work, A. E. Giles in Banner of Light wrote: "It contains a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

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Address HUDSON TUTTLE, Berlin Heights, Ohio.

THE HAUNTED HOUSE

There is a house quite small and plain Upon a silent street, And peering through the window pane A face my glance meet.

The house is vacant and forlorn, The owners with the dead,

The curtains on the windows torn, Their pristine beauty dead.

Within the house is damp and chill, The light is dull and grey,

The household goods remain therewith Fast going to decay;

Upon the walls the pictures hang, With cob-webs matted o'er,

Mute witnesses to sorrow's pang, When Death came in the door.

The bedstead stands amid the gloom, The clothes with mildew green,

Behind the door still hangs the broom That swept the dwelling clean;

Upon the mantel the old clock stands, Coated with dust and grimy;

No movement to the silent hands, To mark the march of time.

In dusty closets hang old clothes, Old shoes lie on the floor,

The garments worn perchance by those Who toil on earth no more.

Mementoes on the bureau lie, Reminders of the past;

Time's cruel hand here meets the eye, Nothing on earth can last.

As we pass slowly thro' each room, We feel a subtle thrill,

Amid the silence and the gloom— Our blood seems growing chill;

We feel the presence by our side Of spirits we can't see;

Within the house they still abide, They know not they are free.

H. W. EDMISTON.

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The Ancient Hell.

Some Very Interesting Particulars Given in Reference to It by Dr. J. M. Peebles.

To the Editor:—In several issues of the Detroit (Mich.) News-Tribune of the past year and especially in late issues there have been articles in proof of either the eternal torments of the wicked or of their destruction—a word that may be considered the synonym of annihilation.

In the Sunday issue of two weeks ago was a letter from John P. Esple, a Methodist, addressed to Laic under the heading, "The Fate of the Wicked." The article was sensible and very suggestive. Laic grappled with it only lightly. His reply was rather lame and tame considering the momentous subject of the final destiny of the wicked.

My first thought upon reading Esple's article was, where dwell those who are not wicked—those who are not sinful? Where is the man egoistic enough, self-righteous enough, to say "I am sinless? I am perfect?" I know of only one such, and he, famous in two continents, is Dr. Dowle. But to the record. Paul wrote, "No man is perfect." And in the first Epistle of John, 1st chapter, 8th verse, we read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

With great force Esple asks if God "can hold the child of the slums as responsible as that child who is born and reared in a Christian home?" "Certainly," replies Esple. "God will make allowance," and to prove it he quotes five or six passages of scripture, conforming with the principle of equity. This is comforting, implying compartments in hell; but the evangelical orthodox teach that there are but two places after death and the judgment—hell and heaven. (Matt. 25:46.) But Paul speaks of a third heaven. Would not that imply a third hell, in which are different compartments? Mohammedan theology has seven heavens and seven hells. The lowermost heaven and the top-most hell so interblending, like rainbow hues, that the subject therein assigned can only say, "This is comfortable and extremely delightful."

But orthodox Christianity gives us not a glimpse of any such comfortable hell. In proof, there lie before me a portion of "Calvin's Institutes," the longer and shorter catechism of the Presbyterians, and the "constitution of the Presbyterian church, published in Philadelphia." Here are extracts.

I. "God of an eternal and immutable decree hath chosen some men to eternal life, and also according to his sovereign power, he hath passed by and foreordained the rest to dishonor and wrath." (Page 165.)

II. "At the day of judgment the wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unspeakable torments of body and soul, with the devil and his angels forever." (The larger catechism, page 219.)

III. "The end of God's appointing this judgment day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and in the damnation of the reprobates. Those who are cast into eternal punishment shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." (Page 152.)

IV. "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and the most grievous intermixture in soul and body, without intermission in hell fire forever." (Page 175.)

Here are extracts from some of the straightforward pulpit preachings of Rev. Jonathan Edwards, Rev. Emmons, and other preachers of 60, 70 and 75 years ago, which I used to hear. (I am now 85 years young.) Listen to these sermons:

I. "The gods who shall applaud the justice of the judge in the condemnation of his ungodly husband. The godly husband shall say amen to the damnation of her who lay in his bosom! The godly parent shall say hallelujah! at the passing of sentence of their ungodly child. And the godly child shall from his heart approve the damnation of his wicked parents who begot him."—Rev. Thomas Boston's Four-fold State, page 336.

II. The saints in glory shall be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. "They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but, on the contrary, when they see this sight, it will occasion rejoicing and exultation to joyful praises."—Rev. Jonathan Edwards' Practical Sermons.

III. When they (the saints) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them, and will excite them to more lively and admiring sense of the grace of God in making them so different. The sight of hell's torments will exalt the happiness of the saints forever."—Rev. Emmons's Sermons. (No. XVI.)

It is true that preachers do not preach such sermons in the morning-time of this twentieth century, and yet if their sermons were gospel sermons then, they would be gospel sermons to-day; but if they did preach thus, their churches would soon be empty or occupied by lecturers upon education, science, philosophy and the various reforms that make the world better.

Gladly do I say that ministers, unless backwoods exhorters, do not now generally preach the dogma of eternal damnation nor punishment in hellfire forever; but they "Smooth down the rugged text to ears polite, And snugly keep damnation out of sight."

Nevertheless, if the doctrine of eternal torments be true—if the evangelical creeds of the church be true—if faith in the atoning blood of Jesus Christ be necessary for salvation, then hell and will have, most excellent society, for such great, brilliant and brainy souls as Baron von Humboldt, Huxley, Tyndall, Victor Hugo, Garibaldi, Dickens, Thomas Jefferson, John Quincy Adams, Benjamin Franklin and Lincoln and others constituting a galaxy of great souls—are lost—eternally lost.

In this article of Laic, referring to Esple, he indulges in a rather sarcastic fling at Methodists; in these words: "But are not all Methodists, at least more than two-thirds, Universalists? Do they not all believe in universal re-

demption and universal grace? I think they do. If so, universal salvation, but logically completes the case."

Upon the whole, this is an excellent paragraph. I really think that two-thirds of the more intellectual and cultured Methodists take a heart Universalist; that is, believing in "universal grace" they naturally hope for and believe in the final redemption of all mankind, considering divine punishment to be disciplinary rather than retaliatory.

It is reported that when an over-zealous evangelist was told that Universalists believed in universal salvation, he was finally saved, he exclaimed in horror: "I hope for better things!"

The doctrine of universalism, that is of the final holiness and happiness of all mankind, is a beautiful faith, and just what might be expected from a God of infinite goodness, wisdom and power. There is only one cult superior to the dogma that Spiritualism—not Spiritualism or any form of Japanese and Chinese necromancy. Spiritualism is the antithesis of materialism, gives to investigators the most irrefragable proofs of a future conscious existence, and predicates the happiness of that existence in all worlds upon right thinking and right living.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

PSYCHO-LONGEVITY.

A Comprehensive Expression as to Its Nature and Application, as Presented by an Editorial Writer of the Chicago Chronicle.

Apparently the Society for Psychical Research confines itself to the phenomena of Spiritualism, and without valuable results, while there are many other psychical problems awaiting solution which are not so difficult but of greater present and practical utility. One of these is the problem of somnambulism. Almost any victim of this complaint knows that it is psychical. That is, he has observed that it is in almost every case caused by one current of thought and relieved by another, but what the laws and principles are on which it works are a profound mystery. The mystery is profound but not hopeless and might have been explained long ago if the Society for Psychical Research had worked as hard on it as it has on Mrs. Piper's seances.

A similar but far more important oversight is the psychical lengthening and shortening of time. At first sight one would say that nothing could be more hopeless than an attempt to measure an hour's lengthening, but sixty minutes and yet there is a mental phenomenon more common; better recognized than the slow or rapid flight of time. There are times when hours pass like minutes and other times when we say that a few minutes seem like an eternity.

The popular theory about it is that time passes rapidly when it is passed pleasantly and slowly when it is passed painfully. This is certainly true to a great extent, and if it were the whole truth the inquiry into the psychical shortening and lengthening of time would be of no value, because we cannot at will make our circumstances agreeable, and there would be nothing gained by making them disagreeable. The real inquiry is whether nothing but pleasure shortens time and nothing but pain lengthens it.

To this inquiry it is difficult to give a positive answer, but there are some phenomena which militate against the popular belief. For instance, it can not be denied that time never passes so slowly as it does with some people who are in perfect health and comfort, who have plenty of money and no known troubles. Some people kill themselves in order to kill time. On the other hand, when a man is under sentence of death and is in constant anguish of mind time passes with great rapidity.

There are indications that time is long or short according to the rapidity of thought. If a person is stupefied with drugs time passes rapidly. On the other hand, in dreaming, when the mind works more rapidly, time seems longer. It is related to some fixed that lying in bed with his eyes fixed on the clock he fell asleep and dreamt of an extensive tour through Europe, and being suddenly awakened he looked at the clock and found that he had been asleep some minutes.

It is a doctrine of the transcendental philosophy that time is a "mode of thought," which can mean nothing less than that time is long or short according to our mental operations. This is important, if true, but not nearly so important as it is to determine by what sort of mental operations time is lengthened. There is no end of discoveries, principles and truths which are said by different people to be "the greatest thing in the world," but what would all of them together be to a discovery of the psychical principle according to which time is lengthened?

With this principle understood and applied, there seems to be no reason why every one who might not become virtual centenarians.

Even without such extravagant expectations as these the increase of human happiness from such a discovery would be incalculable. It is a singular thing that as men are now constituted time always passes too rapidly or too slowly. This is the last evil that any one ever expected to see cured, but if the psychical philosophers will get busy on it some people now living may see the wisp of time behave themselves.

DRIFTING, DRIFTING!

To the Home in the Higher Spheres. Time glides on in a shadowy haze. Our lives are drifting away. Like a leaf on a creek, we wave. Or the mist of the ocean's spray.

The sun goes forth in its splendor; It trails through the azure skies, But sinks at last in the billows That's tinged with its crimson dyes.

In the warmth of the morning sun, New flowers their petals unfold, Radiant in delicate tints With the secret of life untold.

They wait their perfume far and near, Flushing their blossoms and spray; Then linger and smile a little while Then drop while life drifts away.

All life with its beautiful dreams, With its hopes and joys and fears, Is drifting away from you and from me.

To the home in the higher spheres, MRS. J. H. DALLAS, Meriden, Conn.

THE DOG AND THE PIGEON.

They Undoubtedly Will Live in the Land of Souls, and Continue Their Earthly Friendship—The Unique Friendship of Three Inseparable Companions, as Set Forth in the Chicago Daily Tribune.

In North Chicago lives an old gentleman who owns—or rather has as friends—a dog and a pigeon, and the three are inseparable companions.

Wherever this old gentleman goes the two pets accompany him. The story he tells of their friendship reads like a fairy tale, and were Hans Christian Andersen living he would doubtless begin his tale of their adventures with "Once upon a time there was a man and a dog, and a pigeon."

But this is no fairy tale and any one who visits Lincoln Park in the summer time may see these unusual comrades. Charles Noe, well known in his neighborhood as a retired cigar maker, lives at 680 Sedgwick street. All around Lincoln Park the three are a familiar sight, and the residents of that vicinity have become accustomed to see them on their daily walks.

About 10 o'clock every morning they start out. The dog is old and stiff with rheumatism and Mr. Noe walks very slowly to give her ample time to keep up with him. She is 14 years old and was raised by Mr. Noe, as were also the parents of the dog. It is a cross between a Black Spitz and a pug and resembles both of these varieties enough to give it odd characteristics.

Comrades: Man, Dog, Pigeon.

Between the dog and her master gravely walks the pigeon. If it gets tired it rides on the dog's back, or its favorite place, the head.

Mr. Noe always speaks to his pets in German. "We are all German," says he. "Come here, Mousie, schone Mousie!" (come to Mousie, pretty Mousie!) (all he ever ventures as a rebuke when the pigeon neglects the dog. It always has the desired effect, and Pidge at once flies to the feet of Mousie.)

Their friendship, says Mr. Noe, began four years ago when he found the pigeon, half dead, in the deer pen at Lincoln Park. It was only a squab two weeks old and it had fallen out of its nest under the eaves of the deer barn into the drinking trough below. It was nearly drowned, featherless, and bleeding. He rescued it and took it home. "I had no idea," he says, "of keeping it, and after it had fully recovered and seemed old enough to fly I opened the windows to let it fly away. To my astonishment it could not be driven out."

In the meantime, unknown to Mr. Noe, a strong friendship had sprung up between the dog, Mousie, and the pigeon. From then until now they have been comrades, sleeping and playing together.

Their way of sleeping is amusing. Birds go to their nests only when darkness comes, and the pigeon will not retire until the gas is turned down, even though it may be 12 o'clock at night.

Mousie could sleep regardless of time or light. But she soon learned that if she went to sleep her strange bedfellow would not be in its accustomed place between her front paws. Now they retire together, the bird nestled between the paws under the dog's neck and the dog with her head bent down over the bird.

Pigeon Jealous of Intruders.

The pigeon seems to have changed its nature entirely, never evincing any desire to mate or run away. On the contrary, it fights bitterly any intruder of the pigeon family that happens to come upon the premises.

In their daily rambles in Lincoln Park Mr. Noe, Mousie, and Pidge are invariably the center of attention. Nor does this annoy the old gentleman.

"Why," says he, "when my dog and pigeon come in sight the monkeys and tigers and other animals receive no more attention. Some of the handsomest crowds are amazed at the sight of so tame a pigeon and its evident affection for the dog."

On the street the attention they attract is just as great. Pedestrians will stop and look on in surprise, and it is no uncommon thing for a carriage or automobile to stop that its occupants may request a name for their dogs, or to make offers to purchase.

Mr. Noe has been offered substantial sums by admiring observers of his pets. He also received an offer from a dime museum agent. He was merely to sit on view with his pets and make a little speech, for which he was to receive \$35 a week. The offer was declined.

Being asked whether he was not afraid that a strange dog or cat might kill the bird, he replied: "Not while Mousie is around."

When the weather is fine Mr. Noe frequently sits in the park and reads. His companions will play or sit contentedly near him until time to return home.

Mousie Is Getting Old.

But Mousie is old and tires quickly. Sometimes in a spirit of mischief the pigeon picks her playfellow mercilessly on her back, picking out the most vulnerable spots, and though Mousie howls with pain, she never offers to harm the bird. Mr. Noe explains that this is because the pigeon wants to play and gets impatient because the dog is so old and lazy.

At home the two pets have the freedom of the house. Mr. Noe is as fond of the pets as her husband, and that only kindness is shown them is readily believed when one sees how they trust their master. When either Mr. or Mrs. Noe returns home after an ordinary absence they are affectionately greeted by the dog and the pigeon flies to the hand or shoulder to show its delight. The same good fellowship is shown when Mr. Noe gets his cap and coat preparatory to leaving the house.

Mousie is too old to make the wild demonstrations of a puppy, but she barks and shows in every move a readiness to go along.

The behavior of the pigeon is far more amusing. It waddles around the floor, ruffling its feathers, bobbing its head up and down, and uttering its continuous "gook-a-too-goo, gook-a-too-goo."

Form Ideal "Happy Family."

"It is hard for me to refuse their requests to go downtown with me," said the old gentleman.

On Christmas day Mousie received a present from her master in the shape of a plush robe or dog coat. One of the results of her old age was the falling out of her coat of hair. She gradually became quite bald, and had no way to protect herself from the Medicine Hat blizzard, but now when she goes out for a walk in cool weather, she gratefully permits herself to be inrolled in the coat that her master has so kindly provided.

Old companions they are, to be sure. But when in all the world is to be found as remarkable a chain of friendship as that which links Mr. Noe, Mousie, and Pidge?

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